



Word on Worship

Newsletter of the Worship Office, Archdiocese of Newark, NJ

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Lent is the annual gift of grace when the community of Christ's followers renews its faith, corporately and individually. As the elect prepare for the sacraments of initiation, the faithful and not-so-faithful members of the Church prepare for a renewed celebration of the Easter mysteries through prayer, fasting and works of mercy and justice. The ritualization of this renewal process through the sacrament of penance is an integral part of Lenten grace. (Please note that the *Rite of Penance* (RP) is only one of the sacraments of reconciliation. Baptism and eucharist are the others. See RP #2.)

How shall we celebrate the reconciliation of a Lenten people? What values ought the celebrations to embody? On

dynamic of the Lenten season. On the other hand, the rites should also allow each individual to come to clear and concrete terms with the situation of his or her life through a process of conscience examination and confession of sin in light of God's mercy. These too are consistent with the Lenten agenda of baptismal renewal.

These values make "Rite II" — the "Rite of Reconciliation of Several Penitents with Individual Confession and Absolution" — the appropriate form for celebrating reconciliation during Lent. But our experience of this rite over the last twenty years raises some important questions and challenging problems.

For starters, in what situation is this rite celebrated? The rite itself answers: "when a number of penitents assemble at the same time to receive sacramental reconciliation..." (RP #22). This rather generic description could include the regularly scheduled weekly celebrations of "Rite I," first penance celebrations, marriage preparation and wedding rehearsals, and parish missions, as well as specially scheduled times in Lent. But what is "a

absolution (RP #22). "The sacrament of penance should begin with a hearing of God's word, because through his word God calls his people to repentance and leads them to a true conversion of heart" (RP #24, see also #25, 37). The rite (outlined in RP #48-59) is a full liturgical celebration, including music and the diversity of ministries, with the appropriate balance and flow of any liturgical celebration.

Here numbers may pose, and have posed, a problem. What if the number of penitents is so great (how great?) that the period for individual confession and absolution throws the integrity of the liturgical celebration off? To be blunt, what if this part of the rite is just too long to maintain a prayerful, graceful celebration for the whole assembly? Such "toe-tapping time," as one wag has called it, produces boredom, impatience and agitation, especially when children are present.

The rite foresaw this difficulty and said that "several priests" should be available when "Rite II" is celebrated (RP #22). The purpose for this is to preserve not only the appropriate ebb and flow of the liturgy but also the integrity of individual confession and absolution. That is to say, no matter how the individual rite may be shortened, it "must always retain in their entirety the penitent's confession of sins and acceptance of the act of penance, the invitation to contrition and the formularies of absolution and dismissal" (RP #21, emphasis mine).

Thus some adaptations of "Rite II," which shorten the confession of sins to "the one

Reconciliation: Thinking Through Rite Two

the one hand, these liturgies are preferably communal (see *Constitution on the Sacred Liturgy* #26). As such they acknowledge the damage sin has caused to the quality of life in the Church, as well as the role of the community of faith in supporting the process of reconciliation (see RP #5). These dimensions are consistent with the whole

number of penitents?" Two? Twenty? Two hundred?

This rite is not about numbers of course, but about the benefits of celebrating penance in a liturgical, communal setting. "Communal celebrations show more clearly the ecclesial nature of penance," and is a fitting preparation for sacramental

**Guidelines of the
Archdiocese of Newark
concerning General
Absolution**

"In providing forms for the communal celebration of the sacrament, it was never the intention of the New Rite of Penance that individual reconciliation be neglected or bypassed. The importance of individual reconciliation remains and is more necessary than ever in a time when personal relationship with the Lord should be at the heart of our spiritual life.

Just as individual prayer is needed to complement and enrich our communal prayer, so too individual reconciliation completes and fulfills our celebration of reconciliation with the community....

