

## LITURGYNOTES – FOR NOVEMBER 2018

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

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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/>

### LITURGY NEWS

#### LITURGICAL LEADERS GATHER IN ATLANTA TO DISCUSS CHRISTIAN UNITY

Nearly one hundred fifty leaders from eighty-five dioceses gathered in Atlanta, Georgia, October 2-4, for the forty-ninth annual national meeting of the Federation of Diocesan Liturgical Commissions (FDLC). Their focus was “The Body of Christ: A Prophetic Sign of Unity and Concord.” Specifically, they addressed the current state of division in the country, in the world, and among the Christian communities. They examined pastoral activities which might alleviate them.

The members of the FDLC were greeted by Archbishop Wilton Gregory of the Archdiocese of Atlanta. He expressed his deep gratitude for the Federation’s members for “the leadership, scholarship, and resources which you provide to aid in the authentic implementation and celebration of the liturgy.” Archbishop Gregory presided at the opening liturgy at the historic Basilica of the Sacred Heart in downtown Atlanta. On the feast of the Guardian Angels, he asked the assembly to recall their childlike fascination with their guardian angel’s protection, a duty which those angels have not abandoned.

FDLC’s Executive Director, Rita Thiron, brought the meeting’s theme into focus: “We gather at a time when our whole world seems fractured. Our country is torn by conflicting rhetoric, by political parties with competing platforms, by race riots and white supremacist “rallies,” and by news outlets and social media blogs which fuel the flame of debate. It seems like there is always a division of loyalties, of ideologies, and of purpose. When there is such division, one cannot have a common hope, cannot see a common solution, cannot see a way forward. Unity will elude us.”

An impressive group of presenters aided the discussions in Atlanta. Archbishop Gregory spoke on the debates caused by the translation of liturgical texts. Father Don Rooney, a consultant to the Bishops’ Committee on Ecumenical and Interreligious Affairs, gave an historic and thought-provoking analysis of the schisms which have beset the Church with a special emphasis on sixteenth century reformers. He

spoke hopefully of post-conciliar dialogue and recent efforts by Pope Francis to heal century-old divisions.

Wednesday was a local Study Day which was also attended by local clergy and lay leaders. They were treated to several workshops. First, Dr. Don Saliers of Emory University spoke eloquently about the poor and the psalmody which refers to them. Second, Dr. Eileen Jaramillo addressed the issue of candidates in the RCIA process and offered canonical, pastoral, and liturgical advice. Finally, the participants heard from Pastor Walter Still who spoke about ongoing dialogue and pastoral initiatives between Catholics and Lutherans.

Since its founding, the FDLC National Meeting has been co-sponsored annually by the FDLC and the Bishops' Committee on Divine Worship. On Thursday, diocesan leaders heard updates on the progress of the translation of liturgical texts, on the status of liturgical books currently under review at the Vatican, and on other liturgical initiatives. They were especially interested in the implementation of the third edition of the Misal Romano and this year's efforts at liturgical catechesis by the FDLC and the Secretariat for Divine Worship.

The celebrations of daily Mass and the Liturgy of the Hours were integral to the meeting. The attendees also participated in a Eucharistic liturgy at the Shrine of the Immaculate Conception in Atlanta, a historic site which survived General Sherman's infamous burning of Atlanta when it was converted to a field hospital for both Union and Confederate soldiers. The three-day event ended with committee work on various Federation efforts, including plans for the FDLC's fiftieth anniversary next year in Chicago. The meeting closed with a banquet at the Omni Atlanta Hotel at CNN Center. Rev. Thomas Ranzino of the Diocese of Baton Rouge, retiring Board Chair, was honored with the fifth annual Alleluia Award which recognizes a member for distinguished service to the mission of the Federation.

The FDLC's highest honor, the prestigious Frederick R. McManus Award was presented to the National Association of Pastoral Musicians in recognition of its forty-two years of forming pastoral musicians. Founding President, Father Virgil Funk, and current President, Steven Petrunak accepted the award. The FDLC was established in 1969 by the Bishops' Committee on the Liturgy. At that time, members of Diocesan Liturgical Commissions from across the country were called together by the bishops in order to provide formation on the liturgical books, newly revised after the Second Vatican Council.

For more information, please visit: <https://fdlc.org/content/national-meeting-2018>.

