

LITURGYNOTES – FOR SEPTEMBER 2012

THE YEAR OF FAITH: VATICAN II AND THE LITURGY

SACROSANCTUM CONCILIUM – CHAPTER I (CONTINUED)

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Diocesan Roman Missal Websites:

[http://www.davenportdiocese.org/
lit/litromanmissal.htm](http://www.davenportdiocese.org/lit/litromanmissal.htm)

[http://www.davenportdiocese.org/
lit/litromanmissalQA.htm](http://www.davenportdiocese.org/lit/litromanmissalQA.htm)

The Year of Faith:

[http://www.davenportdiocese.org/
yearoffaith.htm](http://www.davenportdiocese.org/yearoffaith.htm)

At the end of Chapter 1, the norms that would guide the reform of the liturgy are laid out.

Only the Holy See (and to some extent, Bishops and their national conferences) have the authority to regulate the liturgy. No one “may add, remove, or change anything in the liturgy on his own authority” (#22.3). This norm is a good reminder that the liturgy does not belong to any one of us – or any one community. Part of entering into the liturgy is dying to ourselves—and our particular preferences or desires—and, in a sense, giving ourselves over to the liturgy of the Church to be changed, molded, and transformed by it (rather than remaking it in our image).

The next paragraph reminds us that the liturgy is part of tradition; while open to “legitimate progress” such growth must occur “organically” – that is, be rooted in what has come before. It is certainly the case that a great deal of ink is currently being spilled arguing over what in the wake of Vatican II has been in continuity and what, at least in the eyes of some, has not (and must therefore be repaired). We shouldn’t be surprised. History tells us that the time after every major Council has been characterized by differences regarding interpretation and implementation. We just happen to live in such interesting times!

In keeping with the trajectory set by the renewals in liturgical and scriptural studies (see the article on *Verbum Domini* below), the Constitution emphasizes that “[s]acred scripture is of the greatest importance in the celebration of the liturgy” (#24) and so to reform the liturgy is also to promote a love for the scriptures.

Only then does the Constitution call for the reform of

the liturgical books as soon as possible (#25).

The liturgy is the joint action of the Body of Christ (#26-32). While we each have different roles, or offices, in the liturgy, none of us is to be a passive spectator. We are all to be fully active, doing all (but only) that which is ours to do—like a body, the parts all working together, each part making its unique

contribution to the well-being (or not) of the whole. For the first time, the reformed liturgical books are to give attention to the rubrics governing the people's parts. It is preferable that all liturgies (including all the sacraments) be celebrated communally, rather than privately or quasi-privately. All liturgical ministers are to be well-prepared for their service. Baptism is the great equalizer; in the liturgy, no special honors are to be paid to any person or group.

It is easy to pass this last section over without realizing what a radical change this was for the Church. "Radical" means "to the root" – and that's exactly what the Council was about: getting back to our roots. And here we see one of the key principles of the whole Council: the primacy of baptism. We are short-sighted if we see the Constitution on the Liturgy to be just about "tweaking" the Mass; no, there is much more here. The Constitution – and the documents that followed – are about who we are as Church. They get at the core of our identity. No wonder that they generated such debate then – and continue to do so now!

Interested in reading more? Check out Massimo Faggioli's new book, *True Reform: Liturgy and Ecclesiology in Sacrosanctum Concilium*, available from The Liturgical Press: <http://www.litpress.org/Detail.aspx?ISBN=9780814662380>.

Liturgy is, above all, the worship of God. But it is also formative (#33). Therefore, in reforming the liturgy, the Council Fathers stressed that the "rites should be distinguished by a noble simplicity" – short, clear, avoiding useless repetition, understandable (#34). Greater use of the scriptures and the importance of preaching is stressed (#35). While the importance of Latin was maintained, the Council also opened the door to greater use of the vernacular—a permission that Bishops' conferences around the world requested and were granted (#36) in the following years.

Next, the Council laid down norms for what has come to be called inculturation—the adaptation of the liturgy to various cultures. While liturgy ought to be unifying, that does not require a "rigid uniformity" (#37), but adaptations can be made only by the proper authorities (#38-40).

Finally, the Council provided instructions for promoting the liturgy in dioceses and parishes (#41-46). Most notable, it is only here that the Council called for specific structures: liturgical commissions at the national and diocesan levels (#44-45).

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

Introduction

Pope Benedict begins his Exhortation by reminding us of something that we sometimes seem to take for granted: the amazing fact that the Word 'became flesh' – the eternal God entered time and space in a definitive act of self-revelation! Shouldn't that be a reason to rejoice? Isn't that the kind of 'good news' that we would want to share with everyone we meet?

That is one of the reasons behind Pope Benedict's calling for this Year of Faith – that we should "rediscover the joy of believing and the enthusiasm for communicating the faith" (*Porta Fidei* #7). In this Exhortation, he puts it this way:

For this reason I encourage all the faithful to renew their personal and communal encounter with Christ, the Word of life made visible, and to become his heralds so that the gift of divine life—communion—can spread ever more fully throughout the world (#2).

Encounter. That’s a key word for Pope Benedict. He uses it over 40 times in this document. After our encounter with Christ, especially through the sacraments, we are called to “enable the people of our time once more to encounter God” ... in fact, there is “no greater priority” than doing so (#2).

