

# Word on Worship

Newsletter of the Worship Office, Archdiocese of Newark, NJ

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Through baptism every Christian enters into a special relationship with God and with other Christians creating a community of people who accept Jesus and who celebrate their faith through worship. "A fully Christian life is inconceivable without participation in the liturgical services in which the faithful, gathered into a single assembly, celebrate the paschal mystery." (*Directory of Masses with Children #8*) This single assembly, this community of believers, includes all those gathered – young, old, rich, poor, male, female, the well and the infirm. This single assembly gathers to celebrate the liturgy, which is the summit and source of our life, and the primary way in which the community becomes the people of God. Through this celebration we experience our baptismal relationship as brothers and sisters in Christ. We are formed and transformed into a single, unified Christian family. Every time this "single

in Christ. To be baptized into Christ is to enter into the prayer of Christ, to express within the liturgical assembly the worship of the living God." ("Separate Liturgies of the Word with Children?" *Children in the Assembly*, Linda Gaupin, 1992, Liturgy Training Publishing, Chicago, IL) The children within this assembly come to know the sacramental life of the Church through the celebration of ritual and prayer beginning in the home. This initial faith experience begins with baptism, when parents are charged with the responsibility of nurturing the faith of the child. "In what is regarded as the domestic Church, the parents by word and example are the first heralds of the faith with regard to their children." (*Dogmatic Constitution on the Church #11*) Parents should not be expected to fulfill this responsibility without support from the larger Church community. This support is all the more needed because of the brokenness and conflicts which exist today in society.

We are no longer able to describe family only in the traditional way, as mother, father, child. The reality of 20th century living defines family in a variety of ways. The Church should offer a warm and welcoming environment conducive to family worship,

*Children* (DMC) was promulgated, challenging Church leaders to provide good eucharistic celebrations for children as well as adults. The Church recognized the need to support the changing family system because "today the circumstances in which children grow up are not favorable to their spiritual progress." (*General Catechetical Directory #5*)

The DMC enables a Church community to celebrate authentically and fully, as one family acknowledging the unique spiritual needs of the young. Full use of the DMC should not fragment a community but rather unite together all families into the one family we call the Church.

When the family of the Church gathers, it has a right to expect a properly prepared and well celebrated liturgy. This responsibility falls upon the presider, catechetical staff, the liturgy committee and the entire assembly. Children do not need to be "entertained" at worship. They have the ability to enter into the liturgy if it engages them and invites participation. Children as well as adults become passive if they are spoken to, sung at or otherwise not involved.

In order for a parish to promote total participation, it needs to examine itself. Is the parish responding to the needs of the entire parish community? If not, there will probably be a request for special liturgies to meet the needs of children. A parish that actively tries to meet the needs of its people as one family, is a parish that truly believes that it is called to remember and to celebrate.✚

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## Sunday Celebrates the Family

assembly" joins together to worship we celebrate a "family" Mass, because "the family of God includes all creatures who share God's life and holiness." (*Holy Family*, Robert Hater, 1988, Tabor Publishing, Allen, TX 75002, p. 8)

"Children are incorporated into the assembly by virtue of their baptism and are an integral part of its liturgical prayer because as baptized members they are

fostering a sense of unity and inclusiveness as the assembled people of God, rather than disunity and exclusiveness. The goal of the liturgical reform is active, conscious and authentic participation of the assembly. Liturgy must create a sense of belonging to the Church family for both adults and children.

In November 1973, the *Directory for Masses with*

With the reform of the liturgy initiated by the Second Vatican Council there arose a desire to adapt the Mass for celebrations with children. This resulted in the *Directory of Masses with Children* (DMC) published by the Congregation for Divine Worship in October 1973. "A fully Christian life is inconceivable without

primary model of spirituality. Jesus did not tell us to teach the children to be like us. Rather, Jesus told us adults that it is we who have something to learn from children. When we celebrate Liturgy of the Word with Children (LWC) we serve the need of children to hear God's word in a way they can understand. In doing so we also serve the spiritual needs of the

community to make the decision to initiate the celebration of LWC. A great deal of education and planning must take place initially, with the presiders, parish staff and the adults of the community. It is imperative that the presiders understand the content and goals of LWC, and support it or its effectiveness will be diminished. The positive attitude of the presider sends a clear message to the whole community. It helps the assembly to receive and accept this "new form of celebration." "If Father believes that it's good for our children, we'll give it a try" still holds true in many Christian communities. Therefore, education begins with and by the presiders and other parish staff members.

