

LITURGYNOTES – FOR NOVEMBER 2014

In this issue...

- Liturgy is Life! II – TeamRCIA coming to the Diocese!
- DST ends this weekend
- Diocesan choral festival cancelled
- Resource: *The Spiritual Meaning of the Liturgy*
- RCIA: Precatechumenate and Catechumenate
- Liturgical Calendar: Advent and Christmas
- The Universal Prayer

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LITURGY IS LIFE! II

Thanks to all who completed our post-conference survey; your feedback was incredibly helpful. The overwhelming consensus was that we should keep holding these liturgy conferences, ideally every two years. At our last meeting of the Diocesan Liturgical Commission, we also heard that the *Christ our Life* conference in Des Moines – also held every two years – drew a number of folks who otherwise might have come to our liturgy day. So, here's the plan: we will hold another liturgy conference in the diocese *next year* – and then (hopefully) every two years thereafter. That will keep us off the years that the Des Moines conference is held. Next year, our Liturgy is Life conference will be on the RCIA:

TeamRCIA: August 14-15, 2015 - St. Patrick in Iowa City

TeamRCIA is coming to the diocese next year to present on "Making Disciples." This 2-day conference (Friday evening through Saturday afternoon) aims to help participants

- *Discover how the RCIA is a powerful conversion process
- *Learn how to apply the core principles of the RCIA to any faith formation process
- *Acquire the skills to build an evangelizing parish that involves the entire community in the RCIA
- *Know how to recruit and build a thriving RCIA team
- *Learn how to grow a pool of passionate, engaged sponsors

UPCOMING EVENTS

See the Liturgy Events webpage at: <http://www.davenportdiocese.org/lit/litevents.htm>.

DAYLIGHT SAVINGS TIME ENDS



*Don't forget...
Set your clocks back an hour
this weekend!*

Daylight Saving Time ends at 2:00 a.m. on November 2...

CONTINUING FORMATION FOR LITURGY / LITURGICAL MINISTRY

Diocesan Choral Festival: Sunday, November 16, 2014

Cancelled due to lack of interest. We will try again next year.

Notre Dame Vision for Liturgical Music Ministers: July 13-17, 2015

Held with Notre Dame Vision for High School Students and Notre Dame Vision for High School Students and Notre Dame Vision for Campus and Youth Ministers, this new retreat program invites liturgical music ministers to spend a week on Notre Dame's campus contemplating the beauty of their vocation in order to live it ever more fully. Together, participants will deepen their understanding of what it means to respond to God's call as faithful disciples and liturgical music ministers. For more information, please visit their website: <http://liturgy.nd.edu/events/liturgical-music/>.

For more opportunities, see the Liturgy Events webpage at: <http://www.davenportdiocese.org/lit/litevents.htm>.

RESOURCES

The Spiritual Meaning of the Liturgy (Goffredo Boselli, Liturgical Press, 2014)

Goffredo Boselli, an Italian monk and liturgist, begins this little book by noting that, “[o]ne often gets the impression today that the liturgy is perceived more as a problem to be solved than as a source of life” (xi). He observes: “We see in the West today real difficulties in the ordinary experience of the church. We see signs of weariness, fatigue, and discomfort on the faces of those who make up the Christian community. Christianity seems to have lost its momentum, to the point that many now wonder about its future, about the survival of Christianity in the West” (106). He therefore challenges his readers: “And yet the future of Christianity in the West depends largely on the church’s capacity to allow its liturgy to become the source of spiritual life of all believers” (xi). So, how do we get there?

Boselli notes that thanks to a resurgence in *lectio divina* since Vatican II, Catholics have a much deeper understanding and appreciation of the Scriptures. He goes on to make the case that something similar is needed in regards to the liturgy: “It is urgent to teach a sort of *lectio* of the liturgy that helps Christians understand the meaning of the liturgical texts and gestures in order to interiorize the mystery they celebrate” (xiv). The good news is that there is such a method: mystagogy.

In the first part of this book, Boselli defines mystagogy, and then uses the examples of the Penitential Act, the Liturgy of the Word, and the Presentation of the Gifts to illustrate what he means. His mystagogical reflections are profound, weaving together the Scriptures, the writings of the Church Fathers, and the liturgical texts and actions.

In part two, he explores the role of the liturgy in the life of the Church – showing “that the way the church prays establishes not only what the church believes but what the church *is*, to the point that the liturgy challenges our way of being church” (xvi). He reflects in the assembly as well as on the ordained minister; on the Missal itself and on the liturgy as a school of prayer.

In the final part, Boselli asks about the future of liturgy. First, he explores the intrinsic connection between liturgy and care for the poor, reminding us that – in both the Old and New Testaments – “the

essential quality that makes worship welcome and acceptable to God is that those who offer it also practice justice toward people who are poor, give comfort to people who suffer, and defend the rights of people who are oppressed.... God does not answer the prayer of one who ignores the cry of the poor, and there can be no authentic worship offered by those who are the cause of injustice” (184). Liturgy is a primary way that we transmit the faith. However, there has been a “breakdown in the transmission of the essential contents of the faith” leading to a “lethargy” in the church and a temptation to either return to a pre-conciliar liturgy (“old formalisms”) or to turn liturgy into a “spectacle” (210-13). “There has been a failure to transmit the true meaning of the liturgy. The real risks are formalism and spectacle, while the way ahead is a rediscovery of the seriousness, simplicity, and beauty of the liturgy” (214). The purely external notion of what constitutes ‘active participation’ needs to be challenged; what is needed is a balancing of current over-emphasis on external activity with a deeper interiority.