One of the preeminent ways of encountering this God who speaks to us—as mentioned by Popes Leo XII (*Providentissimus Deus*), Benedict XV (*Spiritus Paraclitus*), Pius XII (*Divino Afflante Spiritu*), and as stressed in the Dogmatic Constitution on Divine Revelation of Vatican II (*Dei Verbum*)—is through the Sacred Scriptures. But that encounter is not just individual; it is preeminently communal. It is only in the “we” of the Church that we can fully encounter the living word (#4).

Next time, we’ll begin working our way through Part 1 – *Verbum Dei*... the Word of God.

FOR YOUR INFORMATION...

OCTOBER: DOMESTIC VIOLENCE AWARENESS MONTH

October is Domestic Violence Awareness Month. In 2002, the US Bishops released *When I Call for Help: A Pastoral Response to Domestic Violence Against Women*. They began with an unequivocal condemnation of violence against women:

As pastors of the Catholic Church in the United States, we state as clearly and strongly as we can that violence against women, inside or outside the home, is never justified. Violence in any form—physical, sexual, psychological, or verbal—is sinful; often, it is a crime as well. We have called for a moral revolution to replace a culture of violence. We acknowledge that violence has many forms, many causes, and many victims—men as well as women.

In this document, they called upon the Church in the United States to reach out to both victims and perpetrators of domestic violence. Among the recommendations that they made is to use opportunities within the liturgy and in sacramental preparation programs to draw attention to violence and abuse.

Their statement, and further resources and recommendations, may be found on the USCCB website: <http://www.usccb.org/issues-and-action/marriage-and-family/marriage/domestic-violence/>.

In addition, resources are available on our website: <http://www.davenportdiocese.org/dcn/dcnacademics.htm#DomViolence>.

NOTRE DAME PREACHING CONFERENCE ON YOUTUBE

As mentioned in the last issue, I had the opportunity to attend a great conference on preaching at Notre Dame this past summer. Videos of the keynote and breakout sessions are now available on YouTube. Links to the videos are listed on our Preaching Links webpage: <http://www.davenportdiocese.org/lit/litpreach.htm#NotreDame>.

UPCOMING EVENTS

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

DIOCESAN LITURGIES

The calendar is currently quiet. 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>.

CONTINUING FORMATION

What: Music Workshop

When: Saturday, Nov. 3

9am-12noon

(doors open at 8:30)

*Where: St. Patrick,
Iowa City*

*Whom: All involved in
music ministry*

Cost: \$10 (at the door)

*Please call or e-mail
Patti McTaggart to
register*

Music Workshop on November 3

Choir directors and members, accompanists, cantors, and anyone involved in music ministry are invited to a workshop on Saturday, November 3, from 9am to 12 noon at St. Patrick Church in Iowa City. For the first hour, the workshop will focus on selecting music for the liturgy in a hands-on format. For the final two hours, accompanists will meet in one group and cantors/singers in another to review and work on their particular ministries.

Faculty for the workshop will be Patti McTaggart of St. Mary Parish, Iowa City, and Dr. David Pitt of Loras College, Dubuque.

Cost is \$10 at the door. If you are planning on attending, please notify Patti McTaggart by phone (319-337-4314) or e-mail (pmctaggart@icstmary.org) so we can plan for the proper number of participants.

Doors open at 8:30 a.m. We look forward to seeing (and hearing) you there!

LITURGY PREPARATION

LITURGICAL CALENDAR

Priesthood Sunday

Priesthood Sunday is being observed on October 28 this year. This nationwide event is coordinated by the USA Council of Serra International as a way “to honor priesthood in the United States.... [and] to reflect upon and affirm the role of the priesthood in the life of the Church as a central one.” Materials can be found on the web at www.priestsunday.org.

All Saints / All Souls

The Solemnity of All Saints, November 1, falls on a Thursday this year, and is therefore a Holy Day of obligation. Ritual and Funeral Masses are prohibited, but funerals and marriages may be celebrated outside of Mass.

On Friday, November 2, the Commemoration of all the Faithful Departed is observed. Any of the readings from the Masses for the Dead (Lectionary Volume IV, #1011-1016) may be used. Ritual Masses are not permitted, but the funeral Mass may be celebrated.

November 15: Feast of the Anniversary of the Cathedral's Dedication

The Anniversary of the Dedication of the Cathedral is observed as a Feast in the diocese. Masses on that day should be taken from the Common of the Dedication of a Church / On the Anniversary of the Dedication / II. Outside of the Church that was Dedicated. The readings are taken from the Common of the Anniversary of the Dedication of A Church, found in volumes II, III, or IV of the Lectionary, readings number 701-706. At the Cathedral itself, it is celebrated as a Solemnity—and may be moved to Sunday.

Advent

1. With the new liturgical year, we begin the use of Cycle C in the Sunday Lectionary and Year I in the Weekday Lectionary... and we begin our second year using the new edition of the Roman Missal. 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.

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 Feast of Our Lady of Guadalupe is observed on Wednesday, December 12.
- b. The Solemnity of the Immaculate Conception, December 8, is a Holy Day of obligation-even though it falls on a Saturday this year. Ritual Masses and Funeral Masses may not be celebrated. Masses after 4pm and Evening Prayer are for 2nd Sunday of Advent.

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) linked to the Lectionary cycle may be found at the For Your Vocation website:

<http://www.foryourvocation.org/vocation-directors/liturgical-resources.cfm>

(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/index_sunday.html

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