

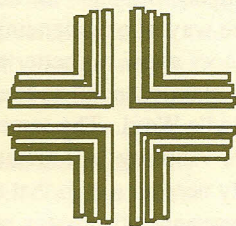
Word on Worship

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EVERYTHING IN ITS PLACE WITHIN THE WORSHIP SPACE PART I: INTRODUCTION, ALTAR, AMBO AND CHAIR

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My family is doing something rather unusual this summer, at least for us. We're selling the family home. The house itself is nothing special. But for us this is different. It's been a part of the family for over 50 years. As a result there are special thoughts and feelings associated with every room. And of course, all of it is filled with love, the love of God and the love of each other which has always been a part of the family.

Most people can say the same things about their homes. There are memories and special feelings that are a part of each room in a house. Every space represents something special about family life, and all together they form and describe a particular relationship among mom, dad and children. The funny thing is that the feelings, while all together express a familial love, are still specific to that particular room. Mom's memories of bathing her little one are probably specific to the bath, and memories of children who won't eat their vegetables will always be associated with the kitchen and dining room. Games that are played will always be a part of the family den, and countless memories are forever stored in that basement or attic, where various items were destined for storage, or that garage sale that never took place.

We don't realize it, but our Churches operate in much the same way. We have different memories and feelings that we associate with different aspects of our spiritual life. All of them express the relationship we share with Jesus Christ and with one another. We might recall our first Communion around the altar, or a baptism that occurred at the font, or perhaps a family wedding, when the bride and groom proclaimed life long love in front of the people of God. These and all experiences of prayer and worship are reflections of the presence of Christ among us, and all speak of our connection to the divine. Each is a specific celebration within the experience of the faithful, unique in the manner in which that love of God, that divinity is expressed. In short, our Churches are our spiritual homes, which offer us a glimpse of our true home, heaven. Each feature of our Church should offer due respect and honor to the divine celebration and worship that occurs there.

The purpose of this article is to reflect upon some of the standard furnishings of a Church so that one can see how the design of Church furnishings – and indeed the entire church - can contribute to the worship experience of the faithful. How the various elements of a church are placed within the building affects one's experience of the divine and helps (or hinders) the individual along the journey of faith. It is my hope that this article will help parishes to reflect upon their worship spaces and look for ways to enhance the prayer of the parish community. For some the information will be direct, as a parish begins the process of Church building or renovation. For others, it might be a way to further enhance one's experience of faith in their current spiritual home. Part One is written to provide introductory information and cover the sanctuary and its primary elements: the altar, the ambo and the presider's chair. In Part Two, we'll continue by moving on to other furnishings like the tabernacle, bap-

In this issue:

- Everything in Its Place within the Worship Space
- Replacing the Sacramentary: A Progress Report
- Christmas Season Reminders

tismal font, and devotional areas. Besides some personal reflections, the USCCB's document, *Built of Living Stones: Art, Architecture, and Worship* will provide a solid resource for our thoughts. These guidelines for church building and renovation drawn up by the Bishops' Committee on the Liturgy offer a healthy compilation of various sources on our topic including Vatican II documents, *The Code of Canon Law*, *The General Instruction on the Roman Missal* and of course the liturgical rituals themselves.

THE INTRODUCTORY PRINCIPLES OF A CHURCH

Before we cover those specific areas let's review some basic principles, which will guide our reflection. At the start of this article several traditional family memories were highlighted all of which were common to anyone's home. Baby's first bath, cleaning one's room or gathering for meals are memories, which are common to our experience of familial love. But wouldn't it seem odd if those memories or experiences occurred in a different room? One would find it awkward to say the least to think of the bathroom as the place for a meal, or the living room as the place for the bathing of a child! That's because each room in a house serves specific purposes and the memories and experiences we have are specific to that room. I remember hating lima beans as a child as did my brothers and sisters. I can easily picture the four of us holding our noses while we ate them around the dining room table. That experience makes no sense if I try to place it in my bedroom or in the unfinished basement. The Table is where that memory, that experience belongs. The common element to all of our memories is love. This love pervades every room, while the specific experience of that love is unique to each room.

