

LITURGYNOTES – FOR DECEMBER 2018

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

LITURGY NEWS

In this issue...

- Liturgy News: updates on liturgical books
- Events: Diocesan Liturgies, Courses from LTP
- “Open Wide Our Hearts”
- RCIA: The Period of Purification (Lent)
- Liturgical Calendar: Advent-Christmas Resources from the FDLC; Ash Wednesday; Preparing for Lent; Lent and Judaism
- Music: Lent
- Link to Vision 20/20 Resources
- The Universal Prayer

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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/>

EL MISAL ROMANO Y EL LECCIONARIO

Remote preparation is in place for a true United States Spanish-language Lectionary (*Leccionario*). The USCCB funded a translation project with other conferences, and that translation is going to be studied carefully for accuracy of Scripture translation. Completion estimate is **2025**.

The *Misal Romano, tercera edición* was released on May 1, 2018; its use is mandatory on the First Sunday of Advent 2018. It is being sold by two publishers – Catholic Book (New Jersey) and The Liturgical Press (Collegeville). The USCCB is making the PDF's of all the new music available on their website (gradually). Bishops have commissioned a composer to create accompaniment for people's chants (guitar and keyboard) to download from the website.

ENGLISH-LANGUAGE BOOKS: UPDATES

In November 2017, the Bishops approved a new translation of *The Order of Baptism of Children*. The translation process should go smoothly at the Holy See (*confirmatio*). But the USCCB also added a new appendix (how the rite unfolds within Mass) and that part would require a *recognitio*, since it is not in the Latin *editio typica*.

The *Order of Penance* (Green Book) is with the Bishops for their review. Comments are due in December, and will then go back to ICEL.

The *Order of Christian Initiation of Adults*: ICEL has finished and the Committee has a final draft of the new translation (Grey Book). The Bishops have given some feedback. The USCCB office of Canonical Affairs is

looking at the National Statutes on the Catechumenate (and using the comments offered at the FDLC's 2014 Lombard meeting). A preliminary thought with regard to the statutes is that maybe they can be repackaged somewhat, in a compendium or something similar.

The *Lectionary for Mass* is still under ongoing revision—goal is to have a version of the NAB that matches what is heard at Mass. The project may all be accomplished by **2025**.

UPCOMING EVENTS

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

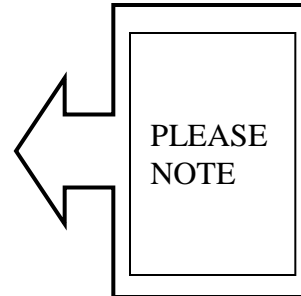
DIOCESAN LITURGIES

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, 2019, at 10:00 a.m.

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>.

Liturgy Training Publications invites all parish leaders, initiation ministers, and regional and diocesan trainers to join them on July 2-3 in Chicago for the 2019 National Gathering on Christian Initiation™ to reflect on the essential bond between liturgy and catechesis in the process of Christian initiation. The theme this year is: The Year-Round Catechumenate. For more information, please visit: www.NGCI.org.

“OPEN WIDE OUR HEARTS: THE ENDURING CALL TO LOVE”

A new pastoral letter on racism from the US Bishops is now available on their website (<http://www.usccb.org/issues-and-action/human-life-and-dignity/racism/index.cfm>; PDF: <http://www.usccb.org/issues-and-action/human-life-and-dignity/racism/upload/open-wide-our-hearts.pdf>).

The website also includes educational (<http://www.usccb.org/issues-and-action/human-life-and-dignity/racism/educational-resources-on-racism.cfm>) and parish (<http://www.usccb.org/issues-and-action/human-life-and-dignity/racism/parish-resources-on-racism.cfm>) resources; the latter includes a Prayer Service for Racial Healing and other prayer resources..

THE RITE OF CHRISTIAN INITIATION OF ADULTS

Please see our new website: <https://www.davenportdiocese.org/ocia>

RCIA: THE PERIOD OF PURIFICATION

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. Lent is also known as the Period of Purification and Enlightenment, and is marked by the celebration of several important rites.

