

LITURGYNOTES – FOR MARCH 2016

CHURCH NEWS

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

Order of Confirmation

The retranslated *Order of Confirmation* is now available from USCCB Publishing.

Penitential Resources for Lent

The Church encourages frequent recourse to the Sacrament of Penance, and does so with particular urgency during the holy season of Lent. This invitation to find forgiveness takes on a heightened emphasis during the Extraordinary Jubilee Year of Mercy, so dioceses, parishes, and other institutions are encouraged to make special effort to organize penance services and other expanded opportunities to approach the “sacrament of divine mercy.” Two resources in this regard that might be helpful are the “24 Hours for the Lord” initiative of the Pontifical Council for the Promotion of the New Evangelization and the “The Light is On for You” campaign that has its origins in this country.

As it did earlier with the rituals for the opening and the closing of the Holy Year, the Pontifical Council has collaborated with Our Sunday Visitor to make resources for “24 Hours for the Lord” available as a free PDF download, available at www.OSV.com/24HoursForTheLord. This Pastoral Guide “is meant to offer some suggestions for parishes and Christian communities that would like to prepare themselves for the observance of ‘24 Hours for the Lord.’” While March 4-5, 2016 has been designated as the suggested observance for this event, local communities could certainly do so on a day more convenient to their circumstances.

A similar initiative that has proven to be popular in many U.S. dioceses is a campaign called “The Light is On for You.” This program aims to make confession readily available at convenient times (for example, every Wednesday evening in Lent at every parish in the diocese), and to make special efforts to publicize these opportunities. With the helpful collaboration of the Archdiocese of Washington and the Diocese of Arlington, the USCCB has a number of resources available on its website, including logos and graphics that can be used at no cost: www.USCCB.org/prayer-and-worship/sacraments-and-sacramentals/penance/sacrament-of-penance-diocesan-resources.cfm.

YEAR OF MERCY

24 Hours for the Lord

A number of our parishes will be observing the “24 Hours for the Lord” requested by Pope Francis (see above). For details, please look at the calendar of events on our Year of Mercy webpage (<http://www.davenportdiocese.org/YearOfMercy.htm#Calendar>).

Mercy in Motion: A Ministries of Mercy Conference – July 30, 2016

In observance of the Year of Mercy, the Diocese of Davenport will be hosting *Mercy in Motion: A Ministries of Mercy Conference* on Saturday, July 30 at St. Ambrose University in Davenport. Guided by keynote speaker Tom East from the Center for Ministry Development, the faithful of the diocese are invited to reflect upon our call to be a Church of Mercy. The conference will feature a ministry fair with representatives from numerous local organizations and parish programs. Attendants will also be able to participate in a variety of breakout sessions focused on how to develop and maintain various “ministries of mercies” within their parishes and how to be involved as “merciful ministers” with organizations or ministries that implement works of mercy in the community. Please contact Marianne Agnoli at agnolim@davenportdiocese.org if you have any questions or if you or one of your parish organizations are interested in providing information at the ministry fair.

We have set up a specific webpage for the Conference, and will post further information there as it becomes available: <http://www.davenportdiocese.org/YearOfMercyConference.htm>.

RESOURCE: HOMILETIC DIRECTORY

Summary §§140-149

This section of the *Directory*, which covers Sundays in Ordinary Time, opens with the reminder that while other seasons have a “distinctive character” that is not the case for Ordinary Time. Likewise, there is no “theme” assigned to individual Sundays; rather, our focus is always on the “celebration of the mystery of Christ” (140). We are also reminded that, in accord with Vatican II’s desire that “the treasures of the Bible [be] opened up more lavishly” (SC 21) to the faithful, we now have a three-year cycle of readings organized around the three Synoptic gospels. The gospels are read in semi-continuous fashion during Ordinary Time, and the Old Testament reading and psalm are chosen to harmonize with it (140-141, 146). The second reading is independent, with various letters read in semi-continuous fashion (147). There is nothing wrong with preaching on (through) the second reading rather than using the gospel / first reading / psalm as the primary homiletic focus (148). Certainly, the preacher does not have to “say something about each reading, or to build artificial bridges between them: the unifying principle is how Christ’s Paschal Mystery is revealed and celebrated at this liturgical gathering” (149).