The Catholic Bishops of our country have issued pastoral guidelines on the use of general absolution at communal reconciliation services in the

continued side bar p. 27

sin for which the penitent is most sorry," violate at least the spirit of individual confession, and may violate the canonical integrity when serious sin is involved. When serious sin is involved, the "suitable counsel" (see RP #44, 55) cannot be omitted without harm to the penitent who needs such counsel in order to get back on the track of a holy life. Appropriate counsel for the penitent's renewal of life may take some time.

All this is to say that the celebration of "Rite II" requires a number of priests proportionate to the number of penitents, so that both good liturgical principles and integral confession may be honored. This is no easy task. The growing shortage of priests in many dioceses and regions of dioceses in the United States aside, there is no certainty about how many penitents will present themselves for sacramental reconciliation.

Without providing an absolute response to what is proportionate, let's think through how a balanced service might look, assuming that the total rite should be concluded within an hour's time.

A full celebration of a liturgy of the word, including homily and examination of conscience, might take twenty to thirty minutes; the general confession of sins and the Lord's Prayer another five. Then, allowing for the movement of penitents, the fulfillment of the required exchange (named above), and minimal personal presence, the priest would spend from three to five minutes with each penitent. Five penitents could be met in a fifteen to twenty-five minute period. The communal proclamation of

praise and concluding rites may take an additional five minutes. In such a scenario one priest for every five to seven penitents seems proportionate, or, put another way, six priests could adequately serve a congregation of thirty-five penitents.

When the penitents disproportionately outnumber the available confessors so that individual confessions cannot be heard properly and within a reasonable amount of time, it is legitimate to ask whether conditions are met to celebrate "Rite III," the "Rite of Reconciliation of Several Penitents with General Confession and Absolution" (RP #31-35, 60-66). It remains for the diocesan bishop, in pastoral consultation with his priests and fellow bishops, to determine when the "serious need" for general absolution is present in his diocese (RP #31-32). Still the pastoral importance and placement of this rite has not yet been adequately explored by the Church.

As we continue to grapple with the renewal of the *Rite of Penance* in the pastoral practice of the Church, especially its communal context and celebration, what suggestions can be made for the celebration of "Rite II?"

Generally, celebrations should be smaller but more frequent events. Thus, during Lent, such liturgies could be celebrated every week (Monday evenings and Saturday mornings alternately, for example). First penance celebrations could be scheduled quarterly for candidates and their families, since these occasions need to serve the readiness of each candidate for the sacrament. At the conclusion of marriage

preparation programs or at the wedding rehearsal, a celebration of "Rite II" is appropriate.

Several neighboring parishes will need to collaborate in order to provide sufficient priests for these celebrations, and to develop a coordinated schedule of such services and communicate it to all parishioners.

It should be noted that the *Rite of Penance* #22 does not necessarily expect everyone present for the liturgy of "Rite II" to celebrate the sacrament then and there: "those who will receive the sacrament at another time may also take part in the service." In addition to its application in the situations just cited, two other possibilities present themselves.

First, an open-ended form of "Rite II" might be celebrated. That is, the rite would be celebrated communally through the Lord's Prayer and then be concluded for each penitent once he or she had celebrated the rite of reconciliation. There would be no communal proclamation of praise or concluding rites in this format; the return to the community would be symbolized, as it should be in any case, by wholehearted participation in the eucharist.

Second, the regularly scheduled period for penance could be celebrated in this manner as well; the communal portion at, say, 4:00 on Saturday afternoon, followed by individual rites of reconciliation.

In both cases, individuals are free to engage in the individual rite of reconciliation at a later time. However, it may be argued, also in both cases, that we are no longer actually

celebrating "Rite II," but rather a penitential service (see RP #36-37) and the rite of reconciliation for individual penitents (see RP #15-21) back-to-back with each other.

Since the "Rite of Reconciliation of Several Penitents with Individual Confession and Absolution" is obviously a compromise of the strictly individual and the strictly liturgical forms of penance, there is constant need to keep all the elements of the rite and their values in proper pastoral balance. No fool-proof formulas have yet been found that make this task easy. This fact provokes two final suggestions.

