

LITURGYNOTES

"Good celebrations foster and nourish faith. Poor celebrations weaken and destroy it."

January 2024

Diocese of Davenport

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CALENDAR FOR THIS MONTH

- **1: Solemnity of Mary, Mother of God**
- **7: Solemnity of the Epiphany**
- **8: Feast of the Baptism of the Lord**
- **18-25: Week of Prayer for Christian Unity**
- **21: Sunday of the Word of God**
- **22: Day of Prayer for the Legal Protection of Unborn Children**

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"Joined to the incarnate Son, present in the Eucharist, the whole cosmos gives thanks to God. Indeed the Eucharist is itself an act of cosmic love: 'Yes, cosmic! Because even when it is celebrated on the humble altar of a country church, the Eucharist is always in some way celebrated on the altar of the world.'" – Pope Francis (*Landato Si*, 236)

EUCCHARISTIC REVIVAL

<https://www.davenportdiocese.org/liturgy/eucharistic-revival>



Information on the Parish Leader's Playbook may be found at:

<https://www.eucharisticrevival.org/lead>

Information on the Eucharistic Pilgrimage which will start at four cities in the United States and converge in Indianapolis in July 2024 may be found here:

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

NATIONAL EUCCHARISTIC CONGRESS: JULY 17-21, 2024

<https://www.eucharisticcongress.org>

The national office recently noted in a letter to diocesan contact persons that "there simply are not enough beds within the city of Indianapolis to house every request for our event," and so are looking as far as 60 miles outside of Indianapolis for housing. They recommend working through Corporate Travel Service for travel and housing arrangements. For further information about partnering with CTS, you can contact them at NEC@ctscentral.net or 866-468-1420.

If your parish is planning to bring a youth group, information about alternate housing solutions such as dorms, parish halls, and gyms is also available. The Congress has partnered with JMJ Youth Pilgrimages to coordinate these alternate housing opportunities, so please contact them at info@jmjyouth.com or 800-601-7225 to discuss the options available for your group.

If you have any questions about housing, please contact the National Office at: NECHousing@eucharisticcongress.org | (833) 895-6886 Ext. 2

NEWS & NOTICES

PRAYER RESOURCES – VACANT SEE

Resources in English, Spanish, and Vietnamese are being posted to the Liturgy homepage (<https://www.davenportdiocese.org/liturgy>). Please note, neither Archbishop Zinkula nor the administrator (Fr. Kuntz) are mentioned in the Eucharistic Prayer.

THE VATICAN ON THE CARE OF CREMATED REMAINS

The Vatican has published two documents related to cremation. The first is an Instruction, *Ad resurgendum cum Christo*, from the then-Congregation for the Doctrine of the Faith. This document was promulgated in 2016, and is available at: https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20160815_ad-resurgendumcum-christo_en.html. It addresses the respect owed the remains of any person, and provides clear guidance on the proper conservation of the ashes of the departed.

More recently, the now-Dicastery for the Doctrine of the Faith published a response to two questions related to the proper preservation of cremated remains. This document may be found at: https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_ddf_doc_20231209_risposta-card-zuppi-ceneri_en.html. The bottom line is that the principles outlined in the original 2016 document still stand, and that cremated remains are to be accorded the same respect as the body of the deceased. For example, it is clear that “scattering” the ashes is not permitted, and they are to be reposed permanently in a location designated by ecclesiastical authority.

In rare cases, and with appropriate permissions, a family may “preserve in an appropriate way a minimal part of the ashes of their relative in a place of significance for the history of the deceased person, provided that every type of pantheistic, naturalistic, or nihilistic misunderstanding is ruled out and also provided that the ashes of the deceased are kept in a sacred place.” Contrary to some of the ways this has been reported, this is *not* a blanket permission to keep cremated remains in one’s home, or create a keepsake incorporating the cremated remains! What this specifically allows is unclear. As noted by the Catholic Cemetery Association, this document has raised this and a number of additional questions. These are being posed to the Dicastery through the USCCB, and we will keep you informed as clarifications are received. In the meantime, nothing has changed regarding how we handle cremated remains. They are to be permanently buried or placed in a columbarium.

