

## LITURGYNOTES – FOR APRIL 2017

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### NOTICE

The Liturgy Office will not be staffed during the first two weeks of May. Therefore, all May liturgy plans (for liturgies with the Bishop – such as Confirmations) need to be submitted before the end of April. From April 30 through May 14, please direct any questions regarding the liturgy to Deacon David Montgomery ([montgomery@davenportdiocese.org](mailto:montgomery@davenportdiocese.org) / 563-888-4222).

### OUR RELATION WITH ISLAM

Here is a quiz... true or false...

1. Muslims can go to heaven.
2. Daily prayer, and fasting, are part of Islam.
3. Muslims believe in the Trinity.
4. Muslims worship Muhammed.
5. Muslims hold Jesus in high regard.
6. Muslims believe that Mary is Jesus' virgin mother.
7. The Qur'an is believed by Muslims to be the very word of God—not just inspired but a book brought down from heaven.

### Answers:

1. True. According to Catholic teaching, salvation for those who are not baptized is not excluded. While we believe that it was Christ's actions that make such salvation possible, and that baptism is the revealed route to salvation, we also hold that God can save those outside the Church in his own way. In other words, while we believe God usually works through the sacraments, God can act outside of the sacraments. See the *Catechism* 1260.
2. True. Muslims pause to pray (ideally) five times per day (called *salah*). As Catholics, we, too, have the practice of pausing during the day to pray: for example, the Liturgy of the Hours and the *Angelus*. Muslims fast from dawn to dusk during the month of Ramadan. As Catholics, we observe the penitential season of Lent.
3. False. While, like Jews and Christians, Muslims are monotheists (believe in the One God), they do not believe that God is Trinity. This is, as one might expect, a major difference between Christianity and the other two Abrahamic faiths.
4. False. Muhammed is revered as the definitive Prophet, but is not worshipped.
5. True. Jesus, like Moses, is also revered as a prophet in the line of prophets leading to Muhammed. At the same time, the picture of Jesus painted by the Qur'an is very different from the picture of Jesus painted by the Gospels (and believed by Christians).
6. True. Muslims believe in Jesus' virgin birth and hold Mary in high esteem.
7. True. Therefore, in Muslim piety, it holds a place more similar (or analogous) to the Eucharist than to the Bible in Catholic piety ... God's very Word made 'flesh.' If you can imagine what our reaction would be to desecration of the Blessed Sacrament, you can better understand Muslim reactions to the burning of a Qur'an.

## LITURGY NEWS

### THREE PUBLISHERS TO PRODUCE LECTIONARY FOR MASS SUPPLEMENT

*Why have the United States Bishops produced a Supplement to the Lectionary for Mass?*

As long as the Church has been assigning Biblical texts for use in its liturgical celebrations, she has striven to complement the facet of the Paschal Mystery with the appropriate reading. This was greatly expanded after the Second Vatican Council when the post-conciliar scholars heeded the call to “open up the treasures of Sacred Scripture more lavishly so that a richer fare may be provided to the faithful at the table of God’s word” (*Constitution on the Sacred Liturgy*, 51).

As new liturgical celebrations were added over the years, both universally and in the Proper Calendar for the Dioceses of the USA, more readings were required. The publication of the current four-volume Lectionary (1998-2002) included all the Saints and Blesseds of the time. In December 2001, after the promulgation of the Latin, third typical edition of the *Missale Romanum*, the Vatican officially inscribed additional saints, provided Mass formularies, added Lectionary citations, and prescribed new texts for the Liturgy of the Hours. Even more additions quickly followed. In other words, the liturgical calendar continued to evolve and the Church’s official liturgical books strove to keep up with the changes.

*What’s Changed? Why would a parish want to buy a Supplement to the Lectionary for Mass?*

1. Those who prepare liturgies in parishes will always want to have the most recent liturgical texts.
2. While in most cases, the readings can be found elsewhere in the four volumes of the Lectionary for Mass, some have been slightly altered (twelve out of 1,026). You will want to be reading the proper (and most complete) pericope.
3. Citations from the supplement will be appropriately incorporated into ordos and participation aids over the course of the next year. Having a ritual edition of the Supplement for the ambo will assure that the reading being proclaimed will be compatible.
4. New readings have been suggested by the Holy See. Those who prepare parish liturgies will want to have the full range of readings which have been assigned or suggested for the day.
5. With the addition of many new saints, one will want to have the proper readings for these obligatory and optional memorials.
6. Likewise, among the new saints (or their new titles), some dates have been transferred. The Supplement will make preparation more seamless.
7. Readings have been consolidated for ease of use, e.g., for the Extended Vigil Mass of Pentecost and the “Mass for Giving Thanks to God for the Gift of Human Life” (USA, January 22).

