

LITURGYNOTES – FOR JANUARY 2020

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

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Vision 20/20

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

Share the Journey: Love Your Neighbor

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

LITURGY NEWS

Aperuit Illis: Instituting The Sunday of the Word of God

Pope Francis' Apostolic Letter, *Motu proprio* "Aperuit illis," published on 30 September (the Memorial of St. Jerome and, this year, the 1600th year since his death), establishes that "the Third Sunday in Ordinary Time is to be devoted to the celebration, study and dissemination of the Word of God."

Please see our website:

<https://www.davenportdiocese.org/events/sunday-of-the-word-of-god>

From the FDLC:

<https://www.davenportdiocese.org/documents/2019/12/Word%20of%20God%20Sunday.pdf>

From the USCCB:

<https://catholic.bible/sunday-of-the-word-of-god/>

****Day of Reflection for Proclaimers of the Word****

Pope Francis has established that "the Third Sunday in Ordinary Time is to be devoted to the celebration, study and dissemination of the Word of God".

Therefore, we would like to invite everyone to observe this special day by joining us for an afternoon of prayer and reflection on the Spirituality and Ministry of the Reader.

Together, led by Dr. Ella Johnson, theology professor at St. Ambrose University, we'll explore how our spiritual lives are enriched by being rooted in the Bible, whether we formally proclaim the Scriptures at Mass, or do so informally by our lives.

Please join us on Sunday, January 26th at St. John Vianney Church in Bettendorf. The session starts at 1:30 and will be about two hours in length. Refreshments will be provided. All are invited!

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New Liturgical Texts

The CDWDS confirmed the English translations of the Preface of Saint Mary Magdalene, and the proper texts in honor of Pope Saints John XXIII and John Paul II, for use in the dioceses of the United States. These texts may be found on the USCCB website (www.USCCB.org/about/divine-worship/liturgical-calendar) and may be used starting in 2020.

Specifically:

Preface for the Feast of St. Mary Magdalene (July 22)

<http://www.usccb.org/about/divine-worship/liturgical-calendar/saint-mary-magdalene.cfm>

Collect, Readings, Biography, Office of Readings for the Optional Memorial of St. John XXIII (Oct. 11)

<http://www.usccb.org/about/divine-worship/liturgical-calendar/saint-john-xxiii.cfm>

Collect, Readings, Biography, Office of Readings for the Optional Memorial of St. John Paul II (Oct. 22)

<http://www.usccb.org/about/divine-worship/liturgical-calendar/saint-john-paul-ii.cfm>

UPCOMING EVENTS

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

DIOCESAN LITURGIES

Rite of Election

Sunday, March 1, 2020, at 3pm (Saint Patrick, Iowa City)

Registration for and information about the 2020 Rite of Election is now posted on our website (<https://www.davenportdiocese.org/rite-of-election>).

Of particular note, Bishop Zinkula has adjusted the rite to better highlight the central feature of the rites—the announcing of names—and to de-emphasize any attention placed on greeting the bishop. In addition, since the rite does not call for it, the Bishop will no longer be signing the Book of the Elect. The outline of the Rite is available on the Rite of Election webpage.

Registrations are due no later than FEBRUARY 1... please don't forget! And please make sure that any issues that might prevent the celebration of the sacraments have been resolved.

Chrism Mass

Monday, April 6, 2:30 pm (Sacred Heart Cathedral, Davenport)

Ordination

Two seminarians are scheduled to be ordained this year, one to the diaconate and one to the priesthood. The ordination liturgy will be celebrated at Sacred Heart Cathedral on June 6 at 10:00 a.m.

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CONTINUING FORMATION FOR LITURGY / LITURGICAL MINISTRY

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

Liturgy Survey 2020

As we continue on our Vision 2020 journey, we are wondering how we might best help your efforts to embrace the Joy of the Gospel and become more intentional evangelizing communities. Therefore, we created this survey: <https://www.davenportdiocese.org/liturgy-survey-2020>. Your answers will help us figure out how to support your liturgical ministry. Thank you for taking the time to answer these questions!

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.

NPM Annual Convention: “Called from Living Waters”

Save the date! The National Association will meet in Louisville, KY on July 7-10. Please see their website (<https://npm.org/2020-annual-convention/>) for details and registration.

THE RITE OF CHRISTIAN INITIATION OF ADULTS

Please see: <https://www.davenportdiocese.org/ocia>

RCIA: THE TRIDUUM

Rites for Holy Saturday

The RCIA does contain specific Rites to be celebrated on Holy Saturday. A number of options are possible for the Elect, including the Recitation of the Creed, the Ephphetha Rite, and the Choosing of a Baptismal Name (RCIA #185-205). Candidates for Full Communion and Confirmation should celebrate the Sacrament of Reconciliation (if not celebrated at some other point during Lent; see RCIA #408 and 482; *National Statutes* #27).