***NATIONAL MEETING 2019 - CHICAGO, IL***

***50TH ANNIVERSARY NATIONAL MEETING OF THE FEDERATION OF DIOCESAN LITURGICAL COMMISSIONS***

***OCTOBER 8-11, 2019 - CHICAGO, ILLINOIS***

***PLAN NOW TO ATTEND THE FDLC'S FIFTIETH ANNIVERSARY CELEBRATION! CIRCLE THESE DATES ON YOUR CALENDAR OR SET YOUR DIGITAL CALENDAR FOR AN IMPORTANT MEETING! JOIN US AT THE LOVELY SHERATON GRAND HOTEL, ON THE BANKS OF THE CHICAGO RIVER, OCTOBER 8-11, 2019.***

***SEARCH YOUR OWN FILES FOR OLD PHOTOS, DUST OFF THOSE OLD PROGRAM BOOKS, WRITE DOWN THOSE MEMORIES, AND JOIN THE FUN! CONTACT YOUR LOCAL BOARD REP TO FIND OUT HOW YOU CAN BE INVOLVED.***

**UPCOMING EVENTS**

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

DIOCESAN LITURGIES

CONTINUING FORMATION FOR LITURGY / LITURGICAL MINISTRY

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

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>

The Precatechumenate and Catechumenate

As the name implies, the *Rite* of Christian Initiation of Adults is marked by the liturgical celebration of the journey towards full initiation through the Easter Sacraments. Most RCIA teams are well aware that the transition from the Precatechumenate to the Catechumenate is celebrated through the Rite of Acceptance into the Order of Catechumens (RCIA §§ 41-74), and that the transition from Catechumen to one of the Elect is celebrated in the Rite of Election, preceded by the Rite of Sending (§§ 106-117). There are analogous celebrations for those baptized in other Christian communities who are journeying to full communion (§§ 411-458).

During the Catechumenate (see §§ 75-80 for introduction), a number of other rites are available for those not baptized that you may want to use. A number of these may be celebrated by the catechist rather than requiring an ordained minister; please see the texts in question for details.

- Celebrations of the Word of God (§§81-89)
- Minor Exorcisms (§§ 90-94)
- Blessing of Catechumens (§§ 95-97)
- Anointing of Catechumens (§§ 98-103).

In addition, the Presentation of the Creed and Lord's Prayer may be celebrated during this time if necessary (§§ 104-5).

**LITURGY PREPARATION**

LITURGICAL CALENDAR

Please note that Daylight Saving Time ends at 2:00 am on November 4 – set your clocks back an hour!

November 4-10: National Vocation Awareness Week

National Vocation Awareness Week (NVAW) is an annual week-long celebration of the Catholic Church in the United States dedicated to promote vocations to the priesthood, diaconate and consecrated life

through prayer and education, and to renew our prayers and support for those who are considering one of these particular vocations. Please visit the USCCB website for resources, including intercessions: <http://www.usccb.org/beliefs-and-teachings/vocations/national-vocation-awareness-week.cfm>.

More intercessions for vocations are available from the Diocese of Arlington website: [http://www.arlingtondiocese.org/vocations/voc\\_intercessions.aspx](http://www.arlingtondiocese.org/vocations/voc_intercessions.aspx).

#### January 18-25: Week of Prayer for Christian Unity

During this week, the whole Christian community throughout the world is invited to pray in communion with the prayer of Jesus “that they all may be one” (John 17:21). The theme for this year’s Week of Prayer is “Justice, Only Justice, You Shall Pursue” (cf. Deuteronomy 16:20). For more information and for resources, please go to <http://www.geii.org/>.

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

January 22 has been designated by the U.S. Bishops as a particular day of penance for violations to the dignity of the human person committed through acts of abortion, and of prayer for the full restoration of the legal guarantee of the right to life. As a result, in the US, the optional memorial of St. Vincent, Deacon and Martyr, is moved to January 23 (which is also the optional memorial of St. Marianne Cope).

In the Missal, two options are given from the Masses for Various Needs and Occasions: (1) For Giving Thanks to God for the Gift of Human Life (#48/1; white vestments) or (2) For the Preservation of Peace and Justice (#30; with violet vestments). For the former, readings are now given in the new *Supplement* to the Lectionary (#947A-E). For the latter, readings are taken from Volume IV of the Lectionary (#887-891).

Resources for observing this day are available on the USCCB website: <http://www.usccb.org/issues-and-action/human-life-and-dignity/>.

#### Music of the Season: Encountering Christ (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.*

This month, we’re taking a break from addressing the music of the seasons so I can share with you some thoughts from Dr. Tim O’Malley’s opening workshop from the LMM conference.

The guiding topic of his presentation was “facilitating encounter with Christ through music”. This is something that we all strive to do in our ministries, whether we are conscious of it or not. Many of us, especially in parish ministry, realize that there’s no way to please everyone. So how do we feed the variety of needs that come to us in our congregations? Do we have a generational gap to bridge? Cultural? Socio-economic? Before we delve into the action steps, we must first identify the current state of affairs in our congregations.

In many parishes, there is a feeling of apathy towards the action of gathering. There are those who are only there for the social benefits, or because they were raised with the expectation of weekly attendance at church. Notice, I say church and not Mass. Most of us, even the most devout, have days where we are just present in the church, but not present in the Mass. Our minds and hearts can wander, we may be in a time of spiritual dryness, or we may just not feel like being there, but we know that our “pew neighbors” would notice if we were gone. These, of themselves, are not bad motivators, but they do not enter into the fullness of our presence in the community. Part of our job as liturgical ministers is to create environments where people’s spiritual hearts can be awakened to the full, conscious, and active participation in the liturgies that we have so painstakingly prepared.