In a way, the same thing is true for our Church. One wouldn't necessarily focus on the baptismal font when remembering his or her first Eucharist, nor would they remember a particular devotional statue when reflecting upon a family baptism. And yet all of these things have a setting, a place within the overall experience of worship and of receiving God's love. So what does this mean for our Church? Each feature of a Church should have a setting or place, which does justice to the

ritual worship celebrated there. At home, some rooms have more significance than others in expressing the familial love that exists. In our spiritual home – our church – some places and furnishings have more significance than others as well. *Built of Living Stones* puts it this way:

In building a house for the Church that is also the house of God on earth, all the expressions of Christ's presence have prominence of place that reflects their proper nature. Among these, the eucharistic species is accorded supreme prominence. (22)

Another part of the document adds to our discussion, stating:

While various places "express a hierarchical arrangement and the diversity of functions," those places "should at the same time form a deep and organic unity, clearly expressive of the unity of the entire holy people." (50)

So there you have it. Each "room," each feature of our Church has a significance that is proper to its nature. At the same time all express a unity of faith in Jesus Christ. There is another question however. What about the "hierarchical arrangement" to which the quote refers? Our first quote gives us a glimpse of the priority of our furnishings. Note that while each feature is an "expression of Christ's presence," the Eucharist is given "supreme prominence." The Eucharist is the source and summit of our Christian lives. To worship God in the sacrifice and meal that is the Eucharist, to receive him so that we might *be* the Body of Christ is what it's all about. To receive our Savior's Body and Blood so that we might be sustained in our journey to the Kingdom of God is the heart of our faith. The priority, the "supreme prominence" starts right there!

THE SANCTUARY AND THE ALTAR

To give the Eucharist supreme prominence, one must give a particular place of honor to the altar, the place where the Eucharist is offered. This is why we begin our reflection there. Now many readers will no doubt think of the tabernacle first when they think of the Eucharist. The tabernacle is certainly important for the reservation of the Eucharist, providing for private prayer, adoration and bringing

communion to the sick. The point to remember, though, is that the "supreme prominence" of the Eucharist of which *Built of Living Stones* speaks, is emphasized as it is consecrated at Mass. That is when we gather to witness the action of the Holy Spirit in the changing of bread and wine into the Body and Blood of the Lord. That is the time when we take the presence of the Lord into our hearts. *Built of Living Stones* illustrates this point by stating:

The celebration of the Eucharist is the center of the entire Christian life, both for the universal Church and for local faith communities. (49)

Note that the emphasis is on the *celebration* of the Eucharist, and not upon *adoration* of the Eucharist. A simple way to look at it is to note the fact that we wouldn't have the Eucharist reserved in the tabernacle if we didn't consecrate it at Mass beforehand. The importance of the tabernacle and its proper treatment will be discussed in a future article. For now let's focus upon the furnishings which highlight the Eucharist as it is consecrated in the sacrifice and meal that is our celebration of Mass.

The sanctuary is the area, which accommodates our three primary furnishings for the celebration of Mass: the altar, the ambo, and the presider's chair. The sanctuary space needs to be large enough to allow for free movement around these furnishings and must be easily seen from all areas of the Church. These points are obvious for their practical considerations. A spacious sanctuary allows for freedom of movement so that prayer at Mass is emphasized and "traffic jams" don't get in the way of experiencing the divine. Hard floors allow for better acoustics (and easier maintenance!) so that people can hear God's Word. The same practicality is true for visibility. All members of the assembly need to see so that they can better experience the divine presence. The design of the sanctuary should take these practical considerations into account and signify the foretaste of heaven when we celebrate Mass. That is why one will see the sanctuary space highlighted through lighting or elevation, and is set aside as a special place within the church. Remember that all areas of the church are holy and divine. The sanctuary is high-

lighted as a focal point and not as a stage. We gather around the altar as participants to offer ourselves with Christ in the celebration of Mass. We don't simply sit in front of it passively as though we were attending a performance or watching a movie. Each of the furnishings - the altar, ambo, and chair - all should be designed with materials and in a manner with what happens in the sanctuary. In short, if this is the place where we worship God and experience his presence in his Body and Blood, then the space and the furnishings within it should reflect that sense of divine love.

Within the sanctuary, the altar is at the center of the eucharistic celebration. *Built of Living Stones* explains it this way:

At the Eucharist, the liturgical assembly celebrates the ritual sacrificial meal that recalls and makes present Christ's life, death, and resurrection, proclaiming "the death of the Lord until he comes." The altar is "the center of thanksgiving that the Eucharist accomplishes" and the point around which the other rites are in some manner arrayed. Since the Church teaches that "the altar is Christ," its composition should reflect the nobility, beauty, strength, and simplicity of the One it represents. (56)

There are several points that should be remembered from this passage. First, the fact that the "assembly celebrates" highlights the participation of all the faithful at Mass. Second, the altar is a centerpiece for Mass. It is a table at which we share a divine meal. It is also an altar from which a sacrifice is made present, the sacrifice of Christ on the cross to the Father. That is why the Eucharist is referred to as a "sacrificial meal." Finally, we get an important point on the construction of altars. Because of the altar's purpose at Mass, it is a symbol for Christ, and as such its design and construction should reflect that. What does that mean? It means that the altar should be fixed and not portable. Christ and his love are a permanent part of our lives, and the altar on which that love is embodied should be permanent as well. It should also be made of materials which are dignified, true and honest just as Christ is. Christ wouldn't pretend to be something he is not. The same goes for an altar. An altar should not be plywood

covered with a veneer or painted to look like marble, because the surface doesn't match what's underneath. If Christ's love is consistent inside and out then the altar should reflect that same truth. The altar is where we experience a taste of heaven so its design needs to embody that.