The Easter Vigil

The order of service varies slightly if the Vigil is celebrated with candidates, catechumens (elect), or both. It is preferable, however, that the reception and confirmation of candidates take place at a Mass different from the Vigil (see *National Statutes* #26). After the homily:

Elect only (RCIA #206-243)	Candidates only (RCIA #473-498)	Elect and Candidates (RCIA #566-594)
1. Baptism 2. Confirmation 3. Renewal of Baptismal Promises and sprinkling with baptismal water 4. Prayer of the Faithful	1. Renewal of Baptismal Promises and sprinkling with baptismal water (at the Vigil this replaces the Creed) 2. Celebration of Reception 3. Celebration of Confirmation 4. Prayer of the Faithful	1. Baptism of the Elect 2. Renewal of Baptismal Promises and sprinkling with baptismal water 3. Celebration of Reception 4. Confirmation of Elect and Candidates 5. Prayer of the Faithful

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At the Easter Vigil, paragraph 48 states: "If the anointing of the adults with the Oil of Catechumens (OC) has not taken place beforehand, as part of the immediately preparatory rites, it occurs at this moment" [after the blessing of the water].

This is a confusing rubric. To begin with, note that the actual Rite of Baptism is not present in the Missal; as part of the *Rituale Romanum* it is published as a separate book (for us, the RCIA). However, that book does not contain the rite for anointing with OC as part of the Vigil (it states that the anointing with the Oil of Catechumens is to be omitted on Holy Saturday [preparation rites and the Vigil; #33.7]). So what are we to do?

1. First and foremost: anoint catechumens with OC during the catechumenate as called for in the RCIA. Such anointing can be repeated.
2. According to recent clarifications, until explicitly superseded, current legislation in the US stands. Therefore, **the anointing with OC is omitted at the Vigil itself**. Please note that this is new advice from this office.

LITURGY PREPARATION

LITURGICAL CALENDAR

Update: Confirmation Liturgies

From Bishop Zinkula:

- 1) Bishop Zinkula has decided this year to meet before Mass with the candidates alone. There is a different dynamic when adults aren't present.
- 2) At the anointing with Sacred Chrism the sponsor should stand behind, not next to, the candidate, with the sponsor's right hand on the candidate's right shoulder.
- 3) If the sponsor tells Bishop the saint's name chosen by the candidate, the sponsor should say simply the name of the saint (e.g., "Francis"). There is no need to say, "Bishop, I present to you...." The candidates are formally presented after the Gospel. Just the name is needed.

January 5-11: National Migration Week

From January 5-11, 2020, the Catholic Church in the United States will celebrate National Migration Week. The theme for this year's celebration is "Promoting a Church and a World for All," which reflects the need for Catholics to be inclusive and welcoming to all our brothers and sisters. It is a call for unity to stand in solidarity with and care for those who are excluded and marginalized. For more information, please visit <https://justiceformigrants.org/take-action/national-migration-week/> and download the parish toolkit.

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February 2: Presentation of the Lord

Replaces the 4th Sunday in Ordinary Time. The readings and prayers are Proper (note that there IS an assigned 2nd reading). The Missal gives two different forms for the beginning of Mass: the Procession and the Solemn Entrance, and that this is the traditional day for blessing candles at the church (including the candles that will be used for the blessing of throats). The 2nd ed. of the Order of Baptism of Children (OBC) may be used in the Liturgy as of this day. Its use is mandatory as of Easter Sunday, April 12, 2020.

February 2: World Day for Consecrated Life

Resources are available from the NRVC (<https://nrv.net/274/publication/4171/article/10041-world-day-for-consecrated-life-february-2-2018>) and USCCB (<http://www.usccb.org/beliefs-and-teachings/vocations/consecrated-life/world-day-for-consecrated-life.cfm>).

The Sacred Triduum: April 9-11, 2020

>Holy Thursday

The Footwashing

Information on the *mandatum* is available at the USCCB website at <http://www.usccb.org/prayer-and-worship/liturgical-year/triduum/holy-thursday-mandatum.cfm>. Other resources are available on our website: <http://www.davenportdiocese.org/liturgical-seasons#LentTriduumEaster>.

The Reception and Care of the Oils

For information regarding the proper reception of the new oils (and disposition of the oils from the previous year), please see: <http://www.davenportdiocese.org/documents/2016/6/litCareandReceptionofSacredOils.pdf>.

The Reservation of the Blessed Sacrament

Likewise, as you consider how best to securely repose the Blessed Sacrament after the period of adoration, the place of reposition should reflect the respect that ought to be shown to Christ’s Eucharistic Presence. A random cabinet full of other material does not seem to meet that benchmark. Also, please keep in mind that exposition of the Blessed Sacrament in a monstrance is forbidden.

That is, at the end of Mass on Holy Thursday, when the Blessed Sacrament is taken to its place of reposition, it may not be exposed (in a monstrance or otherwise) for adoration; it is to be reserved – and adoration takes place before the closed tabernacle. (See *Paschale Solemnitatis* #55; *Directory on Popular Piety and the Liturgy* #141; *Roman Missal-Holy Thursday* #39.)