For Catechumens

Typically, on the First Sunday of Lent, the Rite of Election is celebrated. In order to be admitted to the Easter Sacraments, individuals must be elected by the bishop (or his delegate). By this rite, catechumens become “the elect” and enter the “period of purification and enlightenment” that culminates in the sacraments of initiation (see RCIA # 118-28). The Rite of Sending of the Catechumens for Election should be celebrated in the parish prior to the Rite of Election. Please remember that only catechumens (not candidates) sign the Book of the Elect.

On the 3rd, 4th, and 5th Sundays of Lent, the Scrutinies are celebrated. These required rites should take place within the ritual Mass “For the Celebration of the Scrutinies” and use the Lectionary readings for Year A (see RCIA #146). The Prefaces for the Third, Fourth, and Fifth Sundays of Lent are used—and these are now found in Proper of Seasons and not with the other Prefaces. The Eucharistic Prayers include specific inserts for the godparents (I) and the elect (I, II, III). Requests to dispense an individual from a Scrutiny must be made in writing to the bishop, explaining the reason for the request. Only the bishop “may dispense from one of them for serious reasons or, in extraordinary circumstances, even from two” (RCIA #20).

IF SCRUTINIES CELEBRATED	IF SCRUTINIES NOT CELEBRATED		
	Year A	Years B and C	
Readings Cycle A	Readings Cycle A	Readings Cycle B or C (depending on year)	As an alternative, may use Cycle A readings.
Preface for the 3 rd , 4 th , and 5 th Sundays of Lent (match gospel)	Preface for the 3 rd , 4 th , and 5 th Sundays of Lent (match gospel)	Preface for Lent I or II	Preface for the 3 rd , 4 th , and 5 th Sundays of Lent (match gospel)
Prayers for the 1 st , 2 nd , and 3 rd Scrutinies (Ritual Masses)	Prayers for the 3 rd , 4 th , and 5 th Sundays of Lent (Proper of Seasons)	Prayers for the 3 rd , 4 th , and 5 th Sundays of Lent (Proper of Seasons)	Prayers for the 3 rd , 4 th , and 5 th Sundays of Lent (Proper of Seasons)
Final blessing includes the Prayer over the People proper for that Sunday	Final blessing includes the Prayer over the People proper for that Sunday	Final blessing includes the Prayer over the People proper for that Sunday	Final blessing includes the Prayer over the People proper for that Sunday

The Presentations of the Creed and the Lord’s Prayer take place during the 3rd and 5th weeks of Lent, respectively.

For Candidates

Candidates are those who have already been validly baptized but wish to come into full communion with the Catholic Church. For a previous baptism to be considered valid, it must involve the use of water and the Trinitarian formula (Father, Son, and Holy Spirit) – and express the same belief in the Trinity as defined by the Church. Communities that baptize only in the name of Jesus (e.g. some Pentecostal communities) and those who do not share our belief in the Trinity (e.g., Mormons) are not considered to have valid baptisms. If there is a question regarding the validity of an individual's baptism please call this office.

Typically, on the First Sunday of Lent, Candidates take part in the diocese's celebration of the Call to Continuing Conversion—which is preceded by the Rite of Sending Candidates for Recognition by the Bishop, celebrated at the parish. Usually, these rites are combined with those for the catechumens (see RCIA # 530-561).

A special Penitential Rite (similar to the Scrutinies) may be celebrated on the 2nd Sunday of Lent; it is not combined in any way with the rites for catechumens (see RCIA #459-63).

The Rite of Election and Call to Continuing Conversion in our Diocese

The Rite of Election will be celebrated on Sunday, March 10, at Saint Patrick, Iowa City. The liturgy will begin at 3:00 p.m.

As in the past, we will need your help in getting registration information back to us (see above). In the meantime, please remember that the Rite of Election is not optional: catechumens must be “elected” for the Easter Sacraments by the bishop (or his delegate)... and those already baptized are not “re”-elected!

Please note: those who are not eligible for the Easter Sacraments (e.g., those in an irregular union who have not yet received a declaration of nullity) should not celebrate the Rite of Sending or the Rite of Election (or Call to Continuing Conversion).

