

LITURGYNOTES – FOR JANUARY 2019

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

LITURGY NEWS

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Vision 20/20

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

Misal Romano

<https://www.davenportdiocese.org/misal-romano>

Share the Journey: Love Your Neighbor

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

RECENT NCR ARTICLE

A recent article in the *National Catholic Reporter* argued that sharing the chalice is an unsafe practice. The authors offered no hard data or new research to back up their claims. The USCCB, CCCB, and CDC have long maintained that this is a safe practice for those who are healthy. However, some common-sense precautions apply:

First, if you are sick, don't share the chalice (and don't serve in the ministry of distributing communion – that includes the clergy). For example, those with the flu or a cold... or with an open sore on their lips... should not receive from the chalice.

Second, if you have a weakened immune system (for example, due to medications used to treat autoimmune diseases or cancer or due to an illness like HIV infection), don't share the chalice.

Third, communion ministers need to wipe the chalice appropriately (both sides of the rim, with some firm pressure; enough to be able to hold the chalice), rotate the chalice between communicants, use a clean part of the purificator each time the chalice is wiped, and use a new purificator each Mass. It is the physical action of wiping that is most helpful; the alcohol and the gold also have some minimal additional anti-microbial effects. Transmission of infection is a numbers game; the fewer microbes transmitted the lower the risk. Vessels should be cleaned with hot, soapy water between Masses.

Our flu policy calls for pastors to remind parishioners of these simple principles each flu season (and to remind them of proper cough etiquette and handwashing, besides – there are lots of ways to share 'germs' – not just sharing a chalice). See our webpage: <https://www.davenportdiocese.org/flu>.

In the midst of a severe flu outbreak, especially with a novel strain to which many more individuals would be susceptible, our diocesan policy allows for the suspension of the practice with the Bishop's permission or at the Bishop's direction. I can imagine, for example, not distributing the Precious Blood in a nursing home... or in a school in the midst of high absence rates due to illness.... But as a general rule, this is not necessary – as long as people use common sense. The risk is minimal (though, note: not zero). The research that has been done shows this to be a safe practice. There has never been an infectious disease outbreak traced to the sharing of a chalice.

I wonder if we aren't becoming almost paranoid when it comes to infections. After all, we share germs every time we share the sign of peace... bless ourselves with holy water from the font or stoop... pick up a hymnal that someone else has used... or open a door. Prudence is the virtue that we most need here.

The NCR article argued for intinction. However, it should be pointed out, that this practice (which includes dipping the Host in the chalice and then placing the Host on the communicant's tongue) might actually increase the risk of passing an infection along. After all, the minister may come in contact with the communicant's lips or tongue. In addition, there are practical issues: intinction removes the freedom to choose to receive in the hand and/or not partake in the Precious Blood; most hosts are not made for intinction and fall apart too easily; and the GIRM (#287) refers only to priests distributing communion by intinction (cf. Norms for Communion #24, 49). Finally, it is a weak liturgical symbol. After all, Jesus said take and eat, take and drink – not take and dip.

UPCOMING EVENTS

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

DIOCESAN LITURGIES

Rite of Election

Sunday, March 10, 3pm (Saint Patrick, Iowa City)

To register, and for further information, please visit:

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

Please note that forms will not be e-mailed.

Registrations are due no later than FEBRUARY 1!

Chrism Mass

Monday, April 15, 2:30 pm (Sacred Heart Cathedral, Davenport)

Please note the change in date (now in Holy Week) and time!

Ordination

Three seminarians are scheduled to be ordained this year, one to the diaconate and two to the priesthood. The ordination liturgy will be celebrated at Sacred Heart Cathedral on June 1, 2018, at 10:00 a.m.

CONTINUING FORMATION FOR LITURGY / LITURGICAL MINISTRY

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

USCCB: Leadership Institute Videos

For those who are interested, the USCCB has posted videos and other resources from their Leadership Institute on their website. Those involved in liturgical ministry might want to look at the “Prayer: The Faith Prayed” and “Spiritual Life” sections. The link is: <http://www.usccb.org/beliefs-and-teachings/how-we-teach/catechesis/leadership-institute/index.cfm>.

