



NewsLetter

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Three Publishers to Produce *Lectionary for Mass Supplement*

Following the announcement of the *Lectionary for Mass Supplement* in the September 2016 *Newsletter*, the Secretariat of Divine Worship has approved the ritual editions of the *Supplement* produced by three liturgical publishers. Editions will be available beginning April 1, 2017, and may be used immediately upon purchase. The publishers of the *Lectionary for Mass Supplement*, and their editions, are:

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

2017 Study Week of the Southwest Liturgical Conference

There is a saying: "liturgy before the Liturgy, and liturgy after the Liturgy." Referring to social action for justice and living a daily Christian life, the expression means that what is celebrated in liturgical action is the faith lived and celebrated in the lives of Christians in the world; it is, at the same time, a celebration of life and a sending to mission. Something similar could be said about the Catholic liturgy when one speaks both about the family as domestic church and about the *Ite, missa est*, the commissioning or sending forth at the end of Mass.

Reflecting on the theme *Breaking Bread: Eucharist and the Domestic Church*, the 2017 study week of the Southwest Liturgical Conference (SWLC) took place January 18-21, 2017 in El Paso, Texas. This fully bilingual conference, accompanied by El Paso Bishop Mark J. Seitz, attracted nearly 1500 attendees plus local parishioners on the final day of the study week. Participants included Ms. Carmen Aguinaco, Multicultural Specialist of the USCCB Secretariat of Divine Worship, and Rev. Thomas C. Ranzino and Mrs. Rita A. Thiron, Chairman and Executive Director, respectively, of the Federation of Diocesan Liturgical Commissions. A large number of panelists and workshop presenters developed the theme and concrete aspects of the liturgy, sacraments, music, and the process of Christian initiation, as well as offering various workshops for teachers on Lectionary-based catechesis for schools. Keynote addresses were presented by San Antonio Archbishop Gustavo García-Siller, M.Sp.S., Bishop Ricardo Ramírez, CSB, Bishop Emeritus of Las Cruces, Rev. Ron Rolheiser, OMI, and Rev. Dempsey Rosales. The liturgies and music provided by various cantors and choirs,

coordinated and directed by Peter Kolar from World Library Publications, greatly aided in an experience of liturgical prayer and festive celebration.

Founded in 1962, the SWLC is an association of liturgical ministers from the USCCB episcopal regions X and XIII, composed of dioceses in the states of Arizona, Arkansas, Colorado, New Mexico, Oklahoma, Texas, Utah, and Wyoming. The work of the conference is threefold:

- To promote the liturgy as the heart of Christian life, especially in the parish community;
- To assist the Bishops of the conference in their responsibility of leadership in liturgical education and development as they fulfill their role as chief liturgists in their diocese; and
- To provide an arena for cooperation and support among the offices of worship and diocesan liturgical commissions of regions X and XIII, to share work, and to learn from one another.

The SWLC is composed of two representatives and a number of associate members appointed from each diocese of the two episcopal regions. It comprises a great expanse of territory and a rich and diverse cultural heritage, embracing persons of almost every race and ethnicity of both rural and urban areas. One of the main channels through which SWLC accomplishes its mission is through the celebration of a study week every January, hosted by one of the member dioceses.

At the start of the 2017 study week, Bishop Seitz welcomed participants by emphasizing the appropriateness of the place: the U.S.-Mexico border. “For the Church,” he said, “the border is a place of encounter. To look at the border is essential: from life of the home to the life of the wider church. This is the presence of God and the life of the Church in our daily life.”

Fr. Rolheiser, President of the Oblate School of Theology in San Antonio, Texas, used the primary keynote address to focus on the centrality of the Eucharist in the Church: all other sacraments are in function of the Eucharist. “In time, the Eucharist came before the Church. Jesus gave us the Eucharist, and the communal celebration of the Eucharist gave us *ekklesia*, the assembly, the Church.” Rolheiser then examined three dimensions of the Eucharist: 1) the utter physicality of the Eucharist as the physical embrace of Christ to us; 2) God’s daily feeding of his people; and 3) Mass as a vigil of waiting: “Do this until I come again. It is the great hope, the anticipated *parousia*.”

In the narrative style that characterizes much of Hispanic theological reflection, the presenters used examples from their own experience to comment on the relationships between family life and the liturgy. Bishop Ramírez spoke regarding popular religiosity as the faith expression of the family, explaining that it is in popular religiosity where one experiences the communion of the Church. “Family faith traditions,” he said, “recall the past and look to the future. In popular devotion, when we celebrate things like pilgrimages, *posadas*, or the novena to Our Lady of Guadalupe, ordinary things take on a new meaning: space is made sacred, time is made sacred, people become holy, and even money and food take on a different function as they are placed at the service of the community and in solidarity with the poor. All that prepares for a deep, full, active, and conscious participation in the liturgy.”

