

## LITURGYNOTES – FOR OCTOBER 2013

INFORMATION FROM THE USCCB: A FOUR-YEAR JOURNEY WITH CHRIST – FAITH/WORSHIP/WITNESS

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### CONTACT:

Deacon Frank Agnoli, MD, DMin  
Director of Liturgy &  
Director of Deacon Formation  
E-Mail: [agnoli@davenportdiocese.org](mailto:agnoli@davenportdiocese.org)  
Phone: 563-888-4257

### **The Year of Faith:**

<http://www.davenportdiocese.org/yearoffaith.htm>

The Universal “Year of Faith” (2012-2013) comes to a close this November, on the Solemnity of Christ the King. However, as part of their multi-year pastoral plan (see <http://www.usccb.org/about/strategic-plan.cfm>), the USCCB is calling for parishes and dioceses to continue to focus on **faith** during **2013-2014**. Among the areas of focus suggested by the bishops is preaching, especially in terms of implementing the bishops’ statement on preaching, *Preaching the Mystery of Faith* (see below). To that end, the June Clergy Institute in 2014 will focus on preaching in general and on this document in particular.

In **2014-2015**, the US Bishops are shifting our focus to **worship and parish life**. They suggest some possible areas of attention:

- Strengthening parish life and worship and creating evangelizing and welcoming parishes;
- Strengthening participation in sacramental practice, especially inviting people to rediscover the sacrament of penance and strengthening participation in and understanding of the sacrament of the Eucharist;
- Creating parishes as welcoming communities including specific outreach to youth and young adults, parents, and people on the move;
- Continuing the formation of clergy to effectively respond to the challenges of the New Evangelization. [PPF and National Directory revisions; establish annual themes for the ongoing formation of priests and deacons];
- Strengthening marriage and family life, and increasing the number of people participating in the Sacrament of Marriage;
- Increasing understanding of the Mass and attendance at Mass.

We will “lead into” this year with a special day of study and reflection on the liturgy, scheduled for September 27, 2014 (see below for more information).

Diocesan and parish efforts during **2015-2016** can have a special focus on initiatives that seek to increase Christian **witness** and the support the bishops’ priority on the Life and Dignity of the Human Person.

### STATEMENT FROM THE BISHOPS' COMMITTEE ON DIVINE WORSHIP

The U.S. Bishops' Committee on Divine Worship is marking the 50th anniversary of *Sacrosanctum Concilium*, the Second Vatican Council's Constitution on the Sacred Liturgy, with a reflection on the liturgical reform of the last half century.

The Committee published a statement, "Stewards of the Tradition – Fifty Years After *Sacrosanctum Concilium*" ([www.usccb.org/about/divine-worship/stewards-of-the-tradition.cfm](http://www.usccb.org/about/divine-worship/stewards-of-the-tradition.cfm)) on the website of the U.S. Conference of Catholic Bishops (USCCB) after the document was approved by the USCCB Administrative Committee at its Sept. 10-11 meeting in Washington.

### CDWDS AMENDS THE RITE FOR BAPTISM OF CHILDREN

A decree dated February 22, 2013 of the Congregation for Divine Worship and the Discipline of the Sacraments and approved by then-Pope Benedict XVI was recently published in *Notitiae* 49 (2013), pgs. 54-56. The decree effects a change in paragraphs 41, 79, 111, 136, and 170 of the *Ordo Baptismi Parvulorum, editio typica altera*. In these five paragraphs, the phrase "*communitas christiana*" is changed to "*Ecclesia Dei*." An excerpt from the decree reads:

Since Baptism stands at the threshold of life and the Kingdom, it is the sacrament of faith by which men and women are incorporated into Christ's one Church, which subsists in the Catholic Church, governed by the Successor of Peter and the Bishops in communion with him. Therefore, it seemed to the Congregation that a certain variation in the *editio typica altera* of the Rite of Baptism for Children should be introduced, so that the teaching handed on in this rite, concerning the duty and office of the Church as Mother, may be placed in a clearer light in the celebration of the Sacrament.

The Latin text of the *Ordo Baptismi Parvulorum* was altered as of March 31, 2013. It has been left to the Conferences of Bishops, however, to determine the implementation date in particular vernacular languages. Since the International Commission on English in the Liturgy (ICEL) has already begun work on a revised translation of the Rite of Baptism for Children, it has been judged prudent to wait until a new text is approved to mandate the implementation of the change from "Christian community" to "Church of God" in the dioceses of the United States.