CONFIRMATION AND THE RCIA

(See the *Code of Canon Law* cc.882-888; RCIA National Statutes #28; *Priest Faculties for the Diocese of Davenport*)

Priests with a pastoral charge may confirm (without asking for permission) in the following circumstances:

1. When the person was never a Catholic:
 - a. *When he baptizes an adult (defined as anyone who has reached the age of discretion, about 7 years old), and*
 - b. *When he receives a previously baptized non-Catholic into full communion.*
2. If the person was a Catholic and left the Church:
 - a. *When he readmits into full communion a previously baptized Catholic who apostacized (whether by formal act or just by practice) from the faith, and*
 - b. *When he readmits into full communion a baptized Catholic who through no personal fault was instructed in or adhered to a non-Catholic religion.*

In addition, in the Diocese of Davenport, Bishop Zinkula has granted the faculty to pastors (and those in similar office) to Confirm any Catholic older than the usual age of Confirmation in the parish. That is, he may confirm baptized adult Catholics (a) who were not raised as Catholic but who never belonged to any other church OR (b) who have never left the Church but were never confirmed without asking for special permission.

Please note, however: A letter requesting permission to baptize/receive and confirm must be requested by any priest who is not a pastor or parochial vicar (or a chaplain who has the same faculties as a pastor) and who is presiding at the Easter Vigil. Please review your faculties carefully.

Faculty	Pastor Parochial Administrator	Parochial Vicar	Priest Moderator; Sacramental Minister; Chaplain (University)	Chaplain (Other)	Others
1.7 Confirm in danger of Death	X	X	X	X	X
3.1 Confirm anyone 7 or older that you baptize or receive into the Church	X	X	X	<i>Note: will need letter from Bishop to do this.</i>	<i>Note: will need letter from Bishop to do this.</i>
4.5 Baptize those 7 or older (must then Confirm)	X	X	X	<i>Note: will need letter from Bishop to do this.</i>	<i>Note: will need letter from Bishop to do this.</i>
4.10 Confirm baptized Catholics older than the usual age of Confirmation	X	<i>Note: will need letter from Bishop to do this.</i>	X	<i>Note: will need letter from Bishop to do this.</i>	<i>Note: will need letter from Bishop to do this.</i>

In order to respect the integrity of the three Sacraments of Initiation, the priest who presides over Eucharist and Confirmation is also the one who is to baptize. Therefore, another minister (e.g., a deacon or even another priest) must not baptize in this situation (see c.883.2; for an exception if large numbers are involved, see RCIA # 226). Also, priests who will be presiding at the Easter Vigil outside the territory of their assignment, or if they are not assigned a pastoral charge, need the explicit (and not merely tacit) permission of the one in whose territory they are baptizing (pastor) in order to baptize (see cc. 530 & 862) and confirm (see c. 887).

Finally, according to the law of the Church, children who have reached the use of reason (around 7 years of age) are considered, for the purposes of Christian initiation, to be adults. Therefore, if someone who is to be baptized or received into the Catholic Church is deemed ready (i.e., old enough) to receive Eucharist they are to be confirmed. In other words, the faculty to confirm must be used (c. 885.2; U.S. National Statutes for the Catechumenate #13).

LITURGY PREPARATION

LITURGICAL CALENDAR

Advent-Christmas Resource from FDLC

A liturgy preparation aid for the seasons of Advent and Christmas is now posted on our website (<https://www.davenportdiocese.org/documents/2018/11/LP%20Advent%20Christmas%202018%20Year%20C%20Revised.pdf>); it contains:

- a full presider text for a *Rite of Reconciliation of Several Penitents with Individual Confession and Absolution*
- Readings
- Alternate Readings
- Sample Penances
- Music Suggestions
- A list of Lectionary citations for Sundays and Solemnities
- A Liturgical Calendar Advisory for Advent and Christmas
- The Christmas Proclamation
- The Announcement of the Dates of Easter and the Movable Feasts (to be proclaimed on Epiphany)

Once again, this is provided as a free resource to the diocese. Since 1969, it has been the mission and privilege of the Federation of Diocesan Liturgical Commissions (FDLC) to provide liturgical formation for the Dioceses of the United States. Many thanks to the Confraternity for Christian Doctrine, to the USCCB, and to the International Commission on English in the Liturgy for their kind permission to use and distribute their copyrighted material.

