

LITURGYNOTES – FOR SEPTEMBER 2020

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

LITURGY AND COVID-19

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Vision 20/20

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

Share the Journey: Love Your Neighbor

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

DIOCESAN WEBPAGES

Pandemic Policies and Resources:

<https://www.davenportdiocese.org/flu>

Prayer and Support:

<https://www.davenportdiocese.org/prayer-and-support>

Q and A:

<https://www.davenportdiocese.org/qa>



LOOKING AHEAD

One day, we will return to celebrating the liturgy without the current limitations in place. But, the question is, will people come back to church?

To that end, the bishops of our province are beginning to discuss what to do regarding catechesis about Sunday Eucharist and what's behind the "Sunday obligation." How might we encourage parishioners who have grown used to celebrating virtually or at home or not at all to see the value of and return to Sunday Eucharist at the parish? What do we need to do to make our worship more attractive? The Diocesan Liturgical Commission is starting to have this conversation as well, and the questions being raised fit right into the focus of Vision 2020. What thoughts do you have? Please e-mail your suggestions to agnoli@davenportdiocese.org.

PANDEMIC PONDERINGS by Colleen Darland

N.B. On July 22 and 29, Loyola Marymount sponsored a webinar on Liturgy in the time of the Pandemic, featuring Johan van Parys, Ph.D., director of Liturgy and the Sacred Arts, The Basilica of Saint Mary, Minneapolis and Michael Rozier, S.J., Ph.D., assistant professor of Health Management and Policy, College for Public Health and Social Justice, St. Louis University. The presentations are available on the University's Facebook page (<https://www.facebook.com/lmucrs/>). Colleen and I attended the webinar, and Colleen's reflections follow:

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In the midst of this pandemic, much of our liturgical focus has been on the mechanics, the rubrics (or lack thereof), and the safety of the communities we serve. With our initial responses, this task-oriented outlook was probably much needed for many of us: a coping mechanism, as it were, to continue through the rapidly changing world around us, where so little was within our control. Now, we can more carefully observe our own emotional and spiritual health in regards to liturgy, ministry, and the life of the Church that appears to have changed so drastically in the last six months.

As musicians, readers, extraordinary ministers of Holy Communion, and environment caretakers, our churches and places of ministry look very different. In many cases, we are considered “non-essential” and the opportunities we had to share in the ministry of our faith community are gone. We should acknowledge this change as it is: a loss. And as with many other experiences of loss, we must be allowed (and allow ourselves) to grieve over the changes. It does our spiritual well-being a disservice to ignore the changes, to try to go about as if nothing has happened.

We are unable to find peace with the new appearance of our ministries if we continue to ignore this reality. Take time for prayer, devotions, and just quiet time to personally come to terms with the changes in your ministries. If you haven’t already, find a way to reach out to your other parish liturgical ministers for dialogue. Get to know what their experience has been like these past months. Commiserate with them as you both process these changes to what had been a familiar liturgical rhythm.

It becomes our task as ministers to help our community focus, not on what’s missing, but on what is present. We didn’t used to be able to gather in any way, now we can, even with cautions. By finding creative ways to integrate safety measures into the prayer life of the community, we can continue to transcend distance to foster community. Marking 6-foot distances in the aisles for communion with a cross symbol is one such way. Another is fostering either small group studies, offering Liturgy of the Hours online or via radio, or providing digital prayer resources (CDs, etc.) so even those without access to the Internet can feel like they aren’t “praying alone.”

Those who continue to join spiritually in liturgies via the Internet should be empowered to feel as though they are part of the wider community. Bringing some symbols of the Church into their “home worship,” such as candles, a crucifix, incense, or even jingling keys during the recitation of the Gloria, allows everyone to continue to worship with their entire selves and be invested in the liturgy of the Church.

For many of us who participate in outdoor Masses, it’s important to create sacred space, even without the help of the church interior. In fact, sometimes the backdrop of the church exterior can be used to great effect, giving attendees a sense of being uplifted by the beauty of the building itself.

Though our sacraments and liturgies don’t look as familiar, this time can be considered a blessing—an opportunity to see through the extra pomp and circumstance we have become used to. To celebrate the sacraments simplified to their most essential parts may give us a new appreciation of the gift of faith that we celebrate in community, both in person or fostered virtually, if we have eyes to see and ears to hear.

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LITURGY NEWS

FORMULA FOR BAPTISM

Once again, the formula for baptism is in the news. In 2008, the Congregation for the Doctrine of the Faith (CDF) at the Vatican made it clear that the formula for baptism had to be used as given in the ritual. That is, for a baptism to be valid, the words I BAPTIZE YOU IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT must be used as water is poured over the head of the individual or the individual is submerged. At that time, the problem was that people were baptizing in the name of the “Creator, Redeemer, and Sanctifier.” Those baptisms were ruled invalid, and anyone ‘baptized’ using those words had to be baptized properly using the given formula. For more information, please see:

http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20080201_validity-baptism_en.html and

https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20080201_validity-baptism-miralles_en.html.