We need to share with one another, for honest pastoral and theological reflection, our adaptations of all forms of the *Rite of Penance* and the pastoral needs that provoke them. And we need to be thorough and consistent in our catechesis of the whole assembly on sin and conversion, penance and reconciliation, based on the *Rite of Penance* itself, especially #1-11.

The renewal of this sacrament of reconciliation is still in the future, but it is also in our hands now. May the Spirit of the reconciling Christ prosper the work of our hands!+

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Doing It Rite

When preparing the "Rite of Reconciliation of Several Penitents with Individual Confession and Absolution" the following points should be kept in mind.

1. The liturgical space should be properly prepared, including places for individual confessions.

2. The proper liturgical ministers should be present. The different liturgical roles should be filled not by the priest confessors, but by those who ordinarily carry out such roles in the parish. There should be readers to proclaim the scriptures, a deacon to proclaim the gospel, a server to hold the ritual book for the presider, a psalmist to sing the verses of the responsorial psalm, a leader of song to assist the people in their sung prayer.

3. In considering the liturgical ministries do not forget the role of the usher or minister of hospitality. Such ministers could distribute any needed worship aids, direct the priests and penitents to places for individual confession, and more importantly they could greet the people as they arrive. It should be remembered that there may be some people drawn to the service who have been away from the Church for some time. A warm greeting by a minister of hospitality will help those individuals to experience God's welcoming mercy before the formal liturgy begins.

4. Music should be part of the rite. The ritual itself mentions the place of music when it speaks of an opening song or psalm, and a psalm or hymn when individual confessions are concluded. (*Rite of Penance*, #23, 29) "Communal celebrations of reconciliation normally require an entrance song or song of gathering; a responsorial psalm and a gospel acclamation during the liturgy of the word; an optional hymn after the homily; a hymn of praise for God's mercy following the absolution. The

litany within the general confession of sins ... or another appropriate song may also be sung, as well as the Lord's Prayer. Singing or soft instrumental music may be used during the time of individual confession, especially when there is a large number of people present for the celebration." (*Liturgical Music Today*, Bishops' Committee on the Liturgy, #27.)

5. The liturgy could begin with an entrance procession. If this is the case, remember to secure ministers to carry the processional cross and candles. The Book of Gospels should be carried forward by the deacon, or in his absence by a reader.

6. The priest confessors should be strongly encouraged to be present from the start of the service. Having confessors simply appear at the time for individual confessions announces that the proclamation of God's word is unimportant. Yet the *Rite of Penance* states, "The sacrament of penance should begin with a hearing of God's word, because through his word God calls men to repentance and leads them to a true conversion of heart." (*Rite of Penance*, #24)

7. The priest confessors and presider should be properly vested. The priests should wear alb and stole, while the presider might be vested in a cope.

8. The locations for individual confessions should be decided before the service begins. The confessors and penitents should be made aware of these locations. (*Rite of Penance*, #26).

9. After the individual confessions are completed, the confessors should return to the sanctuary for the conclusion of the service. (*Rite of Penance*, #29) The priests and other liturgical ministers who were present at the start of the service should be present at its conclusion.

United States. In those places where there are sufficient confessors available and ample opportunity to go to confession within a reasonable time (30 days), then the reasons for conferring general absolution at a communal reconciliation service would not be present. This means that the granting of general absolution is not possible if those who attend a communal penance service have an opportunity to go to individual confession in their own parish or in any other parish within a month. Our Archdiocese is certainly a place where confessors are readily available to accommodate our celebration of individual reconciliation. And our priests are encouraged to offer as many scheduled occasions for individual reconciliation as may be needed by our people."