SACRAMENTS & SACRAMENTAL ACCESS

A number of other questions regarding sacramental access have been asked of the Dicastery for the Doctrine of the Faith recently. The Dicastery has commented on ensuring sacramental access for single mothers and their infants (https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_ddf_doc_20231213_risposta-madri-single_en.html) as well as participation in the sacraments of baptism and matrimony by transgender or homosexual persons (https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_ddf_20231031-documento-mons-negri_en.html). In the latter document, it was noted that, under certain circumstances, transgender persons may be baptized, serve as godparents, and as witnesses to matrimony. Likewise, the child of a homosexual person or persons may certainly be baptized, and a homosexual person may serve as a witness to marriage. The question of a cohabiting homosexual person serving as a godparent is more nuanced, and the norms that a godparent must lead a life of faith in keeping with this role still apply.

ON BLESSINGS

Pope Francis, through the Dicastery on the Doctrine of the Faith, recently promulgated the Declaration, *Fiducia Supplicans*, which addresses and develops the Church’s teaching in the pastoral meaning of blessings.

The Declaration may be found here:

https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_ddf_doc_20231218_fiducia-supplicans_en.html.

Unfortunately, some, both within and outside of the Church, on the right and on the left, have tried to “spin” the document for their own goals. You are encouraged to read the actual document.

On the level of theology, nothing has changed regarding the Church’s teaching on marriage; the document is explicit on this matter. What the Pope has done is enrich our understanding of blessings. Basically, the Holy Father is making a careful distinction between formal, liturgical blessings and those which are informal and arise from popular devotion or piety, and made in trusting supplication to the God who is Love. It is this latter form of blessing that the document addresses, first in general and then applying this teaching to the particular case of such a blessing being requested by couples in an irregular situation or of the same sex.

First, these blessings should be asked for and performed “spontaneously.” They are not to be taken from the Book of Blessings, nor can there be set prayers for the purpose of these blessings. They “should not be fixed ritually by Ecclesial authorities to avoid producing confusion with the blessing proper to the Sacrament of Marriage,” the document reads. “In a brief prayer preceding this spontaneous blessing, the ordained minister could ask that the individuals have peace, health, a spirit of patience, dialogue, and mutual assistance – but also God’s light and strength to be able to fulfill His will completely,” the document reads.

The blessing cannot be performed at the same time or in connection with a civil union. Instead, the document states that the blessing must be conducted “in other contexts, such as a visit to a shrine, a meeting with a priest, a prayer recited in a group, or during a pilgrimage.” The document also cautions: “nor can it be performed with any clothing, gestures, or words that are proper to a wedding.”

The document states that couples in an irregular situation or of the same sex must themselves ask for the blessing, adding: “For this reason, one should neither provide for nor promote a ritual for the blessings of couples in an irregular situation.”

Blessings are not sacraments, so the moral conditions required for the reception of the latter ought not be imposed for the former. Pastoral charity is called for: “At the same time, one should not prevent or prohibit the Church’s closeness to people in every situation in which they might seek God’s help through a simple blessing.”

LITURGICAL CALENDAR: THIS MONTH

JANUARY

• **December 31 - January 1**

Sunday, December 31, is the Feast of the Holy Family; the Solemnity of Mary, the Mother of God, is observed on January 1. Because it falls on a Monday, the Solemnity is *not* a holy day of obligation this year. Still, on January 1, Ritual Masses (i.e., marriage, confirmation) are prohibited. A marriage may be celebrated outside of Mass using the texts from the Rite of Marriage. Funeral Masses, however, may be celebrated when the obligation is abrogated.