Instructive materials and bulletin articles which stress the primary importance of the word within the eucharistic celebration are necessary. Many of our adults continue to believe that "If I get in before the gospel I've made Mass." In preparing the parish to celebrate LWC, the entire parish can be stimulated to a new respect and reverence for God's word – and begin to recognize that full nourishment comes from the table of God's word and the table of the eucharist. (*Lectionary for Masses with Children*, United States Conference of Catholic Bishops, Washington, DC, 1991, #4) Proclaiming the word to the children in a way they can understand is the beginning of forming them in the word and transforming their lives.

Each celebration with children needs careful planning by adults who are sensitive to the needs of children and who actively listen to God's word in their own lives so that they, in fact, are true proclaimers, sharing what they have received. The presiders need to

## Children's Liturgy of the Word... the Process

participation in the liturgical services in which the faithful, gathered into a single assembly, celebrate the Paschal mystery." (DMC #8.) The DMC deals with issues concerning children who have not yet entered the period of pre-adolescence. "In daily

life children cannot be expected to understand everything they

experience with adults. So too in liturgy."

(DMC #2)

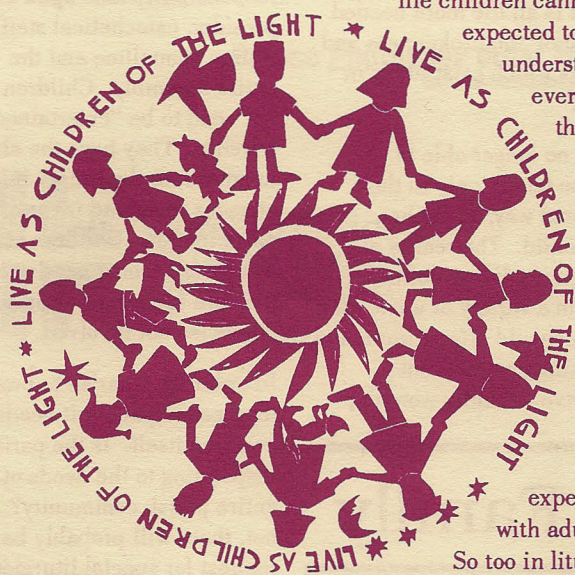
Amen I say to you, whoever does not accept the kingdom of God like a child will not enter it. Then Jesus embraced the children and blessed them, placing his hands on them. (Mk 10:15-16)

Jesus recognized the spiritual life of children as uncluttered and close to God. For Jesus, the child – not the adult – is the

entire community.

LWC is an extension of the main assembly, celebrated in an appropriate place separate from the larger community, celebrated simultaneously but not a separate or different celebration. It is not catechesis. It is liturgy, prayer, worship. LWC does not teach, as much as it unleashes the word of God to our children. The basic shape, that is, the symbols, gestures, language is the ritual adapted for children. The ultimate goal is to nourish the children's faith and bring them to active, conscious, authentic participation in the worship of the whole community.

A parish community guided by St. Paul's words, "For I handed on to you as of first importance what I also received," (1 Cor. 15:3) is a parish ready to implement LWC. If we are not "People of the Word," people who have actively listened and taken time to ponder what has been handed on to us through the Lectionary, our efforts to break open the word with children will be fruitless. (*Preaching About the Mass*, David Philipport, 1992, Archdiocese of Chicago, Liturgy Training Publications, Chicago, IL) It is not enough for a parish



understand that they are leading the children in worship; their attitude and body language portray the sacredness of the activity, without stifling the spontaneity of the children.

The benefits of LWC are many. In parishes where it has been in practice for a time, leaders and parents have recognized a profound change in children as well as in the adult community. Children want to attend Mass with their families. Through reflection on the word which has been opened to them on their level, the children begin to develop a personal relationship with Jesus Christ and become better able to live the gospel message. LWC enables families to discuss the Sunday scriptures. LWC also helps the children to achieve a fuller and more active participation in the worship of the Church. The sending and returning rituals of the LWC reinforce the importance of the children's celebration and their inclusion in the worship of the total assembly.