Most Rev. Theodore E. McCarrick
Archbishop of Newark
November 28, 1988

The *Rite of Christian Initiation of Adults* has reminded many in recent years of the need for “mystagogical reflection,” a reveling in a mystery already experienced which unpacks the implication of that mystery so that it may be personally appropriated. Allow me to do a little “mystagogical reflection” on a fond seminary memory.

that we might set aside our artificial themes and peripheral ideas and allow the central mystery of our faith to teach us how to prepare Lent and Easter?

Gabe Huck has challenged those who prepare liturgy to realize that, “Liturgy is not our plaything. . . We have all at times found it easier to embellish than to submit to the

these baptismal connotations and the understanding of eucharist as the climax of initiation and the ongoing source of the Christian life, must be kept as a season and not as a day. (*General Instruction of the Roman Missal*, #1.)

LENT

Choosing music for the Lenten season will necessarily mean a careful look at the rituals of the RCIA and the scriptures of the season. The Rite of Sending for the Rite of Election on the First Sunday of Lent, the penitential rite for the candidates on the Second Sunday of Lent and the scrutinies on the 3rd, 4th, and 5th Sundays give structure to the Lenten Sunday celebrations. (The RCIA recommends the use of Cycle A readings for the 3rd, 4th, and 5th Sundays of Lent.) If a sense of harmony and integration is to exist at Sunday eucharist, it is important to celebrate these rites with music. David Haas’s two collections of music for Christian initiation, *Who Calls You By Name*, provide a veritable wealth of resources. Christopher Walker has also composed music for the RCIA; his resources for liturgies of the word with children are published by Oregon Catholic Press (OCP) index music for initiation. Morning Star has published musical settings of acclamations for the RCIA by Lynn Trapp.

In any event, musicians can aid our assemblies in growing more comfortable with the celebration of these rites by repeating the music used at the scrutinies from year to year. Insuring a community’s familiarity with strong acclamations which are blended into the rite itself will enable both music and rite to be recognized as integral to our Lenten celebration.

Music for Lent and Easter

The image is one of Fr. Charles Gusmer, liturgical scholar and seminary professor at work preparing a liturgy. During my four years at the seminary, I had the experience of working with him. Fr. Gusmer would appear with Ordo, Lectionary, Sacramentary, any appropriate ritual books and yellow notepads. There was a childlike simplicity and awe to be observed in the manner in which he treated these sources and the experience before him. A foolish seminarian might think the man looked as if he had never prepared a liturgy before. He would ask that the Scriptures be proclaimed aloud from the Lectionary and would listen as if it were the first time he ever heard those precious words. He would look at any rite we might be preparing as if he were previously unfamiliar with its celebration.

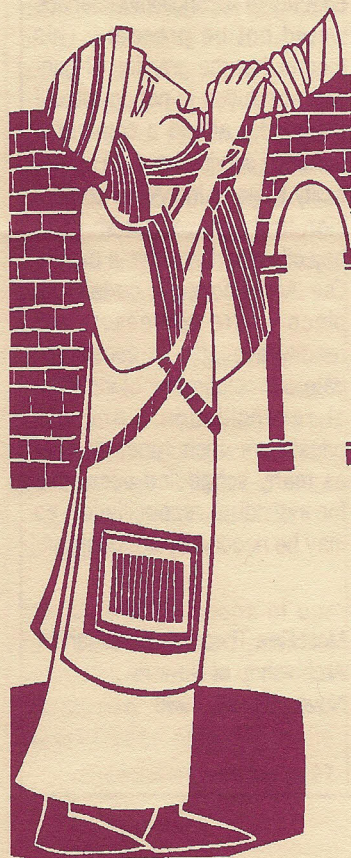
“Mystagogical reflection” has led me to revel in the beauty of Fr. Gusmer’s love of the sacred mysteries. George Washington Carver once said, “If you love something enough, it will reveal its secrets to you.”