*The publishers of the Lectionary for Mass Supplement, and their editions, are:*

- **Catholic Book Publishing Co.** ([www.CatholicBookPublishing.com](http://www.CatholicBookPublishing.com), 877-228-2665)  
Hardcover, 8½” × 11”, \$21.95
- **Liturgical Press** ([www.LitPress.org](http://www.LitPress.org), 800-858-5450)  
Classic edition: hardcover, 8½” × 11”, \$39.95;  
Chapel edition: hardcover, 7” × 9”, \$34.95
- **Liturgy Training Publications** ([www.LTP.org](http://www.LTP.org), 800-933-1800)  
softcover, 9¾” × 12”, \$29.95

**UPCOMING EVENTS**

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

DIOCESAN LITURGIES

Chrism Mass

The *Chrism Mass* will be celebrated on Monday, April 3, at 5:00 p.m. Because of construction at the Cathedral, the liturgy is being moved to Our Lady of Victory (Davenport).

Ordinations

Due to construction at the cathedral, our candidates for the priesthood will be ordained in their (adopted) home parishes this year:

At 10am on Saturday, May 27, Rev. Mr. Dan Dorau will be ordained a Presbyter at Prince of Peace Church in Clinton.

At 10am on Saturday, June 3, Rev. Mr. Chris Weber will be ordained a Presbyter at SS. Mary & Mathias in Muscatine.

The members of Deacon Formation Class VII will be ordained at St. John Vianney Church in Bettendorf on Saturday, July 8, at 10:00 a.m. Due to the crowd expected, admission will be *by ticket only*. Thank you for your understanding.

You may want to include intercessions for these men as part of the Universal Prayer at Mass; for example:

For those who will be ordained this year for ministry in our diocese; we pray to the Lord:

That those who will be ordained to the diaconate and priesthood this year would faithfully follow the Good Shepherd as they serve the Diocese of Davenport; we pray to the Lord:

CONTINUING FORMATION FOR LITURGY / LITURGICAL MINISTRY

For more opportunities, see the Liturgy Events webpage at: <http://www.davenportdiocese.org/liturgy-events>.

The Sultan and the Saint

A docudrama film about the story of St. Francis of Assisi and Sultan Al-Kamil of Egypt and the risks they took for peace is to be shown at the Putnam Theater in Davenport on Sunday, April 23, at 3pm. For more information please contact Sr. Marilyn Shea, OSF at 563-242-7611.

LTP & FDLC Virtual Workshop

In collaboration with FDLC, Liturgy Training Publications is presenting “Promoting the Intercultural Worship of Diverse Communities” featuring Rev. Mark Francis, CSV. Father Francis is the President of Catholic Theological Union (CTU) and is the principle author of one of FDLC’s best-selling books, *Liturgy in a Culturally Diverse Community: A Guide Towards Understanding*. The interactive virtual workshop will air on June 8 at 1:00 (Eastern). The session only costs \$10. For more information or to register, please visit <https://www.ltp.org/p-2987-promoting-the-intercultural-worship-of-diverse-communities.aspx>.

Notre Dame 2017

June 19-23 - Liturgy and Life: Encountering Jesus Christ in the Bible and the Liturgy

June 26-30 - Forming the Sacramental Imagination: Catechesis of the Good Shepherd-The Senses of Scripture

July 17-21 - Liturgical Music Ministers: The Word, Music, and *The Saint John's Bible*

Information at: <http://liturgy.nd.edu/events/summerliturgy/>

June 24-26 - Notre Dame Preaching Conference: To Set the Earth on Fire-Effective Catholic Preaching

Information at: <http://theology.nd.edu/graduate-programs/the-marten-program/conferences-and-events/2017-conference/>

**LITURGY PREPARATION**

LITURGICAL CALENDAR

Lent/Triduum 2018

Next year, *Ash Wednesday* falls on February 14.

We will celebrate the *Rite of Election* at Sacred Heart Cathedral in Davenport on Sunday, February 18 at 3pm (1<sup>st</sup> Sunday of Lent) and at St. Mary in Ottumwa on Sunday, February 25, at 3pm (2<sup>nd</sup> Sunday of Lent).