Now, in some places, the use of “WE baptize” (instead of “I” baptize) has crept in. And, again, the CDF has ruled that such baptisms are invalid and must be done again using the proper formula. The reason for this is that in any sacrament it is Christ who acts (the “I” referring to the minister acting in the person of Christ). It is not the community (“we”) that baptizes. For more information, please see:

<http://press.vatican.va/content/salastampa/it/bollettino/pubblico/2020/08/06/0406/00923.html#rispostein>.

A further explanation from *America* magazine is found here:

<https://www.americamagazine.org/faith/2020/08/06/vatican-says-baptisms-used-modified-formula-are-not-valid>.

UPCOMING EVENTS

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

DIOCESAN LITURGIES

CONTINUING FORMATION FOR LITURGY / LITURGICAL MINISTRY

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

LTP: 6-Week Virtual Training Course on the Basics of Catholic Liturgy

Mondays from 8:00pm to 9:30pm EDT Begins September 14

Registration ends September 7

In partnership with the National Association of Pastoral Musicians (NPM), **The Essentials of Catholic Liturgy** is a series of training courses offered in three tracks, designed to assist participants in need of various levels of instruction.

Beginning Monday, September 14, **Track 1: The Basics of Liturgy** will provide an introduction to the liturgy of the Roman Catholic Church. Participants join interactive conversations, read texts, watch videos, and connect with fellow ministers across the country – all of which will strengthen their

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ministries and inspire their efforts to create vibrant liturgies that help the faithful “become thoroughly imbued with the spirit and power of the liturgy.” (*Constitution on the Sacred Liturgy*, 14)

Track 1: The Basics of Liturgy is for:

- **Music Directors:** Gain a deeper understanding of the liturgical year, allowing you to plan your parish and choir's repertoire with confidence.
- **Cantors and Musicians:** Sing, play, and lead music in your parish with greater context, helping provide formation to the assembly's song.
- **Liturgy and Ministry Coordinators:** Understand the role of each ministry in parish and liturgical life, and how strong liturgical ministries assist in liturgy.

All who want a greater understanding of liturgy—parish staff, liturgy committee members, sacristans, and all parishioners.

Registration: <https://teocl.org/offerings/ECL21-ECL101>

FDLC Annual Meeting will be Virtual

Remember to save the date for the FDLC's virtual national meeting – Thursday, October 1, 2020. Our theme will be “Raised up to a New Hope” and will focus on the current state of liturgical and pastoral practices and its theological and ecclesial implications. The one-day meeting will be followed by regional caucuses and committee meetings. Registration is now open at: <https://fdlc.org/2020>

Little Rock Scripture Study (<https://littlerockscripture.org/>)

Special resources for on-line Bible study are now available:
<https://littlerockscripture.org/SpecialResources>

LITURGY PREPARATION

LITURGICAL CALENDAR

Wednesday, September 9: St. Peter Claver

Resources available at :

- <https://www.davenportdiocese.org/events/st-peter-claver-1>

Sunday, November 1: All Saints

Replaces the 31st Sunday in Ordinary Time. Only the Mass of the Day is permitted. Ritual Masses and Funeral Masses may not be celebrated.

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Tuesday, November 3: St. Martin de Porres

Some resources:

- <https://www.franciscanmedia.org/saint-martin-de-porres/>
- <https://www.usccb.org/committees/ad-hoc-committee-against-racism/combating-racism-parish-resources>

Sunday, November 15: Anniversary of the Dedication of the Cathedral

The Anniversary of the Dedication of the Cathedral falls on a Sunday this Year. *At the Cathedral itself*, the Solemnity outranks a Sunday in Ordinary Time – so it replaces the 33rd Sunday in Ordinary Time. Because this day is ranked as a Feast in the *rest of the diocese*, the Sunday takes precedence elsewhere. While the Feast itself is not observed, one could include an appropriate intercession at the Sunday Mass.