Can we love the liturgy enough that it will reveal its secrets to us? Can we set aside our preconceptions of “how it has always been done here” to fall in love with the mystery itself? Can we revel with love in the paschal mystery well enough

liturgy’s own deeds.” (cf. Liturgy Training Publications, *Sourcebook for Sundays and Seasons*, 1988, p. 2.)

Before we plunge into a consideration of music for the Lent–Easter cycle, we would profit from loving the season enough to spend some time examining its basic shape and structure. The process of the renewal of the liturgy in these past decades has been an occasion for the Church to lovingly ponder this cycle. Some poignant secrets have indeed been revealed.

The recovery of the centrality of the paschal mystery in our faith is the fruit of the work of the Second Vatican Council. The restoration of the *Rite of Christian Initiation of Adults* (RCIA) has helped us realize that Easter is about our immersion into that mystery. Easter is about the celebration and renewal of the sacraments of initiation. Lent is about preparation for baptism and the renewal of baptismal promises. Conversion and the journey to the celebration and renewal of our immersion into the paschal mystery is the theme of the Lenten season. Any other theme we might give to Lent is at worst derived and at best marginal. The preparation for the Easter sacraments provides the basic shape of Lent and Easter. Easter, complete with



While good liturgy always calls for music to be a communal experience that promotes "full, active, conscious and intelligent participation," the *Ceremonial of Bishops* stresses this even more boldly for the season of Lent: "During Lent the altar is not to be decorated with flowers, and the use of musical instruments is allowed only to support the singing." This guideline reiterates *Musicam Sacram*, which prohibited instrumental solos during the Lenten season. Not only can this practice prompt a focus on developing music for this season which is a communal response to the rites themselves, but it also calls us to understand the spirit of the season itself.

A sense of the season would encourage the use of a set of eucharistic acclamations that are appropriate for Lent. Those chosen should provide a contrast with the community's Easter acclamations. David Haas's *Mass of Light* provides one example. Suzanne Toolan's *Eucharistic Acclamations* published by G.I.A. have also been helpful to some parishes.

While the season of Lent will demand a more subdued repertoire, it is important to remember that Lent is not a forty day long passion tide. Songs like *O Sacred Head Surrounded* are best saved for Holy Week. There are some fine Lenten hymns that are part of our heritage. Our planning will lead us to include hymns like *The Glory of These Forty Days* and *Again We Keep This Solemn Fast*. While traditional, these hymns promote not only the legacy of Lent's penitential character but the expansion of that understanding from a private model to a communal model. Along with the classic Lenten selections, planners will want to look at new pieces which develop themes of conversion,

discipleship, and baptism. Marty Haugen's *Tree of Life*, Rory Cooney's *Jerusalem, My Destiny*, Paul Inwood's *Remember Your Mercy, Lord*, and the Iona Community's *Stand Firm* are just several examples.

The Johannine gospel selections which provide the rich imagery of the scrutinies will also provide direction for choosing music. David Haas's *Who Calls You By Name* has some suggestions for the proclamation of these gospels. Pieces such as Bonar's *I Heard the Voice of Jesus Say*, *Amazing Grace*, and Haugen's *We Walk by Faith and Awake, O Sleeper* should also be considered.

Many parishes seeking to develop a sense of the season from the very onset of each liturgy have also given particular attention to the gathering rites during Lent. One manner of doing this is by singing the Kyrie. Those involved in the revision of the *Roman Missal* for use in the United States have already recommended that a sung Kyrie would stand alone as a complete penitential rite without the need for the inclusion of the confiteor or the invocations of form C.

One possible variation within the gathering rites already officially recommended in the *Ceremonial of Bishops* is the penitential procession for the First Sunday of Lent. Here the community gathers in a place outside the church to solemnly journey together while singing the litany of the saints. This procession might be seen as a way of becoming conscious of the season's call to ongoing conversion and renewal of the need to be in communion with others in order to grow in holiness. I've seen this procession work well with a schola leading Becker's *Litany of the Saints* published by OCP. A Taizé chant such as

Jesus, Remember Me might be appropriate as well. LTP's *Sourcebook for Sundays and Seasons* contains an outline of such a procession. This book is a good general resource for all who prepare liturgy.