Q&A on Ash Wednesday

Q. What are the proper words to use when imposing ashes?

A. With the advent of the third edition of the Roman Missal, the formulas used for the imposition of ashes changed slightly. They are:

Repent, and believe in the Gospel.

Or:

Remember that you are dust, and to dust you shall return.

Q. What are our options if there is no priest to celebrate Mass on Ash Wednesday?

A. The *Book of Blessings* (chapter 52) includes a rite for blessing and distributing ashes outside of Mass, in the context of a celebration of the word of God. It may also be used when bringing ashes to the sick. When led by a deacon (or priest), ashes may be blessed as part of the rite. When led by a lay minister, ashes blessed at an earlier liturgy are to be used. If this rite is used, please use the newly translated formulas for imposing ashes found in the Missal (“Repent, and believe in the Gospel” OR “Remember that you are dust, and to dust you shall return”).

The call to conversion symbolized by the imposition of ashes is a call answered within the context of the Church gathered liturgically as the Body of Christ. In the Body, especially in the liturgy, each member has

his or her own proper place. The imposition of ashes is an official action of the Church, not a private act of personal piety. Thus, it is proper that only an official representative of the Church—such as a priest or deacon, who by virtue of ordination also represents Christ in a particular way in the community—imposes the ashes. As with communion, if there is need, extraordinary ministers may be deputed to assist in this ministry. But, just as with communion, to simply pass ashes around with everyone imposing ashes on each other—that is, *everyone* acting as extraordinary ministers—is contrary to what the Church intends and therefore not permitted.

Preparing for Lent

Please see our Liturgical Seasons page (<http://www.davenportdiocese.org/liturgical-seasons>) for more information on the seasons; in particular, you may want to use the Lenten Bulletin inserts (direct URL: <http://www.davenportdiocese.org/documents/2016/6/litLentBulletinAnnouncements-1.pdf>) to help inform your parish about the various rites in the RCIA.

Some reminders regarding liturgies in Lent:

1. No Gloria is said or sung (GIRM #55); specific solemnities during Lent (or the celebration of particular ritual Masses, such as weddings, as detailed in the Missal's rubrics) are the exception.
2. We abstain from "Alleluia" during Lent, during the Gospel Acclamation (#62) and in other music as well.
3. It is forbidden for the altar (sanctuary) to be decorated with flowers (*Laetare* Sunday [4th], solemnities and feasts are an exception) (#305). Flowers are never to be placed on top of (on the mensa of) the altar. Because ritual Masses are treated as feasts, flowers would also be allowed at weddings. Flowers may be allowed at funerals at the pastor's discretion.
4. The playing of the organ and other musical instruments is allowed *only* to support the singing (*Laetare* Sunday [4th], solemnities and feasts are exceptions) (#313).
5. Violet or purple is the color of sacred vestments. Rose may be used where it is the custom on *Laetare* Sunday (#346).
6. The new Roman Missal has a specific Prayer over the People for each day in Lent. While these prayers are optional (and interchangeable) on weekdays, they are required (and fixed) on Sundays.
7. The Eucharistic Prayers for Reconciliation may be used during Lent, with either their own proper prefaces or one of the prefaces for Lent. The only exception is when the Scrutinies are celebrated; the specific preface called for then must be used.
8. Eucharistic Prayer IV has a fixed preface and therefore may not be used during Lent.
9. In the dioceses of the United States, crosses in the church may be covered from the conclusion of the Mass for the Saturday of the Fourth Week of Lent until the end of the celebration of the Lord's Passion on Good Friday. Images in the church may be covered from the conclusion of the Mass for the Saturday of the Fourth Week of Lent until the beginning of the Easter Vigil. (*This is simply an option; there is no need to implement this practice if not already part of parish life.*)
10. In regards to emptying fonts during Lent, the Congregation for Divine Worship and the Discipline of the Sacraments has declared "that the removing of Holy Water from the fonts during the season of Lent is not permitted, in particular, for two reasons:
"1. The liturgical legislation in force does not foresee this innovation, which in addition to being '*praeter legem*' is contrary to a balanced understanding of the season of Lent, which though truly being a season of penance, is also a season rich in the symbolism of water and baptism, constantly evoked in liturgical texts.