Another facet to consider is that we, as a community, don’t live what we eat. We hear the call in songs such as “Gather the People” by Dan Schutte, to become what we eat. But it is not enough to take the grace of the Eucharist to ourselves, to gather for our own edification or enjoyment. Pope Benedict XVI expounds on this need to live the Eucharist beyond ourselves in his exhortation, *Sacramentum Caritatis*. Paragraph 76 and following lay out the need of the community to see their life in Christ, fed by the Eucharist, and shared with the wider community.

Secularization, with its inherent emphasis on individualism, has its most negative effects on individuals who are isolated and lack a sense of belonging. Christianity, from its very beginning, has meant fellowship, a network of relationships constantly strengthened by hearing God’s word and sharing in the Eucharist, and enlivened by the Holy Spirit. Significantly, the Synod Fathers stated that “the Christian faithful need a fuller understanding of the relationship between the Eucharist and their daily lives. Eucharistic spiritual is not just participation in the Mass and devotion to the Blessed Sacrament. It embraces the whole of life.” (SC, 76-77, cf. *Propositio* 39)

The individualism of secularization has caused a great deal of cultural forgetfulness, which Dr. O’Malley posits is the root of the problem. In the world of information at our fingertips, we have lost the knowledge of our history, our origins, and our journey. Religion is a chain of memory, but we see so many people, not just young people, turning away from the historical spiritual connection. With the collapse of the collective memory, the link from the past to the individual is lost. Rather than remembering who we are and where we’ve come from, the focus has become that of feelings over memory. So how can we regain this cultural connection?

The answer is simple, though the application is more challenging: Liturgy. The rhythms of the liturgical year are the source of our memory. Each year we go through the now-familiar patterns of Advent, Christmas, Ordinary Time, Lent, Easter, and Ordinary Time. If we look at this with renewed attention, we see the pattern of our own lives in that of Christ. As I said though, the application is not easy. Old reasons and explanations don’t work in this individualistic world. People, especially young people, want to know what to give their life to, something wholesome, a personal sacrifice of benefit to others, and to understand what role death and failure play in our lives, these human elements that connect us.

However, rather than constantly seeking what connects us on common ground, the more prevalent behavior is that of fragmentation, especially political fragmentation. Most parishioners find more identity from their political affiliation than their faith. This adds another layer of fragmentation in what is supposed to be our most united community of faith. It can cause an inability to understand true community.

Do you remember when you were growing up, how your parents would send you out to play in the neighborhood and you wouldn't come home till dark or mom called? When you knew your neighbors, what was going on in their lives? You'd sit on the front porch or talk across the fence, and we were comfortable running next door for a cup of sugar rather than running to the store for the umpteenth time? This is an example of an open family community. Nowadays, everyone wants a pristine façade to their house, tiny front stoops, while there are sprawling patios and decks on the back of the house, away from the community. We barely let our children play unsupervised in our fenced-in backyards, much less around the neighborhood. This is a closed community. What kind of community does your parish echo?

How can we form a Eucharistic community of love if no one knows each other? Pope Benedict again highlights this need for us in his encyclical *Deus Caritas Est*:

The Eucharist draws us into Jesus' act of self-oblation. More than just statically receiving the incarnate *Logos*, we enter into the very dynamic of his self-giving. The imagery of marriage between God and Israel is now realized in a way previously inconceivable: it had meant standing in God's presence, but now it becomes union with God through sharing in Jesus' self-gift, sharing in his body and blood. Here we need to consider yet another aspect: this sacramental "mysticism" is social in character, for in sacramental communion I become one with the Lord, like all the other communicants. As Saint Paul says, "Because there is one bread, we who are many are one body, for we all partake of the one bread" (1 Cor 10:17). I cannot possess Christ just for myself; I can belong to him only in union with all those who have become, or who will become, his own. Communion draws me out of myself towards him, and thus also towards unity with all Christians. We become "one body", completely joined in a single existence. Love of God and love of neighbor are now truly united: God incarnate draws us all to himself.

This sacramental mysticism that Pope Benedict speaks of is dependent on acts of love. Counter to the individualistic nature of secularism, in order to enter fully into the mystery of the Eucharist, we must consider the body of the community first. We are joined as one body, saved as one body of Christ, not just as individuals. But this community cannot become one body without acts of love: helping the neighbor, caring for their needs, rejoicing with them, grieving with them, knowing them.

Now, what does this have to do with the musical environment we create? Without love, joyous participation is not possible. We cannot enter our heart into singing praise to God if there is no love in it. And, as we have seen, love must not just be for ourselves. It is for God first, our neighbor second, and their love reflects back for us. In our work in the parish community, we must continue to break down the walls that divide us, to meet the challenge of serving the varied needs of our community, to feed them with love.

#### RESOURCES FOR VISION 20/20

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

OTHER 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](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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