On the one hand, each of the three years unfolds according to a similar pattern: “the early weeks deal with the beginning of Christ’s public ministry, the final weeks have an eschatological theme, and the intervening weeks take in sequence various events and teachings from our Lord’s life” (141). On the other, “[e]ach year is distinctive as well, because it unfolds the doctrine proper to each of the synoptic Gospels” (142). This structure is important for the preacher to keep in mind: “The homilist should avoid the temptation to approach each Sunday’s Gospel passage as an independent entity: awareness of the

overall structure and distinctive features of each Gospel can deepen his understanding of the text” (142).

A brief overview of each of the three years is then given. During Year A (143), the homilist is encouraged to keep Matthew’s use of Five Discourses as an organizing principle for his gospel in mind, drawing out the connections between Jesus’ life (the narrative portions of the gospel) and his teaching (the discourses). During Year B, distinctive features of Mark’s gospel should be kept in mind—such as the theme of misunderstanding. In addition, the use of chapter 6 from John’s gospel (the Bread of Life discourse) opens up possibilities “to preach for several weeks on Christ as the living Bread who nourishes us with both his word and his Body and Blood” (144). The homilist during year C is encouraged to echo Luke’s emphasis on gentleness, forgiveness, and mercy (145).

In the end, the preacher does not have to say everything about all the readings. As the *Directory* puts it, “in any case, his purpose is not to create a *tour de force* that exhaustively ties together all the various threads in all the readings, but to follow one thread as it leads the people of God into the heart of the mystery of Christ’s life, death, and Resurrection which becomes present in the liturgical celebration” (149).

Response

This section helpfully reviews the structure of and rationale behind the revised Lectionary, and offers a very brief insight into what makes each of the three synoptic gospels unique. The *Introduction to the Lectionary* as published in the UK has a helpful set of tables that provide an overview of the structure of the gospels as related to the lectionary readings; it may be accessed at: <http://www.liturgyoffice.org.uk/Resources/Rites/Lectionary.pdf>.

The Jewish People and Their Sacred Scriptures in the Christian Bible provides a nuanced view of the relationship between the two Testaments, and it would have been helpful to have those insights included in this document. The document is available at: http://www.vatican.va/roman_curia/congregations/cfaith/pcb_documents/rc_con_cfaith_doc_20020212_popolo-ebraico_en.html.

RESOURCE: FOR SMALL FAITH-SHARING GROUPS

Creation at the Crossroads, created in collaboration by RENEW International, GreenFaith, and the Catholic Climate Covenant, is a small-group faith-sharing resource that responds to Pope Francis’ call to action in the encyclical. Participants will internalize, and set as a priority in their lives, the Church’s teaching on the care of creation and the impact of environmental change on the poor and vulnerable.

See: <http://www.renewintl.org/RENEW/Index.nsf/vPages/CreationattheCrossroads?OpenDocument>.

UPCOMING EVENTS

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

DIOCESAN LITURGIES

Chrism Mass

The Chrism Mass will be celebrated on Monday, March 14, at 5pm at Sacred Heart Cathedral.

Ordination

Ordinations to the diaconate and presbyterate will be celebrated at Sacred Heart Cathedral on Saturday, June 4, at 10:00 a.m.

Acolytate

The men in Deacon Formation Class VII will be instituted into the ministry of acolyte, the final rite celebrated before ordination, at St. Paul the Apostle church in Davenport on Saturday, June 11, at the 4:30 p.m. Mass.

Celebrating the Year of Mercy

On March 2, the Ottumwa Deanery will celebrate a Communal Penance Liturgy (St. Mary, Fairfield; 7:00 p.m.) with the Bishop.