### CDWDS CONFIRMS ST. MARIANNE COPE FOR U.S. PROPER CALENDAR

The Congregation for Divine Worship and the Discipline of the Sacraments has confirmed the inscription of St. Marianne Cope into the Proper Calendar for the Dioceses of the United States (Prot. n. 653/12/L, July 10, 2013), as well as the English and Spanish liturgical texts that accompany her Optional Memorial on January 23 (Prot. n. 654/12/L, July 11, 2013). The texts are available on our Liturgy Events page.

As a result of this new Optional Memorial, the 2014 edition of the *Liturgical Calendar for the Dioceses of the United States of America* requires one change. The new entry for Thursday, January 23, 2014 reads:

**23 Thu Weekday** green/red/white  
[*Saint Vincent, Deacon and Martyr; Saint Marianne Cope, Virgin*]  
1 Sm 18:6-9; 19:1-7/Mk 3:7-12 (314)

**HOLY SEE CONFIRMS SPANISH-LANGUAGE *LECCIONARIO* FOR THE UNITED STATES**

The Congregation for Divine Worship and the Discipline of the Sacraments has confirmed the *Leccionario* for the dioceses of the United States, in a decree issued June 12, 2013 (Prot. n. 69/10/L). The *Leccionario* was approved by the Latin Church members of the USCCB at the June 2009 plenary meeting. The text makes use of the Spanish translation of the Scripture readings as found in the *Leccionario* of Mexico, but with the translation of Responsorial Psalms taken from the *Leccionario* of Spain. Texts for the observances contained in the Proper Calendar for the Dioceses of the United States are also included.

The most unique feature of the U.S. *Leccionario* is the arrangement and ordering of the readings, which follows the same four-volume format of the English-language *Lectioary for Mass*:

- Volume I: Sundays, Solemnities, and Feasts of the Lord
- Volume II: Weekdays (Cycle 1), Proper of Saints, and Commons
- Volume III: Weekdays (Cycle 2), Proper of Saints, and Commons
- Volume IV: Commons, Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, and Masses for the Dead

Particularly noteworthy is the inclusion of the full texts of the readings in each occurrence in Volume IV, which maintains consistency with the English edition and makes finding specific passages much easier. Once final arrangements for the publication of the *Leccionario* have been made, a date for implementation of the *Leccionario*, most likely with a *vacatio legis* (i.e., a period of time during which the new text can be used but its use is not yet obligatory) will be announced.

**VERBUM DOMINI – THE WORD OF GOD IN THE LIFE AND MISSION OF THE CHURCH**

**Part III: *Verbum in Mundo***

In this part of the exhortation, Pope Benedict turns his attention to the mission of the Church out into the world. The Word became flesh—and revealed the Father to us. But we are not only “hearers” of the word, of divine revelation; empowered by the Spirit, we are also called to be its heralds in both word (preaching) and in deed (the witness of our lives) (91). It is the very nature of the Church to be missionary; changed by our encounter with the word we are impelled to share that word with the world (92-93). This calling belongs to all the baptized, each in the ways particular to their vocation, not just a select few (94). Evangelization today has a two-fold focus. First, the Church is still committed—as part of her very nature—to explicitly proclaiming the Good News of salvation in Jesus Christ to all people (95). Second, the Church is also called to what has been referred to as the “New Evangelization”—a renewed evangelization of those who are baptized but have not internalized the faith (96). The explicit proclamation of the Gospel is not enough; evangelization must be accompanied by the witness of authentic Christian living. Christianity is not just a philosophy or ethical system, it is a way of life that flows from a relationship with Christ Jesus (97). Explicit evangelization and explicit witness go hand in hand—even in the face of indifference, hostility, or persecution (98).

***PREACHING THE MYSTERY OF FAITH: THE SUNDAY HOMILY***

Part IV: Interpreting the Scriptures and Preparing the Homily

Interpreting the Scriptures as part of preparing a homily is much more than an intellectual undertaking; it “must be a serious attempt to understand the Scriptures *in the light of faith*” (emphasis mine). The starting point for interpretation is the historical-critical approach: using the various methods of interpretation to get at the “intention of the particular human authors of the Scriptures as they addressed their own audiences and to reconstruct the historical and social context in which the biblical texts originated.” This approach (which uncovers what is called the “literal” [as opposed to “literalist” or “fundamentalist”] meaning of the text) accords with the Incarnation itself: God comes to us in the particularity of human life.

But getting back to this meaning is only the starting point. In liturgical preaching, the preacher is challenged to probe the deeper meanings that might be found in the Scriptures and to bring those meanings to bear on contemporary life. How does the liturgical context itself, the structure of the lectionary, and the underlying unity of the Scriptures help us understand a particular reading? How has this passage been interpreted in the past; that is, what does the tradition have to offer here? While never ignoring the literal meaning, and without imposing our own interpretation from the outside, we can ask: what does this passage say about Christ, about the moral life, about our eternal destiny, about the mysteries of our faith?