The faith of children and the development of their relationship with God has always been a concern of the Church. LWC offers us a way of forming "young hearers of the word." The way in which the word of God is proclaimed and celebrated in the lives of children today will shape the future life of the Church. (LMC #54) ✚

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## Doing It Rite

### Gathering and Beginning

1. The assembly gathers for worship as one community – adults and children.
2. The introductory rites of the Mass take place as usual.

### Sending the Children

3. After the opening prayer, a minister hands the *Lectionary for Masses with Children (LMC)* to the presider. The presider invites the children to join in the celebration of the *Liturgy of the Word with Children (LWC)*. He may use the following or similar words:

"My dear children, you will now go to hear God's word, to praise God in song and to reflect on the wonderful things God has done for us. We will await your return so that together we may celebrate the eucharist." (LMC #8B)

Or, he may address the leader instead, saying:

"Receive this book of readings and proclaim God's word faithfully to the children entrusted to your care." (LMC #8A)

The presider hands the children's Lectionary to the leader of the LWC. The leader of the LWC holds it high leading

the children to the place of celebration. The assembly may join in an appropriate *sending song* or instrumental music may accompany this procession.

### The Children Return

4. The children and their leader return to the main assembly after the general intercessions. They should ordinarily return prior to the collection as it is an expression of *their* self-offering too. Timing is extremely important! (If for some reason the children are delayed, the presider waits, reminding the community that "we will wait for our children to return to us" before continuing.)



5. The presider may include the children in the invitation (*Pray brethren...*) before the prayer over the gifts:

"Children you have heard the word of God and now you have returned to celebrate the eucharist with all God's people; so now, let us all pray together that our sacrifice may be acceptable to God...."

## BCL: Current Projects

The Bishops' Committee on the Liturgy is working on a variety of projects. Among them are the following:

1. **Spanish Liturgical Translations:** The third volume of *Leccionario* (proper of Saints, Ritual Masses, and Masses for Various Needs and Occasions) should be published soon by the Northeast Catholic Pastoral Center for Hispanics. Future translation projects of the committee include: the additional American blessings from the *Book of Blessings*, the *Rite of Marriage* and the *Rite of Baptism for Children*. At the November 1993 plenary meeting of the NCCB, the bishops approved the Spanish translation of the *Order of Christian Funerals*.

The *Ritual de Exequias Cristianas* was sent to the Apostolic See for confirmation.

2. **Supplement to the Sacramentary:** A supplement containing all the new propers of saints approved since 1985 has been prepared. It also contains the *Order for the Proclamation of the Birth of our Lord*, the *Order for the Proclamation of the Date of Easter on Epiphany*, and the *Order for the Reception of the Holy Oils*. The supplement has been sent to the two publishers of the 1985 edition of the *Sacramentary*, The Catholic Book Publishing Company and the Liturgical Press, for publication.

Music has always been an integral part of Christian worship. It serves not only our rituals, but also the events of daily life. Music is an excellent tool for involving children with the community and its liturgy; we need to use it to its fullest potential!

*The Directory for Masses with Children (DMC)* allows many adaptations of the liturgy to help children worship. The goal is always to bring them into "full, conscious and active" participation with the entire

Example 1

(clap)

(1st Sun.) 1. Stay a - wake, be - read - y. You do not know the  
 (2nd Sun.) 2. Change your lives, he's com - ing. The one who will bap -  
 (3rd Sun.) 3. Go back, tell John (†) all that you have  
 (4th Sun.) 4. By the pow'r of the Spir - it (†) Ma - ry will give

1. hour when the Lord is com - ing. Stay a - wake, be -  
 2. tize with the Ho - ly Spir - it. Change your lives, he's  
 3. heard and have seen me do - ing. Go back, tell  
 4. birth to a Son called Je - sus. By the pow'r of the

1. read - y. The Lord is com - ing soon! Al - le -  
 2. com - ing. The Lord is com - ing soon! Al - le -  
 3. John the won - ders that you see! Al - le -  
 4. Spir - it Em - man - u - el is near! Al - le -

1. lu - ia, al - le - lu - ia! "The Lord is com - ing soon."  
 2. lu - ia, al - le - lu - ia! "The Lord is com - ing soon."  
 3. lu - ia, al - le - lu - ia! "The won - ders that you see."  
 4. lu - ia, al - le - lu - ia! "Em - man - u - el is near."