	Morning Prayer	Mass before 4pm	Mass after 4pm	Evening Prayer
Saturday Dec 30	6 th Day within the Christmas Octave	6 th Day within the Christmas Octave	Holy Family	EP I for Holy Family
Sunday Dec 31	Holy Family	Holy Family		EP I for Mary, Mother of God
Monday Jan 1	Mary, Mother of God	Mary, Mother of God		EP II for Mary, Mother of God

LiturgyNotes – December 2023

"The Eucharist commits us to the poor" (CCC #1397).

- January 7 – 8

The Solemnity of the Epiphany is observed on Sunday, January 7. The Feast of the Baptism of the Lord is moved to the Monday. The liturgies are celebrated as follows:

	Morning Prayer	Mass before 4pm	Mass after 4pm	Evening Prayer
Saturday Jan 6	Christmas Weekday	Christmas Weekday	Epiphany Vigil	Epiphany I
Sunday Jan 7	Epiphany	Epiphany Day		Epiphany II
Monday Jan 8	Baptism of the Lord	Baptism of the Lord		Baptism of the Lord

- January 15 – Martin Luther King, Jr. Day

It would be appropriate to include intercessions against racism in the prayer of the faithful at the preceding Sunday's Masses (see: <https://www.usccb.org/resources/prayers-faithful-against-racism>). Other anti-racism resources from the USCCB are available at <https://www.usccb.org/committees/ad-hoc-committee-against-racism>.

- January 18-25 – Week of Prayer for Christian Unity

Resources: <https://geii.org/>

- January 21 – Sunday of the Word of God

Resources: <https://www.usccb.org/committees/divine-worship/sunday-word-god> and <https://www.davenportdiocese.org/sunday-of-the-word-of-god>

- January 22 – Day of Prayer for the Legal Protection of Unborn Children

Resources: <https://www.usccb.org/committees/pro-life-activities/january-roe-events/january-22-day-of-prayer>

- January 28 to February 3 – Catholic Schools Week

Resources: https://www.ncea.org/csw/About%20CSW/CSW/About_CSW/About_Catholic_Schools_Week.aspx

LITURGICAL CALENDAR: NEXT MONTH

FEBRUARY

- February 1 – registrations for the Rite of Election are due (please see below)

- February 2: World Day of Prayer for Consecrated Life (Celebrated in Parishes February 3-4)

Resources: <https://www.usccb.org/events/2024/world-day-prayer-consecrated-life>

- February 7-14: National Marriage Week / World Marriage Day (Feb 11)

Resources: <https://www.usccb.org/topics/marriage-and-family-life-ministries/national-marriage-week>

- February 8: World Day of Prayer and Awareness against Human Trafficking

Resources: <https://www.usccb.org/committees/administrative/february-8th-international-day-prayer-and-awareness-against-human>

- February 11: World Day of the Sick

Resources: <https://www.chausa.org/prayers/world-day-of-the-sick> and <https://www.nacc.org/resources/spirituality-and-prayer-resources/world-day-of-the-sick/>

LiturgyNotes – December 2023

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- February 14 – Ash Wednesday; Day of Fast & Abstinence

The Book of Blessings (chapter 52) includes a rite for blessing and distributing ashes outside of Mass, in the context of a celebration of the word of God. It may also be used when bringing ashes to the sick. When led by a deacon (or priest), ashes may be blessed as part of the rite. When led by a lay minister, ashes blessed at an earlier liturgy are to be used. If this rite is used, please use the newly translated formulas for imposing ashes found in the Missal (“Repent, and believe in the Gospel” OR “Remember that you are dust, and to dust you shall return”). The call to conversion symbolized by the imposition of ashes is a call answered within the context of the Church gathered liturgically as the Body of Christ. In the Body, especially in the liturgy, each member has their own proper place. The imposition of ashes is an official action of the Church, not a private act of personal piety. Thus, it is proper that only an official representative of the Church—such as a priest or deacon, who by virtue of ordination also represents Christ in a particular way in the community—imposes the ashes. As with communion, if there is need, extraordinary ministers may be deputed to assist in this ministry. But, just as with communion, to simply pass ashes around with everyone imposing ashes on each other—that is, everyone acting as extraordinary ministers—is contrary to what the Church intends and therefore not permitted.