TRIDUUM

The triduum must bring each of us and our communities to an encounter with the very heart of the mystery of our faith. Stepping back from the many details of these three days that are at the very core of our life will help us to refresh our perspective. Those involved in music ministry can understand well the need for balance between discovering good resources and continuity with parish experience in celebrating the triduum. Those preparing liturgy will want to reflect this in all of the elements of celebration, especially with music which is so essential.

The gospel on Holy Thursday focuses on the washing of feet. The Church has always understood this as the mandate of the Lord. Gillard's *Servant Song* published by G.I.A. and Christopher Walker's *Jesus, You Love Us* are just two of many resources which highlight the spirit of this gospel.

The passion, the intercessions, the veneration of the cross and holy communion are the key moments of the Good Friday liturgy. They provide the basic symbols and the spirit of our celebration. Christopher Walker and Marty Haugen have composed acclamations that proclaim, "Jesus, has given his life for us." Perhaps these simple acclamations originally intended for use in liturgies with children can be incorporated effectively in today's liturgy. Paul Inwood also offers a beautiful setting of the invitation and response for the veneration of the cross. Christopher Walker has



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published fine settings of the reproaches, *O My People*, and the psalm used each year on this day.

It will certainly take careful thought to highlight the important elements of Saturday's night vigil while preserving the integrity of the whole experience. The liturgy is a baptismal celebration and strong communal singing carefully integrated with the liturgy will foster the authentic spirit of this night. Can at least the concluding acclamation of the Exsultet be sung in robust manner by the assembly? Can there be some unified style in the acclamations used tonight: the alleluia, the blessing of the water, the baptisms?

EASTER

Celtic Alleluia and the *Mass of Creation* appear to be quite popular in many communities during this season. Richard Proulx's *Festival Eucharist* and Paul Inwood's *Coventry Acclamations* make fine choices for this season. Certainly, whatever selections are used to celebrate Easter should be sustained throughout the season. This is a most significant principle to guide us through this season. The hymns of Easter day should be used for the entire season. The joyous "alleluia" must be sung with vigor throughout the fifty days.

The classic Easter hymns like *Ye Sons and Daughters*, *The Strife is O'er*, *Hail Thee Festival Day*, and *Jesus Christ Is Risen Today* should be sung joyously each year. *Worship* also contains some effective choices for the season that are carol tunes. One example is *Now the Green Blade Rises*, the melody is that of the French carol *Noel Nouvelet*.

The psalmody used throughout the season should foster the sense of Easter joy. One fine example is *This Day Was*

Made by the Lord, Christopher Walker's setting of Psalm 118. Michael Joncas and Richard Proulx also have splendid settings of this Easter psalm.

If a sense of Easter is to be sustained throughout the season, the baptismal imagery of the vigil and Easter day should be carried through the weeks of Easter. One important way of doing this is through the sprinkling of holy water at Sunday eucharist. The inclusion of this rite should be made throughout the Easter season. The *Rite of Baptism for Children*, the *Book of Blessings*, and the RCIA #222 D, E offer models for invocations over water already blessed. David Haas in *Who Calls You By Name* experiments with the use of an acclamation in the blessing of water. His two volumes also provide ideas for music during the sprinkling of water. Music with strong baptismal and initiation imagery does not need to stop here; it is appropriate throughout the season. There are also many festive "Glorias" worthy of the Church's Easter celebration. In making choices for this season, those preparing liturgy should exercise some caution about overloading the introductory rites.

Since the eucharist climaxes the experience of Christian initiation at the Easter vigil, eucharistic images should be significant throughout the season. Those who prepare the liturgy will want to look at the texts which capture this rich relationship between Easter and eucharist. Richard Hiller's *This Is the Feast* is a premier example of this.