The Bishops point their readers back to *Fulfilled in Your Hearing* as a source of practical advice on how to prepare the Sunday homily. They emphasize that preparing to preach requires the investment of time and effort, calling priests to intentionally give this “primary duty of the ordained priest” the importance it is due. This prioritization goes beyond setting aside dedicated time each week to prepare a homily; it also includes giving preaching an important place in one’s life-long formation as a priest (or deacon).

As preachers (and other ministers), we have the responsibility of helping those who *hear* the homily benefit as much as possible from it. To that end, the Bishops mention the importance of Bible study, of group and individual *lectio divina*, of giving the texts themselves the proper reverence due them in the liturgy (such as using a Lectionary and a Book of the Gospels that are beautiful and well-made), and to allowing appropriate silence after each reading and the homily so the proclamation of the word can be a real encounter with Christ. Liturgical music, they also mention, ought to be deeply steeped in the Scriptures so what we hear proclaimed and what we sing are mutually reinforcing.

The Bishops conclude their document with a meditation on Mary as the hearer and bearer of the word/Word—appealing priests (and deacons) to see in her the model both of one who receives the word first and then proclaims it, brings it birth, faithfully... a ministry that we can all “address and improve” in our own lives.

**UPCOMING EVENTS**

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

DIOCESAN LITURGIES

Year of Faith Happenings

Please see the Year of Faith calendar for special commemorations around the diocese:

<http://www.davenportdiocese.org/comm/commlib/DODYearofFaithschedule.pdf>

or

<http://www.davenportdiocese.org/yearoffaith.htm> (the series of articles on the sacraments of healing from the *Catholic Messenger* are also available here).

CONTINUING EDUCATION

"Leading the Congregation in Song" – November 16, 2013

The University of Iowa Organ Department and St. Mary's Catholic Church in Solon are co-sponsoring a workshop on service playing for organists. Saturday, November 16, 2013. This hands-on workshop is aimed at pianists and organists who want to learn more about (1) how the organ works, (2) how to manipulate the sounds of the organ, and (3) how to play service music and hymns effectively. All are welcome. Bring your organ shoes if you have them! Hospitality begins at 9:15am; Ecumenical Morning Prayer at 9:45am; Workshop from 10am - 11:30am. It would be helpful to RSVP to prepare for hospitality and materials by calling Father Jim Vrba at Saint Mary's, Solon, at 319-624-2228.

Liturgy Day: September 27, 2014

Please mark your calendars and plan on attending our day of study and reflection on the liturgy: Saturday, September 27, 2014. Our keynote speaker will be Dr. Tim O'Malley of the Notre Dame Center for Liturgy. He will also lead a breakout session for youth and youth ministers. Other breakout topics include multigenerational preaching, liturgy and justice, and parish music ministry.

We will continue to update you on the day here and on the liturgy events webpage:

<http://www.davenportdiocese.org/lit/litevents.htm>.

**RESOURCES**

NEW VIDEO EXPLAINS WHAT HAPPENS IN THE RITE OF MARRIAGE

A new video, "Saying I Do: What Happens at a Catholic Wedding," introduces viewers to the Rite of Marriage and answers frequently asked questions about Catholic marriage. The video is intended for engaged couples, their families and people involved in marriage preparation, and anyone with questions about Catholic weddings. Produced by the Secretariat of Laity, Marriage, Family Life and Youth in collaboration with the Secretariat of Divine Worship and the Department of Communications, "Saying I Do" includes a brief overview of the Sacrament of Matrimony and an explanation of the three forms of the Rite of Marriage. It answers basic questions such as when and where Catholic weddings can be held and how non-Catholic clergy can participate in the ceremony. The 22-minute video is available on the homepage of the USCCB's For Your Marriage website: [www.ForYourMarriage.org](http://www.ForYourMarriage.org).

WAITING IN JOYFUL HOPE

From the Liturgical Press ([www.litpress.org](http://www.litpress.org) OR 1-800-858-5450), this little resource offers a way to spend a little time in prayer and reflection each day during Advent and Christmas, and open your eyes “in new ways to the wonder of Christ’s coming.” It is available as a paperback, in pocket-size (\$2) and large print (\$5.95) versions. It is also available as an app for your smart phone (\$0.99); See [www.litpress.org/apps!](http://www.litpress.org/apps!)

**LITURGY PREPARATION**

LITURGICAL CALENDAR

NOTE: The liturgical calendar for 2014 is being sent along with this edition of the *LiturgyNotes*.

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 Wednesday 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>.

#### 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](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/>

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.

Phone: 563-888-4220

E-Mail: [hoefling@davenportdiocese.org](mailto:hoefling@davenportdiocese.org)