Boselli certainly challenges the *status quo* – and with good reason. Given the hemorrhage of emerging adults from the Catholic Church and the fact that many now consider ‘regular’ practice of the faith to be going to Mass once a month, the *status quo* is unsustainable.

If we open ourselves to the liturgy as Boselli urges, we cannot help but be changed. If we, as ministers and mystagogues, can help all in the assembly do the same, to *live from* the liturgy they celebrate (xi), then there is hope for the Church. Otherwise, as he warns, the future of Christianity in the West is in peril.

Do yourself a favor and make this part of your Advent reading.

THE RITE OF CHRISTIAN INITIATION OF ADULTS

The Precatechumenate and Catechumenate

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. Most RCIA teams are well aware that the transition from the Precatechumenate to the Catechumenate is celebrated through the Rite of Acceptance into the Order of Catechumens (RCIA §§ 41-74), and that the transition from Catechumen to one of the Elect is celebrated in the Rite of Election, preceded by the Rite of Sending (§§ 106-117). There are analogous celebrations for those baptized in other Christian communities who are journeying to full communion (§§ 411-458).

During the Catechumenate (see §§ 75-80 for introduction), a number of other rites are available for those not baptized that you may want to use. A number of these may be celebrated by the catechist rather than requiring an ordained minister; please see the texts in question for details.

- Celebrations of the Word of God (§§81-89)
- Minor Exorcisms (§§ 90-94)
- Blessing of Catechumens (§§ 95-97)
- Anointing of Catechumens (§§ 98-103).

In addition, the Presentation of the Creed and Lord’s Prayer may be celebrated during this time if necessary (§§ 104-5).

LITURGY PREPARATION

LITURGICAL CALENDAR

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 Liturgy Events webpage (<http://www.davenportdiocese.org/lit/litevents.htm#LitSeasons>) or go directly to http://www.davenportdiocese.org/lit/liturgylibrary/FDLC7rm3/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 (now found in 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 (through there are exceptions when it comes to certain ritual Masses).
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 (Monday, Dec. 8) is a Holy Day of obligation.
 - b. The Feast of Our Lady of Guadalupe is observed on Friday, December 12.

Immaculate Conception: December 8, 2014

Even though this solemnity falls on a Monday, it retains its obligation. Therefore, there are back-to-back obligations with Sunday. One should fulfill both obligations by assisting at two Masses, one for each of the two days. See the Liturgical Calendar sent with the October *LiturgyNotes* for details. Funeral and Ritual Masses are not permitted. On the night of Sunday, December 7, EP II for the 2nd Sunday of Advent is celebrated, as is the Mass for that Advent Sunday.

Christmas and Christmastime

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. The Solemnity of Mary, Mother of God, observed on January 1, falls on a Thursday this year and so is a Holy Day of obligation; neither Ritual Masses nor Funeral Masses may be celebrated.
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: <http://www.davenportdiocese.org/lit/litevents.htm>.
 - 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. 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/lit/litevents.htm> OR <http://www.davenportdiocese.org/lit/liturgylibrary/litEpiphanyChalkBlessing.pdf>.

Week of Prayer for Christian Unity: January 18-25

During this week, the whole Christian community throughout the world is invited to pray in communion with the prayer of Jesus “that they all may be one” (John 17:21). The theme for this year’s Week of Prayer is “Jesus said to her, ‘Give me a drink.’” (cf. Jn 4:7). For more information and for resources, please go to <http://www.geii.org/>.

Day of Prayer for the Legal Protection of Unborn Children: Thursday, January 22

January 22 has been designated by the U.S. Bishops as a particular day of penance for violations to the dignity of the human person committed through acts of abortion, and of prayer for the full restoration of the legal guarantee of the right to life.

In the third edition of the Roman Missal, two options are given from the Masses for Various Needs and Occasions: (1) For Giving Thanks to God for the Gift of Human Life (#48/1; white vestments) or (2) For the Preservation of Peace and Justice (#30; with violet vestments).

Resources for observing this day can be found on the USCCB website: <http://www.usccb.org/issues-and-action/human-life-and-dignity/>.

Please note that in the US, the optional memorial of St. Vincent, Deacon and Martyr, is permanently transferred to January 23.

INTERCESSIONS

- (1) “Intercessions for Life” (in English and Spanish) may be found on the USCCB website at:
<http://www.usccb.org/prolife/liturgy/wolarchive.shtml>
- (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) Lectionary-based intercessions focused on social justice can be found at the Center of Concern website:
<http://www.coc.org/ef>
- (4) The Center for Liturgy website offers general intercessions for each Sunday as well:
<http://liturgy.slu.edu/>
- (5) 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>
- (6) See also our website for prayer resources in times of crisis:
<http://www.davenportdiocese.org/lit/litlibrary.htm#Prayers>

If you have received this newsletter in error, or no longer wish to receive *LiturgyNotes*, please contact Laurie Hoefling at the chancery and request to be removed from our distribution list.

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