The *Chrism Mass* will be celebrated on Monday, March 19, at 5pm at Sacred Heart Cathedral.

The Triduum falls on Thursday, March 29 through Sunday, April 1 – with the *Easter Vigil* falling on the night of Saturday, March 31. On that night, the earliest that the Vigil may begin is 8:15pm.

Ordinary Time

As you begin looking ahead to ordinary time—and especially weekday celebrations—please remember that a wealth of Votive Masses and Masses for Various Needs and Occasions are available. You may also want to consider a number of rites from the Book of Blessings as the summer approaches, for example:

*For new drivers, especially as school lets out:* Order for the Blessing of the Various Means of Transportation.

*Especially for rural parishes:* Order for the Blessing of Boats and Fishing Gear; Order for the Blessing of Fields and Flocks; and Order for the Blessing of Seeds at Planting Time.

*Since this is a common time for moves to take place:* Order for Welcoming of New Parishioners; and Order for the Blessing of a Departing Parishioner.

Especially for rural communities, celebrating a Novena in honor of St. Isidore (feast is May 15) is appropriate: see <https://s3.amazonaws.com/catholicrurallife/wp-content/uploads/IsidoreNovena.pdf>.

Ordinary Time and Judaism

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>.

30. The challenges that peak in the seasons of Advent, Lent, and Easter are present throughout the year in the juxtaposition of the lectionary readings. There are many occasions when it is difficult to avoid a reference either to Jews or Judaism in a homily based upon a text from the Scriptures. For all Scripture, including the New Testament, deals with Jews and Jewish themes.

31. Throughout the year, the following general principles will be helpful:

- Consistently affirm the value of the whole Bible. While "among all the Scriptures, even those of the New Testament, the Gospels have a special preeminence" (*Dei Verbum*, 18), the Hebrew Scriptures are the word of God and have validity and dignity in and of themselves (*ibid.*, 15). Keep in view the intentions of the biblical authors (*ibid.*, 19).
- Place the typology inherent in the lectionary in a proper context, neither overemphasizing nor avoiding it. Show that the meaning of the Hebrew Scriptures for their original audience is not limited to nor diminished by New Testament applications (1985 Notes, II).
- Communicate a reverence for the Hebrew Scriptures and avoid approaches that reduce them to a propaedeutic or background for the New Testament. It is God who speaks, communicating himself through divine revelation (*Dei Verbum*, 6).
- Show the connectedness between the Scriptures. The Hebrew Bible and the Jewish tradition founded on it must not be set against the New Testament in such a way that the former seems to constitute a religion of only retributive justice, fear, and legalism, with no appeal to love of God and neighbor (cf. Dt 6:5; Lv 19:18,32; Hos 11:1-9; Mt 22:34-40).
- Enliven the eschatological hope, the "not yet" aspect of the kerygma. The biblical promises are realized in Christ. But the Church awaits their perfect fulfillment in Christ's glorious return when all creation is made free (1974 Guidelines, II).
- Emphasize the Jewishness of Jesus and his teachings and highlight the similarities of the teachings of the Pharisees with those of Christ (1985 Notes, III and IV).
- Respect the continuing validity of God's covenant with the Jewish people and their responsive faithfulness, despite centuries of suffering, to the divine call that is theirs (1985 Notes, VI).
- Frame homilies to show that Christians and Jews together are "trustees and witnesses of an ethic marked by the Ten Commandments, in the observance of which humanity finds its truth and freedom" (John Paul II, Rome Synagogue, April 13, 1986).
- Be free to draw on Jewish sources (rabbinic, medieval, and modern) in expounding the meaning of the Hebrew Scriptures and the apostolic writings. The 1974 Guidelines observe that "the history of Judaism did not end with the destruction of Jerusalem, but went on to develop a religious tradition., rich in religious values." The 1985 Notes (no. 14) thus speak of Christians "profiting discerningly from the traditions of Jewish readings" of the sacred texts.

32. The 1985 Notes describe what is central to the role of the homilist: "Attentive to the same God who has spoken, hanging on the same word, we have to witness to one same memory and one common hope in him who is master of history. We must also accept our responsibility to prepare the world for

the coming of the Messiah by working together for social justice, respect for the rights of persons and nations, and for social and international reconciliation. To this we are driven, Jews and Christians, by the command to love our neighbor, by a common hope for the kingdom of God, and by the great heritage of the prophets" (1985 Notes, no. 19; see also Lv 19:18, 32).

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](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>

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