The celebration of Pentecost provides another climactic moment in which rich relationships should be respected by liturgical planners. A friend who weaves fabric created a vestment for Pentecost that

incorporates not only the vibrant red color that speaks of fire and the spirit but also the gold of Easter. The vestment was intended to complement the parish's Easter vestment. Those planning the music for Pentecost would do well to be imbued with the same insight. Pentecost provides an opportunity to bring out some rich and splendid music that celebrates the presence of the Holy Spirit. Along with the classic selections, there are fine choices such as Peloquin's *Lord, Send Out Your Spirit* and Michael Joncas's setting of *Spirit of God within Me*, published by G.I.A. Preparers should not forget to create a certain unity with the entire Easter celebration on this feast as well.

Dom Gregory Dix taught the liturgical movement and the entire Church a profound lesson in his landmark book *The Shape of the Liturgy*. This lesson which impacted the work of the Council cannot be forgotten by those who prepare liturgy today. Dix's extensive examination of the liturgy was accomplished with such love that he was able to move beyond the details to an understanding of the basic shape of the liturgy. With particularly vivid imagery Dix recognized that we come to liturgy so that we might be transformed. Ordinary, common folk are transformed into the holy and chosen people of God. Our preparation of Lent and Easter ought to have nothing less as its goal. We must not seek to provide simple musical embellishment or frill, but we must integrate music and ritual so that the Church might celebrate the awesome share it has in the dying and rising of its Savior.+

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LITURGICAL CALENDAR

PLANNING AHEAD

March 1 • Ash Wednesday

Lent begins today and ends before the Mass of the Lord's Supper on Holy Thursday. The faithful should be encouraged to celebrate the sacrament of penance during this season before the triduum begins. Lent has a double character — to prepare catechumens and to prepare the faithful to celebrate the paschal mystery. The memorials of the saints are optional in Lent; if observed, they are commemorated by the use of the opening prayer alone. All other texts are of the Lenten weekday. Alleluias are omitted in all liturgical services; hymns containing alleluias are not permitted. Music during Lent should be noticeably different; there should be a distinctive musical repertoire for Lent. Preludes, interludes, postludes should be omitted. Infant baptism should be deferred until the Easter season and marriages should respect the nature of the season.

March 5 • First Sunday of Lent

RCIA — Rite of Sending (in parishes) (cf. RCIA #106) Rite of Election (not a parish rite; celebrated by the bishop)

March 12 • Second Sunday of Lent

RCIA — Penitential rite for the candidates (cf. RCIA #459)

March 19 • Third Sunday of Lent

RCIA — First Scrutiny (cf. RCIA #150) Readings of Cycle A with corresponding preface may be used. Presentation of the Creed to the elect (cf. RCIA #157) takes place during the week.

March 20 • Saint Joseph

Transferred from yesterday and celebrated as a solemnity without Evening Prayer I. The Blessing of St. Joseph's Day Table is found in the *Book of Blessings*, chapter 53.

March 25 • Annunciation of the Lord

Celebrated as a solemnity without Evening Prayer II.

March 26 • Fourth Sunday of Lent

RCIA — Second Scrutiny (cf. RCIA #171-177) Readings of Cycle A with corresponding preface may be used. While rose colored vestments are permitted, it is better to maintain the integrity of the Lenten season and use the same color on all the Sundays of Lent.

April 2 • Fifth Sunday of Lent

RCIA — Third Scrutiny (cf. RCIA #171-177) Readings of Cycle A with corresponding preface may be used. The presentation of the Lord's Prayer (cf. RCIA #178) should take place this week. The practice of covering crosses and images on this Sunday is suppressed in the United States.

April 3 • Lenten Weekday

Beginning today the Preface of Passion I is used.

April 9 • Passion Sunday

The procession with palms takes place at the principal Mass. The solemn entrance may be repeated at the other Masses. (cf. *Sacramentary* for details) The proclamation of the Passion is central to the day. It should not be shortened or made into a play or pageant. The assembly stands during the Passion.