- February 18 – First Sunday of Lent; Rite of Election

Registration for and information about the Rite of Election: <https://www.davenportdiocese.org/rite-of-election>

LITURGICAL CALENDAR: LOOKING AHEAD

MARCH

- March 10: Daylight Savings Time Begins
- The *Chrism Mass* is tentatively scheduled for March 25, the Monday of Holy Week. (note that the Annunciation is moved to April 8)
- The *Triduum* falls on Thursday, March 28 through Sunday, March 31 – with the Easter Vigil falling on the night of Saturday, March 30. On that night, sunset is at 7:30 pm. In order to insure sufficient darkness, at least 45 minutes (preferably one hour) should elapse after sunset before the Vigil may begin. Therefore, the earliest that the Vigil may begin is 8:15 pm CDT.

THE RITE OF CHRISTIAN INITIATION OF ADULTS

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

RCIA CONTACTS

As we look ahead to the annual rites, as well as to a new OCIA, we need keep our list of RICA contacts for each parish up to date. If there has been a change in contacts, please send the updated information to agnoli@davenportdiocese.org. We’ve sent out an e-mail about the Rite of Election. If you didn’t get it, it means we don’t have you on our list!

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

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 anointings 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.**

UPCOMING EVENTS: DIOCESAN LITURGIES

RITE OF ELECTION

The Rite of Election will be celebrated at the Cathedral on the First Sunday of Lent: February 18, 2024, at 11 am. As in the past, we will offer a full day of fellowship and formation for our catechumens and those accompanying them.

Information about and registration for the Rite of Election can be found here:

<https://www.davenportdiocese.org/liturgy/rite-of-election>

Please note that, given how early Lent comes this year, registrations are due by February 1.

UPCOMING EVENTS: FORMATION OPPORTUNITIES

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

THE LITURGIES OF HOLY WEEK – JANUARY 17, 2024

The liturgies of Holy Week are transformative and powerful. These most important days of the Catholic liturgical year require careful and collaborative preparation. Join LTP on January 17 for a virtual workshop where Michael Ruzicki will

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offer proven strategies for animating the parish community to serve as co-laborers in the preparation and celebration of the various liturgies. You will walk away from this workshop assured of the centrality of Holy Week and Triduum in the life of the Church; equipped with practical strategies for planning Lenten catechesis and promotional efforts to foster the assembly's desire to attend these liturgies; and inspired to involve the assembly in these sacred celebrations. For more information or to register, please visit: <https://ltp.org/products/details/VWLHW/liturgies-of-holy-week>. For related book, please see: <https://ltp.org/products/details/EGCHWT/guide-for-celebrating-holy-week-and-the-triduum>

A FREE WEBINAR FROM LITURGICAL PRESS – JANUARY 19, 2024

The Living Word of God: Exploring the Intersection of Scripture and Catholic Worship In the Liturgy and Life Study Bible, featuring Rev. Paul Turner and John W. Martens, editors. Moderated by Rita Ferrone. Friday, January 19, 2024 / 2:30 PM Central. To register: [Webinar Registration - Zoom](#)

SUNDAY OF THE WORD OF GOD – JANUARY 21, 2024

The Church observes the 3rd Sunday in Ordinary Time as the Sunday of the Word of God. Since its inception, our diocese has kept this celebration by offering an afternoon of reflection on the scriptures. For example, we have explored the themes of synodality and the Eucharist in the Bible, reflecting our participation in the Synod process and the Eucharistic Revival, respectively. This year, in keeping with our diocesan focus on welcoming and belonging, we will focus on hospitality in the Bible. Our presenter will be Rev. Prof. Matthew Coomber, PhD, of St. Ambrose University. This "hybrid" session will be offered "live" at the chancery and via Zoom. For more information, resources for the day, and to register please visit: <https://www.davenportdiocese.org/liturgy/sunday-of-the-word-of-god>