Analyzing Acts 2:42, Rev. Dempsey Rosales examined the early Christians’ “obstinate perseverance” to the teaching of the apostles, to prayer, and to sharing of goods. This unity, Dempsey explained, has both “spiritual and material dimensions: everything was held in common for the needs of the poor. Commercial transactions were made for the good of the community. [...] The breaking of the Bread is a liturgical expression of unity and solidarity, where Christ is all in all. Christ, the Incarnate *Logos*, is the whole Christ in the Church. [...] In the *Ite, missa est*, there is an expression of the essential nature of the Church. Go, without hesitation. Communion and mission are thus intimately related. The early Christian community becomes in that sense a community of missionary disciples.”

In their panel, Sally Gómez Jung, Mary Frances Reza, Pedro Rubalcava, and Diana Macalintal brought up examples from their family life emphasizing the values learned from their mothers and grandmothers of hospitality, sharing, the symbolism of the family table, the bread (or fruits, or even garlic) shared with neighbors and relatives nearby, and their present realities of unity in the diversity of their multicultural families.

Archbishop García-Siller, in his keynote address, spoke about the drama of compartmentalization, as Catholics are called to universality. “Catholic,” the Archbishop commented, “means universal, which has a double meaning: the Church is everywhere and pertaining to the whole. All is one: walls and divisions are unacceptable for us. In the sense of pertaining to the whole, we realize we are interrelated; we don’t live in isolation; we don’t separate ordinary life from our liturgical life. Our culture teaches us to compartmentalize: faith, work, family. But the relationship Christ calls us to is integration: sacraments, Scripture, liturgical life, ordinary life. All aspects of our human life need this interconnection. When we say things such as ‘Let’s go to church,’ there is a certain disconnection implied. Whatever you do, wherever you are, you are Church. [...] In our world, so hostile sometimes to religion, the homes are the most important schools of prayer, honesty, love, forgiveness, belonging. Our family meals are not the sacred meal, but they are something holy. The link between bread shared at home and Bread broken at the Eucharist is very important. There are many broken homes, but in sharing bread, we are home. [...] We recognize that we sometimes go against the flow as nowadays, because of broken families or multiple jobs, the family meal is a rare occurrence for many. Our call as Church is to call others to assist them in the creation of home. The invitation to faith is not complicated: it is to see God in the ordinary things of life. When life and faith become linked together, we are able to recognize Jesus in the breaking of the Bread at the liturgy.”

The 2018 SWLC study week will take place on January 16-19, 2018 in Cheyenne, Wyoming.

“Peacebuilding” through the Liturgy

The Sacred Liturgy is a privileged moment in which peace and unity can be strengthened in communities. In the worship of God, the members of the one Body of Christ come together despite any differences between them (cf. 1 Cor 1:10-17; 1 Cor 12:12-13). At the most fundamental level, all Christians participate in the liturgy according to their baptismal dignity – whether they are young children, parents, single persons, religious, or ordained clergy – for they “are called and are indeed the children of God” (*Christian Initiation*, General Introduction [CIGI], no. 2; cf. 1 Jn 3:1). This unity of adoption derives from incorporation into Christ’s Paschal Mystery. As members of Body of Christ, we are “enable[d]... to carry out the mission of the entire people of God in the Church and in the world” (no. 2).

In addition to acts of charity, mercy, and social justice, the community works for unity and peace through the liturgical actions of the Church. The August-September 2015 *Newsletter* offered suggestions for liturgical celebrations to direct prayer in times of persecution of Christians, for the plight of migrants and refugees, and for the care of creation. Praying for those issues remain urgent as ever. In recent months, however, another issue calls out for the concern of the People of God: the need for peace, nonviolence, and unity among peoples, even as men and women of good will seek out solutions to the social and political problems of our time.

Peace and Nonviolence in Our Communities

For the past fifty years, each Pope has offered a message of hope and peace to all the peoples of the world on January 1, the World Day of Peace. This year, Pope Francis’ message entitled “Nonviolence: A Style of Politics for Peace” is quite appropriate for the state of the world today, especially in the United States, as recent political events and recurring anniversaries (for example, Martin Luther King, Jr. Day and the annual March for Life) create opportunities for people to express their views in nonviolent ways.