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community. One should never attempt to create a separate rite or choose music that is childish so as to separate the children totally from the adult assembly.

In celebrations of the word with children, music is a priority. The DMC states that "Singing is of great importance in all celebrations, but it is to be especially encouraged in every way for Masses celebrated with children, in view of their special

## Music for Liturgy of the Word with Children

affinity for music." (*The Liturgy Documents*, Mary Ann Simcoe, ed., Chicago: Liturgy Training Publications, 1985, p. 209) If appropriate music is chosen, it will reflect what is being proclaimed in the readings and homily. The melody needs to be singable and appropriate for children. One has to make sure that it fits their vocal range, that the rhythm is engaging and that the melody does not include too many large leaps. The text has to be theologically sound and be able to be understood by children. Children need texts in concrete language; obscure symbolism only confuses a child. Children will quickly learn and remember

ideas that are put to music and will retain them longer than when expressed in words. Even the early Church Fathers knew that the "hard sayings" of scripture could be embraced more easily when set to music!

The music chosen for liturgy of the word should be concise and adaptable. When the music is brief the children will pick up the melody more quickly and enjoy the repetition. Repetition is not only good for children, it's necessary! Christopher Walker wrote a gospel acclamation melody line for use during Advent in the *Music for Children's Liturgy of the Word* [Oregon Catholic Publications, 1989, 138-140] (see example 1) series that is the same for the entire season, only the text changes. It helps to set a mood and becomes a familiar piece of music for the children. He also incorporates simple clapping or snapping with the melody, making the piece more appealing to children. Knowing that music is a priority in all celebrations with children, we will now look at the appropriate places for it during liturgy of the word with children on Sundays.

**Procession with the Book of Readings** – After the opening prayer, the children's procession and music begin. (see p. 11 "Doing It Rite" for integrating LWC in the opening rite of the Mass) The procession is not a mob of people moving from one place to another! When the children move with dignity it helps to awaken the conscious level of the entire community. To both the adults and children it sends the message that we're not just "getting rid of the kids for a while," but something important is happening. It deserves "grace, pace and appropriateness." (*The Welcome Table—Planning Masses with Children*, Jeep, Hovda, Huck, Oldershaw, Reiset and Schemanske, Chicago: Liturgy Training Publications, 1982, p. 37)

Processions are for people who move and who like to be moved, for people who have a strong religious convictions and like to show them, for people who – by training, experience or intuition – know how much the body in its simple movement of walking does bring to the mind and to the spirit in fostering religious experience. Processions are for people who have a sense for symbolic gestures and feel that the correlation of feet (which walk) and hands (which carry: palms, flowers, song sheets, rosaries, candles) and voices (which sing and pray), that this harmonizing of three existential signs creates a very strong and supportive pattern of witnessing and praise. (*The Welcome Table*, p. 37)

Christopher Walker's *Open Our Hearts* in *Music for Children's Liturgy of the Word* (see example 2) is an example of appropriate music. The entire community may join in the singing. In *A Child Shall Lead Them – A Guide to Celebrating the Word With Children*, (Pottebaum, Freeburg and Kelleher, Treehaus Communication, Ohio 1992) it is stated that the object of this procession and singing is to center the attention and create the mood for both the children

and the rest of the assembly to hear God's word proclaimed. This book also points out that perhaps we can learn a lesson from the Eastern Rite, where the proclamation of the word is preceded by a procession with the scriptures through the assembly, heightening the assembly's respect for God's presence in the word. As the children leave the assembly the music minister for the children's liturgy of the word should be at the beginning of the procession, rather than at the end so that when they arrive at the separate place the music can be sustained until all have arrived. If the children are not singing in procession, then instrumental music would be appropriate. The melody could be taken from the psalm or gospel acclamation for that Sunday. This helps to set the mood and it familiarizes the children with the music that they will be singing later.