The Diocese of Pittsburgh states it this way in their policy: “No exposition of the Most Holy Eucharist is permitted during the Easter Triduum, that is, from immediately before the Evening Mass of the Lord’s Supper on Holy Thursday until after the Mass of the Easter Vigil on Holy Saturday. This includes the period of adoration immediately following the Evening Mass of the Lord’s Supper. This norm applies even in those communities authorized to observe perpetual exposition of most Holy Eucharist.”

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>Good Friday

The Missal now makes explicit what was already the case before: “This liturgy by its very nature may not, however, be celebrated in the absence of a Priest.” That is, it is NEVER to be led by a deacon or layperson. The Good Friday liturgy is *not* just a “word and communion” service. If a priest is not present, one cannot substitute a communion service. A devotion such as the Stations of the Cross, or the Liturgy of the Hours, could be celebrated instead.

>The Easter Vigil

The *Missale Romanum* states that the Easter Vigil is to take place in darkness, after nightfall. Traditionally in this diocese, and according to the Bishops’ Committee on the Liturgy in 2003, that has been calculated as 45 minutes to an hour after sunset. Therefore, *for the Diocese of Davenport, the Vigil on April 11, 2020, may not begin before 8:30 PM.*

Please note that the Paschal Candle “should be made of wax, never be artificial, be renewed each year, be only one in number, and be of sufficiently large size that it may convey the truth that Christ is the light of the world.”

The Triduum and Judaism

(1) *In General:*

<http://www.davenportdiocese.org/documents/2016/6/litRespecting%20JudaismJewishTraditions-LentTriduum-1.pdf>

Other resources at: <http://www.davenportdiocese.org/preaching-links#AvoidingAntiJudaism>.

(2) *Regarding Preaching:*

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>.

21. Because of the tragic history of the "Christ-killer" charge as providing a rallying cry for anti-Semites over the centuries, a strong and careful homiletic stance is necessary to combat its lingering effects today. Homilists and catechists should seek to provide a proper context for the proclamation of the passion narratives. A particularly useful and detailed discussion of the theological and historical principles involved in presentations of the passions can be found in *Criteria for the Evaluation of Dramatizations of the Passion* issued by the Bishops' Committee for Ecumenical and Interreligious Affairs (March 1988).

22. The message of the liturgy in proclaiming the passion narratives in full is to enable the assembly to see vividly the love of Christ for each person, despite their sins, a love that even death could not vanquish. "Christ in his boundless love freely underwent his passion and death because of the sins of all so that all might attain salvation" (*Nostra Aetate*, no. 4). To the extent that Christians over the centuries made Jews the scapegoat for Christ's death, they drew themselves away from the paschal mystery. For it is only by dying to one's sins that we can hope to rise with Christ to new life. This is a central truth of

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the Catholic faith stated by the Catechism of the Council of Trent in the sixteenth century and reaffirmed by the 1985 Notes (no. 30).

23. It is necessary to remember that the passion narratives do not offer eyewitness accounts or a modern transcript of historical events. Rather, the events have had their meaning focused, as it were, through the four theological "lenses" of the gospels. By comparing what is shared and what distinguishes the various gospel accounts from each other, the homilist can discern the core from the particular optics of each. One can then better see the significant theological differences between the passion narratives. These differences also are part of the inspired Word of God.

24. Certain historical essentials are shared by all four accounts: a growing hostility against Jesus on the part of some Jewish religious leaders (note that the Synoptic gospels do not mention the Pharisees as being involved in the events leading to Jesus' death, but only the "chief priests, scribes, and elders"); the Last Supper with the disciples; betrayal by Judas; arrest outside the city (an action conducted covertly by the Roman and Temple authorities because of Jesus' popularity among his fellow Jews); interrogation before a high priest (not necessarily a Sanhedrin trial); formal condemnation by Pontius Pilate (cf. the Apostles' and Nicene Creeds, which mention only Pilate, even though some Jews were involved); crucifixion by Roman soldiers; affixing the title "King of the Jews" on the cross; death; burial; and resurrection. Many other elements, such as the crowds shouting "His blood be on us and on our children" in Matthew, or the generic use of the term "the Jews" in John, are unique to a given author and must be understood within the context of that author's overall theological scheme. Often, these unique elements reflect the perceived needs and emphases of the author's particular community at the end of the first century, after the split between Jews and Christians was well underway. The bitterness toward synagogue Judaism seen in John's gospel (e.g., Jn 9:22;16:2) most likely reflects the bitterness felt by John's own community after its "parting of the ways" with the Jewish community, and the martyrdom of St. Stephen illustrates that verbal disputes could, at times, lead to violence by Jews against fellow Jews who believed in Jesus.

25. Christian reflection on the passion should lead to a deep sense of the need for reconciliation with the Jewish community today. Pope St. John Paul II has said:

“Considering history in the light of the principles of faith in God, we must also reflect on the catastrophic event of the ShoahConsidering this mystery of the suffering of Israel's children, their witness of hope, of faith, and of humanity under dehumanizing outrages, the Church experiences ever more deeply her common bond with the Jewish people and with their treasure of spiritual riches in the past and in the present”
(Address to Jewish Leadership, Miami, September 11, 1987).

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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

(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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