In a world that is broken, Pope Francis invites every person to reflect on the ways one can live as disciples of peace. For Christians – missionary disciples of the Lord Jesus Christ – one way to express that discipleship is through what Pope Francis calls “peacebuilding through active nonviolence”: “[t]o act in this way means to choose solidarity as a way of making history and building friendship in society. Active nonviolence is a way of showing that unity is truly more powerful and more fruitful than conflict” (“Nonviolence,” no. 6). The Holy Father calls to mind Jesus’ Sermon on the Mount, in which the Lord “taught his disciples to love their enemies (cf. Mt 5:44) and to turn the other cheek (cf. Mt 5:39)” (no. 3). To connect the Lord’s message with the liturgy, one reads further in his great Sermon that not only are we to love our enemies, but also to “pray for those who persecute you, that you may be children of your heavenly Father” (Mt 5:44-45).

As adopted sons and daughters of God, Christians have the responsibility to live as Christ did, in humble obedience to God's loving command. In the Eucharist, the faithful are strengthened by the nourishment of Christ's Body and Blood to become the face of Christ for others in this world. "By offering ourselves with Christ, we share in the universal sacrifice, that is, the entire community of the redeemed offered to God by their High Priest, and we pray for a greater outpouring of the Holy Spirit, so that the whole human race may be brought into the unity of God's family" (CIGI, no. 2). By turning to prayer rather than violence, Christians show by the example of their lives that God is the source of peace, hope, and encouragement.

Liturgical Suggestions for Parish and Community "Peacebuilding"

Even before the Holy Father's message, the Catholic Church in the United States has already taken a first step in actively praying for peace. Last September 9, 2016, dioceses and parishes celebrated a Day of Prayer for Peace in Our Communities, originally proposed by Louisville Archbishop Joseph E. Kurtz, then-USCCB President. For that special day, the July 2016 *Newsletter* offered a variety of liturgical suggestions, and they remain a good starting point for the organizing of celebrations at the level of dioceses, parishes, seminaries, Catholic schools, and other institutions.

The *General Instruction of the Roman Missal* offers a fairly wide latitude in making use of the many options in the *Roman Missal*, Masses and Prayers for Various Needs and Occasions, particularly where there are important pastoral needs in a community (cf. nos. 368-370, 373-374). In the current political and social climate, some particularly relevant Mass formularies would include: For Promoting Harmony (no. 15), For the Unity of Christians (no. 17), For Persecuted Christians (no. 19), For the Nation or State (no. 21), For Those in Public Office (no. 22), For the Preservation of Peace and Justice (no. 30), For Refugees and Exiles (no. 32), and For Our Oppressors (no. 42). Together with carefully crafted homilies and intercessions, and with appropriate music, these pastoral options can be utilized to address the needs of gathered community.

Another option in working and praying for peace – perhaps under-utilized – is the *Liturgy of the Hours*. For example, a monthly or quarterly Evening Prayer in a parish or diocese might not only help introduce faithful to this form of liturgical prayer, but would also provide opportunities to build community and to pray for peace and other needs of the world. Certain parts of the daily Office could be customized to better address particular concerns (for example, a different reading, one or more additional intercessions, and a concluding prayer drawn from a special Mass formulary in the *Roman Missal*). Parishioners or different parish groups can help plan the service by offering their own suggestions for particular intentions and can assist in organizing the regular Evening Prayer. Liturgical prayer could also be coupled with a series of short talks or roundtable discussions on current issues, presented by members of those groups or local experts.

St. Joseph's Seminary Sponsors Conference on Gregorian Chant

The *Schola Cantorum* of St. Joseph's Seminary in Yonkers, New York is sponsoring a conference on the theme "Gregorian Chant in Pastoral Ministry and Religious Education" on March 10-11, 2017 on the seminary campus. This event will bring together clergy, seminarians, scholars, musicians, teachers, and Catholic school administrators to consider the place of Gregorian chant and excellent choral music in the life of the Catholic Church in the United States today. The conference seeks to inspire attendees with ideas for starting or continuing to develop sacred music programs of excellence in Catholic parishes and schools, and to encourage discussion about the vitality and necessity of beauty and sacred music in the catechesis and formation of Catholics, as well as in the evangelization of non-Catholics and non-practicing Catholics.

Keynote addresses will be given by Msgr. Robert Skeris, Rev. Christopher Smith, and Mark Langley. Selected topics include, among others, liturgical formation in Catholic schools, sacred music in Spanish-speaking communities, forthcoming hymnody in the *Liturgy of the Hours, Second Edition*, mystagogical catechesis and sacred music, Gregorian chant as a unifying force in multiethnic parishes, and the pastoral care of musicians. More information is available at the conference website, www.DunwoodieMusic.org/conference, and registration is open until February 24, 2017.