**The Psalm-** The responsorial psalm should rarely, if ever, be omitted and should ordinarily be sung. The psalm is scripture proclaimed in song and should be included in every liturgy. In the *Lectionary for Masses with Children*, the psalms have been adapted in order to foster singing in the usual responsorial style. Some of the refrains and verses have been shortened or replaced. The children need to learn only the refrain. The leader sings the refrain the first time and the children repeat. The psalmist then sings the verses and the children will respond with the refrain after each verse.

If the children have a difficult time singing a new psalm each week then use a seasonal psalm; children need repetition! If it is engaging music, the children will enjoy singing it and it will help to maintain the mood of the liturgical season.

**Gospel Acclamation-** The gospel acclamation is first sung by the song leader and then the children respond. This acclamation is a liturgical 'hoorah,' and should be sung in that fashion. The acclamation includes the word "Alleluia" (except during Lent), the verse anticipates the proclamation of the gospel.

**Profession of Faith-** The Apostles' Creed may replace the Nicene Creed especially if it is part of the children's catechetical formation. It is also possible

Example 3

We be-lieve\_ in God the Fa- ther, we be-lieve\_ in God the Son, \_

we be-lieve\_ in God the Spir - it, God is three\_ and God is one...

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to make the profession of faith in the form of three questions, to which the children respond, "We believe" or "We do". For example:

"Do you believe in God, the Father almighty, creator of heaven and earth?"  
"We believe."

"Do you believe in Jesus Christ, the Son of God who became like us in all things save sin?"  
"We believe."

"Do you believe in the Holy Spirit the giver of life?" "We believe."

Christopher Walker's refrain of *We Believe* [*Calling the Children*, Oregon Catholic Publications, 1992, p. 22] (see example 3) works well as a sung response to the questions.

**General Intercessions-** A sung response to the petitions can strengthen participation. During the season of Lent *O Lord, Hear My Prayer* by the Taize Community (see example 4) is appropriate as a response to the intercessions. When the children's intercessions conclude, they return to the adult assembly (where the adults have concluded their petitions) without the formal procession that we saw earlier. The movement of the children helps to refocus the community on what they are about to celebrate together... the liturgy of the eucharist.✦

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Example 4

O Lord, hear my prayer, O Lord, hear my prayer:  
when I call an - swer me. O Lord, hear my prayer, O  
Lord, hear my prayer. Come and lis - ten to me.

Music and Text © 1982 Taize Community, "O Lord, Hear My Prayer," *Gather* (Chicago: GIA Publications, 1988), p. 240.

Example 2

Leader: All:

1. God, your Word is sent by you:  
2. God, your Word is al - ways true:  
3. God, your Word will bring us joy:  
4. God, your Word shows us the way: } O - pen our hearts \_ to

lis - ten to you. \_ O - pen our hearts \_ to lis - ten to you. \_

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Childhood memories of Sunday always bring a smile to me. Mass, jelly donuts, comic strips, and preparations for dinner filled the morning. My brothers and sister, who are much older than I, arrived with their families shortly after noon. All would sit in the living room telling stories old and new. It was here that I learned the family history, “met” my grandparents who had already gone to God, heard about my godmother’s fantastic cooking and my Aunt Claire’s voice like that of a lark. We also bantered about days of my earlier

Reflection on the last sentence of the dismissal allows us to sense the importance of the children to the entire assembly. We do not await the return of someone who is of little or no consequence to us or, at least, to the proceedings in which we are participating. All who are baptized constitute the people of God. All who are baptized share in Christ’s priestly, prophetic and royal office. (See the *Code of Canon Law*, 204) No age limits are given. Children are important to the assembly because they are part of it, members of the people of God with the same privileges and duties.

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## Not Without The Children!

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childhood spent as the constant companion (and pest) of my brothers and sister, and more recent days spent as the young aunt to their children. Storytelling continued until dinner.

Sunday dinner was around the dining room table — even when my parents and I were the only ones there. The kitchen table was for weekdays. Sitting next to my father, I learned the “ways” of the table. Especially important in my memory is that, while I may not have been quite adept at table manners, I was allowed to sit in the dining room, too. Yes, Sunday was very special!