CONTINUING FORMATION FOR LITURGY / LITURGICAL MINISTRY

Msgr. Kevin Irwin Coming to St. Ambrose on March 8, 2016

Monsignor Kevin Irwin, S.T.D., will deliver the Chair of Catholic Studies Lecture on March 8, 2016 at 7:00 p.m. in the Rogalski Center Ballroom. His lecture is entitled: "The Eucharist is Justice."

Monsignor Irwin is the past Dean of the College of Theology and Religious Studies, and Walter J. Schmitz Chair of Liturgical Studies at the Catholic University of America. In the 1990's, Monsignor Irwin was an invited participant at the annual scholars' conferences on the environment sponsored by the Environmental Justice Committee of the United States Catholic Conference of Bishops. He has worked with the Ecumenical Patriarchate (Istanbul) on the theology of ecology at the invitation of Patriarch Bartholomew. His most recent research interests concern the intersection of a theology of ecology with the church's celebration of the sacred liturgy and the sacraments. Monsignor Irwin served as a frequent commentator during the previous two papal transitions. The lecture is free and open to the public.

Two Presentations/Workshops by Dan Schutte: April 8-9, 2016

HERE I AM, LORD: LIVING THE VOCATION OF OUR BAPTISM

Saying "yes" to God is something we continue to do all through our lives, a vocation we all share as children of God. An evening of praying, singing and reflecting on God's call with a listening heart is a perfect way to remind ourselves of God's ever-presence in our lives. Concert at Christ the King Chapel, St. Ambrose University with proceeds to benefit the Benet House Scholarship Fund. Fri. Apr. 8, 7 pm; Fee: \$20; Free to SAU students; \$5/other students with student ID.

MASS OF CHRIST THE SAVIOR WORKSHOP

The celebration of Eucharist is at the center of your parish's communal life. As the Church enters more fully into the New Evangelization, it's a perfect time to focus attention on how we can more fully enter into the prayer of the Mass. Dan's musical setting of the revised texts of the Roman Missal Third Edition is fast becoming the standard sung in parishes. Hear Dan speak about the process he engaged in writing this music and learn how to engage your community more fully in the singing. Workshop at Christ the King Chapel, St. Ambrose University. Sat. Apr. 9, 8 am (Registration) 8:30 am –12 pm; Fee: \$25; Register for both events: \$40. Free to SAU students; \$5/other students with student ID.

National Association of Pastoral Musicians (NPM) Annual Convention: July 11-16, 2016

The annual convention of the NPM will be held in Houston, Texas this year, with the theme – *The Church Sings*. Please visit their website for more information and/or to register for the convention: <http://www.npm.org/>.

Living Fully 2016: Disability, Culture and Faith – A Celebration

This coming June, a vibrant and transformative symposium and conference, *Living Fully 2016: Disability, Culture and Faith – A Celebration*, will be held in Rome. Co-patroned by the Pontifical Council for Culture and the Kairos Forum, this conference will:

- Initiate critical, hospitable conversations around the issue of the experience of disability within context and cultures.
- Explore some of the complex ethical, legal and theological questions that emerge from reflection on this experience.
- Celebrate, share and disseminate good practice.
- Pray, network and celebrate the family in all its diversity, giftedness and potential for the Church and society.
- Develop and present a practically oriented charter for change which can be presented to each participant's local community, so as to bring about positive and lasting legacy from our joint commitment to fostering communities of belonging for all.

For more information, please visit: <http://rcan.org/living-fully-2016>.

For more opportunities, see the Liturgy Events webpage at: <http://www.davenportdiocese.org/lit/litevents.htm>.

LITURGY PREPARATION

THE PASCHAL CANDLE DURING LENT

Over the past few weeks, I have received a number of inquiries regarding the placement of the paschal candle during Lent. Apparently, in some places, the candle is being removed from the church.