Advent

1. With the new liturgical year, we begin the use of Cycle **B** in the Sunday Lectionary and Year **I** in the Weekday Lectionary. For more information, especially in regards to the Missal and Advent, please see our webpage on the liturgical seasons (<http://www.davenportdiocese.org/liturgical-seasons>) or go directly to http://www.davenportdiocese.org/documents/2016/6/FDLC7-Navigating_RM01_Advent.pdf.
2. The color of Advent is a bluer shade of violet, to distinguish it from the purple of penitence in Lent. Blue is not an allowed color in the U.S. Rose is an optional color for the vesture on the Third Sunday of Advent, signaling that the full joy of Christmas is drawing near. The vestments worn should not have a cross, nails, etc. on them – they should not be Lenten.
3. The Advent wreath is blessed only at the first mass, after the intercessions. See the Book of Blessings, #1509ff, chapter 47. On the other Sundays of Advent, it is lit before Mass begins and no additional prayers are said. The traditional wreath is a circle of evergreen branches that bears four candles. The dominant tradition calls for three violet and one rose candle, but four violet or four white candles may also be used. Some communities add a fifth candle, white, for Christmas. The wreath should be large enough for all to see, but not obstruct the view of the altar, ambo or chair.
4. A good Penitential Act to use would be the third form, #1 (Appendix VI of the Missal).
5. Don't anticipate Christmas with music and environment. Rather, make use of a full spectrum of Advent music.
6. Don't make believe Jesus never came – focus on the second coming. Even though we aren't using this as a memorial acclamation at Mass anymore, it is still true: Christ *has* died, Christ *is* risen, Christ *will* come again.
7. Giving trees should not be in the sanctuary. Remember you can transform them for Christmas. They are better placed in the entryway or some location other than the sanctuary, lest the simplicity of Advent decor be compromised. Likewise, while Jesse trees are good for religious education, they should not be in the church.
8. The *Gloria* is omitted (though there are exceptions when it comes to certain ritual Masses).

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9. This season should reflect quiet and a subdued peace, as well as a sense of anticipation.

10. Remember that Advent and Christmas are the perfect times to remember Mary, our ultimate model for discipleship. The following Marian feasts and solemnities are observed during Advent:

- a. The Solemnity of the Immaculate Conception falls on a Tuesday this year. Although the obligation is dispensed (due to the pandemic), please note that ritual and funeral Masses are not permitted.
- b. The Feast of Our Lady of Guadalupe is observed on Saturday, December 12. It may not be anticipated on the previous evening (and evening Masses that day are for the Third Sunday of Advent).

The Advent Lectionary and Judaism

Excerpts 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):

The lectionary readings from the prophets are selected to bring out the ancient Christian theme that Jesus is the "fulfillment" of the biblical message of hope and promise, the inauguration of the "days to come" described, for example, by the daily Advent Masses, and on Sundays by Isaiah in cycle A and Jeremiah in cycle C for the First Sunday of Advent. This truth needs to be framed very carefully. (11) Christians proclaim that the Messiah has indeed come and that God's Reign is "at hand." With the Jewish people, we await the complete realization of the messianic age. In underlining the eschatological dimension of Christianity, we shall reach a greater awareness that the people of God of the Old and the New Testament are tending toward a like end in the future: the coming or return of the Messiah--even if they start from two different points of view (1985 Notes, nos. 18-19). (12) Other difficulties may be less theologically momentous but can still be troublesome. For example, the reading from Baruch in cycle C or from Isaiah in cycle A for the Second Sunday of Advent can leave the impression that pre-Jesus Israel was wholly guilt-ridden and in mourning, and Judaism virtually moribund. In fact, in their original historical settings, such passages reveal Judaism's remarkable capacity for self-criticism.... (13)

The full text may be found at:

<https://www.davenportdiocese.org/documents/2016/6/litGodsMercyEnduresForever-Advent.pdf>

Lent/Triduum 2021

Next year, *Ash Wednesday* falls on February 17.

In order to maintain physical distancing, the *Rite of Election and Call to Continuing Conversion* will be celebrated in two larger churches, as follows:

Sunday, February 21 (1st Sunday of Lent): St. Patrick in Iowa City @ 3pm

Tentatively for the Iowa City, Grinnell, and Ottumwa Deaneries (depending on numbers)

Sunday, February 28 (2nd Sunday of Lent): Sacred Heart Cathedral @ 3pm

Tentatively for the Davenport, Clinton, and Keokuk Deaneries (depending on numbers)

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Please recall that the Rite of Sending does not need to be done at a Sunday Mass... just at a “suitable time” (RCIA #108). It does not even have to be done in the context of Eucharist.

There are a lot of unknowns right now. Depending on the status of the pandemic, it may be necessary to restrict attendance by guests, and perhaps even limit participation to the catechumens only (while having parishes celebrate the Call to Continuing Conversion with the candidates in their own communities). If it is impossible to meet as a large group, pastors will be given the faculty to celebrate the Rite of Election in their own parishes.

The *Chrism Mass* is tentatively scheduled for March 29, the Monday of Holy Week. Details pending.

The Triduum falls on Thursday, April 1 through Sunday, April 4 – with the *Easter Vigil* falling on the night of Saturday, April 3. On that night, the earliest that the Vigil may begin is 8:15pm.

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

(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>



This and similar graphics may be found at: <https://www.chausa.org/masks>

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