I believe that parallels can be drawn between this family experience, perhaps similar in many ways to your own, and that of the parish family. Called together by God, young and old alike gather to celebrate the Christian story in word and sacrament. We hear the word of God, our family “story,” and eat at the table with our brothers and sisters. All the baptized are welcome participants in this celebration that is both sign and foretaste of the heavenly banquet where no divisions exist.

Other writers in this issue have described the importance of the celebration of the liturgy of the word for children. The concern of this article is the return of the children after that celebration. Are children important to the celebration of the eucharist? Should they return? If so, to what are they returning? Wouldn’t the children’s interests (and ours) be better served in a separate liturgy of the eucharist?

The Introduction to the *Lectionary for Masses with Children* provides a clue in the second suggested form of dismissal:

My dear children, you will now go to hear God’s word, to praise God in song, and to reflect on the wonderful things God has done for us. We will await your return so that together we may celebrate the eucharist (8B).

An awareness of the nature of the assembly itself is a key issue in liturgical discussions. We come, not as individuals to the gathering, but as members of the Body of Christ. “The most powerful experience of the sacred is found in the celebration and the persons celebrating, that is, it is found in the action of the assembly: the living words, the living gestures, the living sacrifice, the living meal.” (*Environment and Art in Catholic Worship*, 29) Powerful words! Words that cannot be read and forgotten or passed over in favor of “more important” details.

In a fine essay, *The Role of the Assembly in Christian Initiation*, (*Forum Essays #1*, 1993, Liturgy Training Publishing, Chicago, IL) Catherine Vincie elaborates on two basic understandings of the assembly in general. The first is that the liturgical assembly is a “gathering of the people of God.” It is God who calls us together and it is in this convocation that “the assembly recognizes itself as God’s people.” While we may eat out with friends or at another’s home, it is only around our own family table that we find our true identity as a Perrotta or a Kelly, a Kadola or a Hernandez. The liturgical assembly is much the same. With Jesus as the initiator, “Christians are called to assembly and challenged to overcome all barriers, all divisions, all human tendencies to discriminate or exclude....”

The second understanding Vincie presents is that the assembly is “an event in the life of the Church.... Without the assembly there is no Church.” In fact, one’s presence is important to the whole Body of Christ; without one person the whole Body is weakened. Without the children at the table with us, we are lessened.

The assembly is a liturgical gathering and liturgy is ritual. In her book *To Listen and Tell*, Kate Dooley reminds us that ritual is about relationships — the first relationship is with Christ who has claimed us for his own in baptism. The second is connected because it is that which we share with each other as members of the faith community. Children “need to belong and to be connected.... It is in relationships that the child’s social and religious identity is shaped and formed.” Our liturgy expresses our



understanding of those two relationships and children learn this weekly as each of us does. It is, as in human relationships, an ongoing process of discovery and celebration.

By its very nature liturgy is also repetitive. Children love repetition! (How many times has *The Little Mermaid* been shown in your house?) Repetition creates an awareness of beliefs and values; we are instructed and shaped by it. By repeating the liturgy weekly we seek to become more like what we celebrate: more ready to give witness to the living, dying, and rising of Christ in our daily lives.

Let's not forget that what we celebrate is a *mystery* none of us can expect to fully comprehend, much less explain. *The Directory for Masses with Children* (DMC) states "It cannot be expected of the liturgy that everything must always be intelligible to [children]" (2). Children, however, can understand that a seed must "die" in the ground so that new life may flower. Children can understand the world of symbol – the world of flowing water gushing forth, cleansing and bringing new life; the world of incense carrying prayers to God on high; the world of soothing oil and nourishing bread and wine. Perhaps better than we adults, children love gestures and movement. It is the child who makes the sign of the cross carefully "to get it right." It is the child who will readily join in a Palm Sunday procession with branches and song. A child's sense of awe and wonder brings joy to all. Jesus himself enjoined us to become like the little ones. We have much to learn.