LTP Virtual Workshops and Courses

LTP is offering three different series on liturgical ministry in the parish (EMHCs, Lectors, Liturgist/Liturgy Committee) and two full courses (Liturgy and RCIA). Please download this flyer for more information: <https://www.davenportdiocese.org/documents/2018/10/LTP-VirtualWorkshops2019.pdf>.

THE RITE OF CHRISTIAN INITIATION OF ADULTS

Please see our new website: <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

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

January 6-12 – National Migration Week

Resources available at: <https://justiceforimmigrants.org/take-action/national-migration-week/>

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

See: <http://www.usccb.org/prayer-and-worship/resources/january-22-day-of-prayer.cfm>

World Day for Consecrated Life: February 2, 2019 (Celebrated in Parishes February 2-3)

In 1997, Pope John Paul instituted World Day for Consecrated Life. Resources for observing this day are available from the USCCB:

<http://www.usccb.org/beliefs-and-teachings/vocations/consecrated-life/world-day-for-consecrated-life.cfm>

International Day of Prayer and Awareness Against Human Trafficking: February 8

The U.S. Conference of Catholic Bishops (USCCB) Committee on Migration designated February 8 as an annual day of prayer for survivors and victims of human trafficking (<http://www.usccb.org/about/anti-trafficking-program/day-of-prayer.cfm>). February 8 is the feast day of St. Josephine Bakhita, who was kidnapped as a child and sold into slavery in Sudan and Italy. Once Josephine was freed, she dedicated her life to sharing her testament of deliverance from slavery and comforting the poor and suffering.

The Sacred Triduum: April 18-21, 2019

>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."

>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 20, 2019, 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 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 synagogal 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 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).

Music of the Season: Triduum (by Colleen Darland)

Colleen Darland works at the chancery in the Vocations and Finance offices. She received a B.A. in Church Music from Wartburg College, emphasis in organ. She has held numerous parish music positions and serves as one of the diocesan organists. In July, she attended the Liturgical Music Ministers conference at Notre Dame University as part of the Notre Dame Vision Summer Program. The topic was: “Music in the Liturgical Year”. This series will summarize her insights from various talks on each liturgical season.

The Triduum is one of my personal favorite times of the liturgical year. Yes, we in ministry are often exhausted before we even enter this sacred time because of our preparations, but it's also a time where we can take a breath and spiritually rejuvenate ourselves. Triduum can almost be considered a liturgical season of its own because of its distinct tone compared to Lent and Easter. Let's look at each part of the Triduum and see how our music can help the congregation enter more fully into this pinnacle of our liturgical year.

Holy Thursday marks the beginning of one, three-day liturgy that is the Triduum. This liturgy is officially named “The Mass of the Lord's Supper”, where we hear the story of the Passover supper before Christ's time in the garden of Gethsemane. But this day isn't just about the beginning of the Paschal sacrifice, but a time to acknowledge, celebrate, and pause to appreciate the Paschal sacrifice we are blessed to partake in at every Mass.

One of my favorite songs for this day is “Let All Mortal Flesh Keep Silence”. It's an older tune, often set to the hymn PICARDY, but the text sums up the Eucharistic mystery that we commemorate on Holy Thursday very well, verse 2 especially:

*King of kings, yet born of Mary,
as of old on earth He stood,
Lord of lords, in human vesture -
in the body and the blood.
He will give to all the faithful
His own self for heavenly food.*

This verse embodies the fact that Christ is not a criminal, going to his punishment. He is the King of kings making a solemn procession to his cross, his throne, from which comes our salvation.

This King also knelt before his disciples, as a servant, to wash their feet. This action commemorates another part of our call as baptized Christians, to serve the needs of those around us without complaint or thought of reward. A song I like to use for this part of the liturgy is “So You Must Do” by Marty Haugen. There’s a very singable refrain for the congregation to join in along with the choir. The verses not only tell the story of the footwashing, but also of Christ’s command to all of us to serve and love others, just as Christ does for us.