“2. The encouragement of the Church that the faithful avail themselves frequently of the sacraments is to be understood to apply also to the season of Lent. The ‘fast’ and ‘abstinence’ which the faithful embrace in this season does not extend to abstaining from the sacraments or sacramentals of the Church.

“The practice of the Church has been to empty the Holy Water fonts on the days of the Sacred Triduum in preparation of the blessing of the water at the Easter Vigil, and it corresponds to those days on which the Eucharist is not celebrated (i.e., Good Friday and Holy Saturday).”

The Observation of Lent 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>.

16. The Lenten lectionary presents just as many challenges. Prophetic texts such as Joel (Ash Wednesday), Jeremiah's "new covenant" (cycle B, Fifth Sunday), and Isaiah (cycle C, Fifth Sunday) call the assembly to proclaim Jesus as the Christ while avoiding negativism toward Judaism.

17. In addition, many of the New Testament texts, such as Matthew's references to "hypocrites in the synagogue" (Ash Wednesday), John's depiction of Jesus in the Temple (cycle B, Third Sunday), and Jesus' conflicts with the Pharisees (e.g., Lk, cycle C, Fourth Sunday) can give the impression that the Judaism of Jesus' day was devoid of spiritual depth and essentially at odds with Jesus' teaching. References to earlier divine punishments of the Jews (e.g., 1 Cor, cycle C, Third Sunday) can further intensify a false image of Jews and Judaism as a people rejected by God.

18. In fact, however, as the 1985 Notes are at pains to clarify (sec. III and IV), Jesus was observant of the Torah (e.g., in the details of his circumcision and purification given in Lk 2:21-24), he extolled respect for it (see Mt 5:17-20), and he invited obedience to it (see Mt 8:4). Jesus taught in the synagogues (see Mt 4:23 and 9:35; Lk 4:15-18; Jn 18:20) and in the Temple, which he frequented, as did the disciples even after the Resurrection (see Acts 2:46; 3:1ff). While Jesus showed uniqueness and authority in his interpretation of God's word in the Torah--in a manner that scandalized some Jews and impressed others---he did not oppose it, nor did he wish to abrogate it.

19. Jesus was perhaps closer to the Pharisees in his religious vision than to any other group of his time. The 1985 Notes suggest that this affinity with Pharisaim may be a reason for many of his apparent controversies with them (see no. 27 of this document). Jesus shared with the Pharisees a number of distinctive doctrines: the resurrection of the body; forms of piety such as almsgiving, daily prayer, and fasting; the liturgical practice of addressing God as Father; and the priority of the love commandment (see no. 25). Many scholars are of the view that Jesus was not so much arguing against "the Pharisees"

as a group, as he was condemning excesses of some Pharisees, excesses of a sort that can be found among some Christians as well. In some cases, Jesus appears to have been participating in internal Pharisaic debates on various points of interpretation of God's law. In the case of divorce (see Mk 10:2-12), an issue that was debated hotly between the Pharisaic schools of Hillel and Shammai, Jesus goes beyond even the more stringent position of the House of Shammai. In other cases, such as the rejection of a literal interpretation of the *lex talionis* ("An eye for an eye "), Jesus' interpretation of biblical law is similar to that found in some of the prophets and ultimately adopted by rabbinic tradition as can be seen in the Talmud.