April 10 • Monday of Holy Week

Preface of Passion II begins today. The Chrism Mass takes place at 8 pm in Sacred Heart Cathedral, Newark.

April 13 • Holy Thursday

The Easter triduum begins with the Evening Mass of the Lord's Supper. Mass is permitted in the morning only with the permission of the diocesan bishop and exclusively for those who cannot participate in the Evening Mass of the Lord's Supper. The "Funeral Liturgy outside Mass" is used during the triduum. Funeral Masses are not celebrated on Holy Thursday, Good Friday and Holy Saturday. This is not a day for first holy communion.

Holy water is removed from the fonts. Tabernacles are emptied early in the day. Everyone receives communion today and tomorrow from hosts consecrated at the Mass of the Lord's Supper. After the evening Mass the eucharist is reserved in the repository/tabernacle (no exposition). The precious blood is not reserved. Communion may be brought to the sick today. The presentation of the holy oils may take place at the Mass of the Lord's Supper. (cf. *Sacramentary Supplement*, Catholic Book, "The Reception of the Holy Oils Blessed at the Chrism Mass.")

April 14 • Good Friday

Morning Prayer and the Office of Readings is appropriate as a morning service. The eucharist remains in the tabernacle with no solemn adoration. Communion may be brought to the sick. Only one large wooden cross (not a crucifix) is used for the veneration.

April 15 • Holy Saturday

Morning Prayer and the Office of Readings is an appropriate morning service. Communion is not brought to the sick except as viaticum. The celebration of marriage is forbidden. RCIA — Preparation rites for the elect (cf. RCIA #185) takes place during the day. The Blessing of Food for Easter may be used as found at #1701 in the *Book of Blessings*. The Easter Vigil is not an anticipated Sunday Mass; it begins only after nightfall. (This evening nightfall begins at 8:15 PM.)

April 16 • Easter Sunday

The sequence is not optional and should be sung. (cf. hymnals for alternate versions) The renewal of baptismal promises after the homily occurs at all Masses. The creed is omitted. The dismissal with alleluias, which was used at the vigil, continues at all Masses today and throughout the octave. The days within the octave are solemnities. The alleluias should be sung. The Easter triduum ends with evening prayer today. The fifty days of Easter begins. Easter hymns should be maintained throughout all fifty days.

April 21-22 • Easter Friday and Saturday

Solemnities. The Mass of the day (i.e. presidential prayers, readings, preface) is used for the celebration of marriage. This also applies to the Sundays of Easter.

April 23 • Second Sunday of Easter

The *Rite of Blessing and Sprinkling of Holy Water* may fittingly replace the penitential rite on all the Sundays of the Easter season until Pentecost. See RCIA #222 D or E for the invocation over baptismal water blessed at the Easter vigil.

May 14 • Fifth Sunday of Easter

Mother's Day is a secular observance. The homily should be drawn from the readings of the day. A petition for mothers is appropriate in the general intercessions. A prayer over the people is found in the *Book of Blessings* #729.

May 24 • Easter Weekday

Mass for neophytes in the Archdiocese of Newark at 7:30 pm in St. Valentine Church, Bloomfield.

May 25 • The Ascension of the Lord

The Easter candle remains in place and is lighted until Pentecost.

May 28 • Seventh Sunday of Easter

Memorial Day weekend. Remember a petition in the general intercessions. The Sunday should not be obscured by national hymns or songs.

May 29 • Memorial Day

See Order for Visiting a Cemetery #733 in the *Book of Blessings*. A Mass for Independence Day or Other Civic Observances may be used.

June 4 • Pentecost

The sequence is not optional and should be sung. The Easter candle is lighted. The Easter season ends with evening prayer and the Easter candle is then placed near the baptismal font where it is displayed with honor throughout the rest of the year.

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