Holy Thursday does not end with a final blessing, but with a Eucharistic procession to repose the Blessed Sacrament apart from the Tabernacle. From this moment on in the Triduum liturgy, there is no instrumental music, and as the congregation is able, all singing should be *a cappella*. This is not just an absence, but also an emphasis. By taking away the extra ornamentation of instruments, the “meat” of the music, the text and a simple tune, help draw our focus to that which we are celebrating. Whether or not “Pange Lingua Gloriosi” is sung in Latin or English isn’t really the focus; it depends on the musical formation of your congregation. The point is to provide an opportunity for the community to join together in song, retelling the story of the life, death, and resurrection of Christ as we adore him in the most Blessed Sacrament. The silence with which we depart connects Thursday with Friday’s silence for the death of the Lamb.

On Good Friday, we commemorate the sacrifice of Christ at Calvary. The liturgy of Good Friday, “Good Friday of the Lord’s Passion”, is marked by prayer and silence. The entrance in silence, departure in silence, and solemn intercessions are all ways for us to focus on the Passion, Death and Resurrection of Christ, and his role in our world. One of my favorite parts of the Good Friday liturgy is actually the adoration of the cross. We take time to honor this humble plant, already dead of itself, given new life through Christ’s sacrifice on its branches. We honor Christ hung on the cross, unlike many of our Christian brothers and sisters, because you cannot have the Resurrection without the Crucifixion. It’s important to include the people in this time of the liturgy, using Taizé-like refrains, something they can sit with as a meditation. One such excellent song that incorporates an old devotion, the Good Friday Reproaches (Improperia), is “O My People” by Paul Inwood. There is a Taizé-like canon for the refrain that can be sung under the verses with the different saying of Christ from the Old Testament prophets. This can help internalize that it was our sinfulness that cause Christ’s sacrifice, but also appreciate the depth of God’s mercy by sending his Son to save us by his death and Resurrection.

From the dark of our sinfulness, comes the light of Christ’s Resurrection, which we celebrate during the Easter Vigil. We light a new fire, bringing that light of faith and hope to our individual candles, symbolic of our own lights of faith that lead us on our spiritual journey to our places in heaven. We hear many readings, a quick glimpse into salvation history, paralleled by the musical story the Exsultet tells. Then, after the Old Testament stories are told, we finally hear a joyous Gloria! After the stories have been shared of our shared history, we joyously welcome new members to our faith. They have journeyed through the year, preparing, learning, sharing, and listening. On this most joyous and holy day of days when the pinnacle of our faith is commemorated, they become one with our faith community. Even if all of our congregations don’t necessarily have new entrants, it is a time for all of us to remember the baptismal promises we renew, the graces of our confirmation, and the joyous celebration of the Eucharist which we partake at every Mass.

As fatigued as we might be by the time the Vigil rolls around, I want to encourage all my fellow music ministers to not waver in our attention to these liturgies. Yes, we are tired, it has been an exhausting

week, and the Easter Vigil is one of our most prolonged liturgies. I would like to encourage you to see all the readings of the Vigil as a story book, being read by a friendly voice, reminding us of our history and of the greatest gift we've been given: our faith.

CONFIRMATION LITURGIES

Please recall that Confirmation Liturgy Preparation forms are due back to the Liturgy Office no later than 2 weeks before the celebration of the sacrament. The forms (in both MS Word and in fillable PDF) are on the liturgy website; instructions are found in the *Compendium of Confirmation Policies* and in *Policies Relating to the Bishop in the Liturgy*. Please call the office (563-888-4257) if you have any questions regarding completion of the forms.

Webpage:

<https://www.davenportdiocese.org/liturgy-policies>

PDF Form:

https://www.davenportdiocese.org/documents/2017/10/litPreparationSheetConfirmationRev100217_fillable.pdf

MSWord Form:

<https://www.davenportdiocese.org/documents/2017/10/litPreparationSheetConfirmationRev100217.doc>

Policies:

<https://www.davenportdiocese.org/documents/2018/4/Confirmation%20Compendium%20rev042318.pdf>

<https://www.davenportdiocese.org/documents/2018/5/The%20Bishop%20in%20the%20Liturgy%20-%20Rev042318.pdf>

INTERCESSIONS

Here are other resources for the Universal Prayer:

(1) Intercessions for various life issues may be found on the USCCB website at:

<http://usccb.org/about/pro-life-activities/prayers/intercessory-prayers-for-life.cfm>

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

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

(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>

(5) Diocese of Davenport Vision 2020: Intercessions for Sundays, Seasons, and Holy Days

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

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