20. After the Church had distanced itself from Judaism (cf. no. 5 of this document), it tended to telescope the long historical process whereby the gospels were set down some generations after Jesus' death. Thus, certain controversies that may actually have taken place between church leaders and rabbis toward the end of the first century were "read back" into the life of Jesus: Some [New Testament] references hostile or less than favorable to Jews have their historical context in conflicts between the nascent Church and the Jewish community. Certain controversies reflect Christian-Jewish relations long after the time of Jesus. To establish this is of capital importance if we wish to bring out the meaning of certain gospel texts for the Christians of today. All this should be taken into account when preparing catechesis and homilies for the weeks of Lent and Holy Week (1985 Notes, no. 29; see no. 26 of this document).

Music of the Season: Lent (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.

Lent is seen as one of the simplest seasons musically, as much of what we are used to for musical enhancements to the liturgy are removed in observance of the season. But do we know why? Why do we remove the most exciting parts of our liturgies for six weeks, only to bring them back, often to the same point they were right before Lent began? Dr. Jennifer Donelson addressed the music of Lent, and she offered that, liturgically, there should be more music, not less, just simpler, and that the season should be used as an opportunity to explore our rich musical history.

So, to begin, what are the elements that are removed from our liturgies during Lent? Most of us are probably familiar with the removal of the Gloria and the use of the word, "Alleluia" during the Lenten season. What else? Solo organ or other instrumental works are not permitted, therefore all preludes and postludes are gone, as well as excessive introductions. But that's it. There are a few other elements that are changed, but not removed. The Gospel acclamation is still sung, highlighting a different facet of praise, and challenging us to express our praise to God in a way other than "Alleluia". The Kyrie may be sung rather than spoken, highlighting the mercy of God. All the other elements of the Mass are still sung, and there's even the opportunity to add more by using the Introits and Communion chants prescribed for each day. Some parishes include these prayers already, but they are often spoken. A unique challenge for your music ministers in the season of Lent would be to sing them, either in the traditional Latin and Gregorian Chant, or, as I might recommend, and English translation of the same. We'll discuss that more deeply later.

Why would we add music, especially chant, during the season that is known for stripping things away? Through personal acts of penance, minimal decoration of the liturgical space, and by lessening the pomp of the liturgy, Lent offers a time of undistracted attention to our spiritual journey. We undertake additional practices of prayer, fasting and almsgiving in an effort to find deeper union with God in our relationship with him. But these practices shouldn't be just because "that's what Catholics do during Lent" or as a means of distinction, particularly during time of fast and abstinence. The asceticism of Lent is not to be for personal gain, but for hope of a spiritual result. Consider this Scripture:

"When you fast, do not look gloomy like the hypocrites. They neglect their appearance, so that they may appear to others to be fasting. Amen, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, so that you may not appear to others to be fasting, except to your Father who is hidden. And your Father who sees what is hidden will repay you.

-Matthew 6: 16-18

We are all familiar with this text, being very commonly read during the Lenten season, but do we know this one?

He was praying in a certain place, and when he had finished, one of his disciples said to him, "Lord, teach us to pray just as John taught his disciples."

-Luke 11: 1

Are we bold enough to ask this of Christ? For him to "teach us to pray"? Incorporating chant into our liturgical practice is a way of doing this. In all the Church documents, chant is given pride of place as the primary music of the Church. By exploring these texts and melodies, we encounter a familial connection with our spiritual heritage, and enter into the demonstration of the fundamental way the Church understands itself. By using the prescribed texts of the Sunday Propers, i.e. the entrance antiphon (Introit), verse for the gospel acclamation (Tract), and Communion antiphon for each day, we surrender a little of our own will and right to choose our own music and text, and open ourselves up to what the Church's rich history strives to teach us.

For example, let's look at the entrance antiphon for the 1st Sunday of Lent:

"When he calls to me, I will answer him; I will rescue him and honor him; with long life will I satisfy him. He who abides in the shelter of the Most High, shall remain under the protection of the God of Heaven."