As a final consideration in this discussion we need to examine other principles underscored in the DMC. While adaptation in some areas is suggested, it is always with the understanding that children will have a sense that they belong to the wider eucharistic community. This community is "a single assembly" (8) and "a fully Christian life is inconceivable without participation in [its] liturgical services..." "The eucharist is always the action of the entire ecclesial community" (24), children as well as adults. It is also important to note that, while the DMC allows for a separate liturgy of the word, it does not suggest a separate liturgy of the eucharist.

Our challenge in preparing and celebrating liturgy is to allow it (the liturgy) its fullest expression so that all of us, young and old, "may grow in communion with Christ and each other. The sign and pledge of that communion is participation in the eucharistic table." (8)✠

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## Liturgical Calendar Planning Ahead

### August 6 • Transfiguration (Saturday)

Use prayer texts of the Transfiguration. Intercessions for world peace are appropriate due to the anniversary of the bombing of Hiroshima.

### August 13 • St. Hippolytus (Saturday)

Author of the *Apostolic Tradition* which is the source of Eucharistic Prayer II.

### August 15 • Assumption (Monday)

A solemnity, but not a holyday of obligation in 1994. Adjust Mass schedules accordingly. For traditional blessing of herbs and produce see *Book of Blessings* #1007 and following.

### August 18 • Jane Frances de Chantal (Thursday)

Optional memorial transferred from Dec. 12; not as yet reflected in current liturgical books.

### September 4 • 23rd Sunday in Ordinary Time

The Mass of the 23rd Sunday in Ordinary Time is the only Mass to be celebrated. Do not anticipate the celebration of Labor Day in Mass texts or music.

### September 5 • Labor Day (Monday)

See Mass for St. Joseph the Worker (May 1); or Mass for Civic Observances (July 4); or Mass for the Progress of Peoples; or Mass for the Blessing of Human Labor. Select texts carefully with a sensitivity to inclusive language. Songs which acknowledge the nations dependence upon God are more appropriate than triumphalistic, patriotic songs.

### Month of October

Marian devotions, while appropriate in October, should not be allowed to overshadow or replace the proper texts of Sundays. Votive Masses of the BVM may be used on weekdays other than obligatory memorials, solemnities and feasts (See *Collection of the Masses of the BVM*). Marian hymns should not replace music related to the Sunday readings.

### October 4 • St. Francis of Assisi (Tuesday)

For the traditional blessing of animals, see *Book of Blessings* # 942 and following.

### October 7, 8, 9 • Newark Archdiocesan Synod

On October 7 and 8 see Mass for a Council or Synod #5; or Mass for the Local Church #1E; or Mass for Pastoral or Spiritual Meetings #16. Petitions for the Synod are appropriate in the general intercessions as is one of the opening prayers of the above Masses as a conclusion to the intercessions.

### October 9 • 28th Sunday in Ordinary Time

Columbus Day weekend. The Mass of the 28th Sunday in Ordinary Time is the only Mass to be celebrated. Do not anticipate the celebration of Columbus Day in Mass texts or music.

### October 10 • Weekday (Monday)

Columbus Day observance. See Mass for Independence Day or Other Civic Observances; or Mass for the Spread of the Gospel.

### October 19 • Anniversary of the Dedication of the Cathedral (Tuesday)

A feast in parish churches of the Archdiocese of Newark. See Common of the Dedication of a Church #2b.

### October 20 • St. Paul of the Cross (Thursday)

An optional memorial in the U.S.A. Currently, texts are found on the previous day, Oct. 19.

### November 1 • All Saints (Tuesday)

A holyday of obligation in 1994.

### November 2 • All Souls (Wednesday)

See *Book of Blessings* #1734 for the "Order for Visiting a Cemetery." The custom of including the names of the deceased in a "Book of the Dead" throughout the month of November is appropriate.

### November 24 • Thanksgiving Day (Thursday)

Mass for Thanksgiving Day (found after Nov. 30 in *Sacramentary*). As an alternate consider Preface for Weekdays IV (P40). For the blessing of food see *Book of Blessings* # 1755.

### November 27 • First Sunday of Advent

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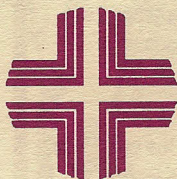
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