From what I can find, such a practice is contrary to what the Church intends. Outside of Eastertime, the paschal candle is to remain by the font and is used for funerals and baptisms as usual. There is no provision anywhere for the candle to be removed during Lent.

The norms for liturgy during Lent specify such things as not using flowers and not using instrumental music; there is NO mention of removing the Paschal Candle (see the GIRM). Had the Church wanted such an action to be taken, it would have said so. In fact, the only directive regarding the paschal candle's usual placement is this:

99. The paschal candle has its proper place either by the ambo or by the altar and should be lit at least in all the more solemn liturgical celebrations of the [Easter] season until Pentecost Sunday, whether at Mass or at Morning and Evening Prayer. After the Easter season, the candle should be kept with honor in the baptistry, so that in the celebration of baptism, the candles of the baptized may be lit from them. In the celebration of funerals the paschal candle should be placed near the coffin to indicate

that the death of a Christian is his own passover. The paschal candle should not otherwise be lit nor placed in the sanctuary outside the Easter season. [*Paschale Solemnitatis*: Circular Letter Concerning the Preparation and Celebration of the Easter Feasts (Congregation for Divine Worship and the Discipline of the Sacraments; January 16, 1988)]

These instructions are echoed in the new Missal and on the USCCB website.

In addition, when addressing the question of whether or not water should be removed from fonts during Lent, the Congregation ruled that such a practice is not permitted. They stated that we do not “fast” from sacramentals – and that emptying the fonts “is contrary to a balanced understanding of the season of Lent,” which is both a season of penance and one *rich in baptismal imagery*.

Applying that same reasoning to this question, I would also conclude that the paschal candle should remain in place during Lent.

Therefore, not only is there no indication that the paschal candle is to be removed during Lent, to do so is contrary to good liturgical practice reflective of the season.

LITURGICAL CALENDAR

Return to Daylight Savings Time

- Don't forget to set your clocks ahead one hour at 2 a.m. on Sunday, March 13!

March is Developmental Disabilities Awareness Month

And March 21 is World Down Syndrome Day. Please visit the following websites for more information:

[https://www.youtube.com/watch?v=Op2PygEu5Fk&feature=youtu.be,](https://www.youtube.com/watch?v=Op2PygEu5Fk&feature=youtu.be)

[http://ncpd.org,](http://ncpd.org) and

[https://worlddownsyndromeday.org/wdsd-2016.](https://worlddownsyndromeday.org/wdsd-2016)

The Months of May and June

May is traditionally regarded as a Marian month. Please recall, however, that the Easter Season (including Pentecost) should remain the primary focus in both prayer and in the liturgical environment. Popular devotions are to take their life from the liturgy, not overshadow it.

Sunday, May 8, the Ascension of the Lord, is also Mother's Day this year. As a secular holiday, it should in no way overshadow the primary celebration of the paschal mystery and the Easter Season. The Book of Blessings (#1724ff) contains an appropriate rite for parish use. The same applies to Father's Day, June 19 (See BB #1729ff) – which is the 12th Sunday in Ordinary Time.

Anniversary of Episcopal Ordination of Bishop Amos

The anniversary of the episcopal ordination of Bishop Amos, observed as a Feast in the Diocese, will be celebrated on Tuesday, June 7. The Mass “For the Bishop” (Masses for Various Needs and Occasions I. For the Church 3. For the Bishop) with its appropriate readings should be celebrated. It would also be appropriate to include a particular petition for the Bishop as part of the Prayers of the Faithful on the weekend of June 4-5 (10th Sunday in Ordinary Time).

INTERCESSIONS

Here are 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) 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/>

(5) 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>

(6) See also our website for prayer resources in times of crisis:

<http://www.davenportdiocese.org/lit/litlibrary.htm#Prayers>

If you have received this newsletter in error, or no longer wish to receive *LiturgyNotes*, please contact Laurie Hoefling at the chancery and request to be removed from our distribution list.

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