This is simple enough, and rather "Lent-y", focusing on the promise of God's care when we call on him. Now, what do you think the Gospel is for that day? If you said the temptation of Christ in the desert, you'd be correct. Knowing that story as we do, what hymn jumps out at you that might fit both of these texts? On Eagle's Wings by Michael Joncas comes to mind for me. Now, let's take our Scripture analysis to the next level and consider part of the prescribed Old Testament reading:

Moses spoke to the people, saying: "The priest shall then take the basket from your hands and set it in front of the altar of the LORD, your God. Then you shall declare in the presence of the LORD, your God, 'My father was a refugee Aramean who went down to Egypt with a small household and lived there as a resident alien. But there he became a nation great, strong and numerous. When the Egyptians maltreated and

oppressed us, imposing hard labor upon us, we cried to the LORD, the God of our fathers, and he heard our cry and saw our affliction, our toil, and our oppression. He brought us out of Egypt with his strong hand and outstretched arm, with terrifying power, with signs and wonders; and bringing us into this country, he gave us this land flowing with milk and honey. Therefore, I have now brought you the first fruits of the products of the soil which you, O LORD, have given me.' And having set them before the Lord, your God, you shall bow down in his presence."

-Deut. 26: 4-10

Do you see the connection between all three of these texts? You could even continue to the psalm and gospel acclamation to see even more. This is a glimpse into a detailed, Scripture-based approach to selecting music for each Sunday liturgy. By connecting every text of the day, we see the fuller picture of the message the Church has for us as we begin Lent: God will be with you throughout the journey. By repeating it in the antiphons and readings, there's almost no way to miss this promise!

You might be asking: why should we use chant? After all, I brought up a perfectly suited contemporary song. There's something unique about using the chant text and melody. It's simple, focusing on the text in a way that the average parishioner doesn't always see if you use the same contemporary songs they sing throughout the year. By using a new setting, you catch their attention and draw them further into the contemplation of the season.

Of course, there's no expectation to make the congregation learn Gregorian chant in six weeks, but it might be a unique challenge for your choirs and cantors. And it doesn't have to replace the hymns the congregation are familiar with, as there is a beautiful abundance of Lenten songs. Because instrumental preludes are not permitted during Lent, why not consider a small group or your whole choir singing the entrance antiphon for each Sunday before Mass? If you would like to try the Latin, Corpus Christi Watershed has phenomenal resources available on their website. It is a work in progress, but you can find many recordings and scores here: <http://www.ccwatershed.org/completed/>. If you would rather explore settings in English to allow the parishioner to understand and draw connections from the text of the day, there is an abundance of sources again at <http://www.ccwatershed.org/english/propers/>, but I have found another collection of settings by John Ainslie that is very singable and includes piano/organ accompaniment to support the singing. This collection is available through Liturgical Press with both accompaniment and melody editions. English chant resources are also available from St. Meinrad Archabbey: <http://www.saintmeinrad.edu/the-monastery/liturgical-music/downloads/>.

I want to leave you with a few parting thoughts. As Dr. Donelson encouraged us at the LMM conference, don't let chant and the Church's treasury of sacred music be like the "crazy uncle" in the family, bringing him out only on holidays or when it's convenient for us. Spend some time "talking" with him and learning the rich history that he is privy to. So how does this translate to music repertoire? Pray with the text of the Propers, listen to recordings of the original chant to hear the mood that is presented. Is it happy or sad? Long and ornamented or simple? Use these adjectives to set the tone of the music you choose for the day. Be formed by this history by participating in it. Chant is the spiritual and musical core, polyphony explored the creative impulse, and the organ and instrumental accompaniment are extensions of the same expression of glory begun in a simple chant.

This practice works together to give us the "Spiritual Fruits of Sacred Music":

Humility- the Sacred Music we sing are masterpieces of musical achievement
Obedience- the use of Church prescriptions are an opportunity for growth
Simplicity- of heart to our approach in music, composition
Single-mindedness- pursuit of union with God
Fervor- passion, fortitude
Patience- attention to others with God at the center
Trust in the Holy Spirit- God gives the Church what they need at this time.
Becoming more like Christ- working for human perfection on earth

The challenges we give ourselves during Lent lead us into the joy and ease of “Eas[e]ter”, when we can once again utter the most complete praise in a single word: “Alleluia!”

INTERCESSIONS

Here are some 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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