61ST ANNUAL SOUTHWEST LITURGICAL CONFERENCE STUDY WEEK – JANUARY 24-27

Theme: "Eucharist: Forming and Transforming" In-person (Oklahoma City, OK) and virtual registrations are available. Please visit: <https://swlc.org/study-week-2024>

COURAGE TO PREACH

This six-credit post-master's certificate program for individuals serving young adults, offered through Boston College, will train participants to read and interpret Scripture and use it as a foundational collection to preach on contemporary issues, such as racial, economic, and environmental justice. The program will teach methods for preaching and teaching diverse audiences. It is especially attuned to the various opportunities, contexts, and media that can be most effective for reaching young adults. For more information, please visit: <https://www.bc.edu/content/bc-web/schools/stm/academics/summer-at-stm/courage-to-preach.html>.

RESOURCE FOR PREACHERS

NOTRE DAME PREACHING CONFERENCE

The videos of the presentations at the 2023 conference – "Visions of the Reign of God: Preaching and Catholic Social Teaching" – will be posted as soon as they are available.

Mark your calendar! Dates are set for another major preaching conference at Notre Dame, June 16-18, 2025. Tentative theme: "'Amen I Say to You': Substance and Urgency in Preaching."

CATHOLIC LECTIONARY RESOURCES SEARCH ENGINE

The Institute for Homiletics and the Calvin Institute for Christian Worship (CICW) are collaborating to create a Catholic lectionary resources search engine. This can now be found live at <https://instituteforhomiletics.org/homily-tools/>. Check it out by entering in a Scripture reference or topic or author's last name. The number of resources that the search engine accesses is still growing. Currently it metacrawls data from websites such as the SLU library, *Homiletic and Pastoral Review*, Word on Fire, word.op.org, preachinghope.org, *Church Life Journal*, *Torch*, *Patheos – Catholic*, etc. Many thanks go to the Lilly Endowment for the funding of this project.

LITURGY PREPARATION

LITURGICAL CALENDAR

The Sacred Triduum: April 6-9, 2023

>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

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."

>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 18, 2023, 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) On the Death of Jesus:

From the Catholic Biblical Association: On Jewish Responsibility for the Death of Jesus

<https://www.davenportdiocese.org/documents/2022/10/CBA%20Fact%20Sheet%20on%20Jewish%20Responsibility%20for%20the%20Death%20of%20Jesus.pdf>

Video Series: Presenting the Passion... without blaming "the Jews"

<https://www.iccj.org/resources/passion-video-series.html>

(3) 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 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).

COVID-19, INFLUENZA, ETC.

- **Pandemic Policies and Resources:** <https://www.davenportdiocese.org/flu>
- **Sharing the Chalice:** The FDLC provides an article on the history of the practice of Communion under both kinds – "Take and Eat, Take and Drink." It is written in a very accessible style, designed for the "person in the pew." The articles (English and Spanish) are posted on their website – on the page dedicated to resources on the Eucharistic Revival: www.fdlc.org/revival

RESOURCES FOR THE UNIVERSAL PRAYER

(1) Synod on Synodality

<https://www.davenportdiocese.org/synod-2023>

(2) Eucharistic Revival

English: <https://www.davenportdiocese.org/documents/2022/9/General%20Intercessions%20ENGLISH%20-%20National%20Eucharistic%20Revival.pdf>

Spanish: <https://www.davenportdiocese.org/documents/2022/11/General%20Intercessions%20SPANISH%20-%20National%20Eucharistic%20Revival.pdf>

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“The Eucharist commits us to the poor” (CCC #1397).

(3) The Center for Liturgy website offers general intercessions for each Sunday as well:

<http://liturgy.slu.edu/>

(4) 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> (archive from 2011-2020)

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