THE AMBO AND THE CHAIR

Having reflected upon the importance of the altar, we move on to the other furnishings that make up our sanctuary. While the altar is the center, it is not alone in the sanctuary space. The ambo and the chair complement the altar as the furnishings which play a key role in the liturgical celebration. While we know that Christ is made present in a preeminent way through his Body and Blood, there are additional areas where he makes himself known when we celebrate Mass. Christ is also made present in the proclamation of the word at the ambo, in the person of the priest as he consecrates the Eucharist and of course in all the people gathered to worship in faith and love. Our other furnishings reflect this reality. With this in mind let us continue with some thoughts on the ambo and chair.

The ambo (often referred to as the pulpit) is sometimes called a "second altar." Just as we are fed by the Body and Blood of Christ consecrated at the altar, we are also nourished by the word of God as we listen to it proclaimed from the ambo. As the word is proclaimed we experience Christ's presence in the form of guidance and wisdom. In short, the words of scripture make present the Word made flesh. With this in mind we examine what *Built of Living Stones* has to say:

The design of the ambo and its prominent placement reflects the dignity and nobility of that saving word and draws the attention of those present to the proclamation of the word. Here the Christian community encounters the living Lord in the word of God and prepares itself for the "breaking of the bread" and the mission to live the word that will be proclaimed. (61)

Experiencing the presence of Christ in his word prepares ourselves for the reception of the Eucharist and guides us in directing that nourishment so that we might live lives which proclaim the Good News to others. As such the ambo, like the altar,

needs to be constructed of materials which reflect that divine presence, that dignity properly accorded to Scriptures. The design material should reflect the relationship between word and Eucharist. In addition, it needs to be located in the sanctuary so as to illustrate its relationship to the altar. Having the furnishings designed in a similar manner will communicate this rapport between altar and ambo.

The chair marks the third key furnishing in the layout of our sanctuary. The chair is a visible image of the priest's role in leading prayer throughout the celebration of Mass and also of his role in guiding the people of God on their journey of faith. The key factor in the design of the chair is to achieve a balance. On the one hand, a chair needs to be placed so as to acknowledge the role of the priest presider at Mass and to allow for the proper leading of prayer. This means that the chair needs to be placed so as to be seen by all in the assembly, and be designed in a way that reflects his role as a leader of prayer. At the same time, a chair should not be designed in such a grandiose fashion as to imply an attitude of dominance or power over the people. As such a chair reflects the particular role of a priest in a community, and communicating his task of service, of ministry to the people of God.

CONCLUSIONS

We have completed a short reflection upon the primary space in our spiritual home, the sanctuary and its key furnishings, the altar, the ambo, and the chair. Whether you are in a parish that is contemplating a renovation or new church building, or simply a reader looking to enhance your understanding of worship spaces, hopefully this has offered some introductory thoughts for spiritual reflection. In a future article, I hope to move to some other spaces within the church, such as the tabernacle, the baptismal font, devotional areas, and of course the pews. In the meantime when praying the liturgy, remember your church is your spiritual home. Sometimes change takes place to improve prayer and worship. It's just like the sale of a family home. Change requires some struggle and adjustment. But just like the experiences of love in a house carry on in the life of a family, so too the presence of Christ carries on in the hearts and minds of the People of God. 9

REPLACING THE SACRAMENTARY: A PROGRESS REPORT

The Office of Divine Worship frequently receives questions about the forthcoming new translation of the Sacramentary. Below is an article about the process of translation that the Sacramentary is currently undergoing. The article is reprinted from the periodical Pastoral Music 31:5 (June-July 2007) © 2007 National Association of Pastoral Musicians. Used with permission. All rights reserved.

“Why is the translation taking so long?” “How is it being done?” “When will it be ready?” “What should we expect when it gets here?” The forthcoming English translation of the third edition of the *Missale Romanum* is stirring anxieties – at least in some quarters – while it is being met with great expectation in other parts of the Catholic population and, let us admit it, with indifference among many English-speaking Catholics.

After forty years of use, the first ever English translation of the Mass has been taken to the shop for restoration, retrofitting, and some cleaning. While some Catholics look forward to the results of this shop work and others are worried, the longer the process takes, the more questions people are asking. The working version of the texts has not been made public, which stokes fears of secrecy, back-room deals, and autocracy.

The occasion for this new translation effort is the publication of the third Latin edition of the *Missale Romanum*. Though promulgated as part of the Jubilee Year 2000 by Pope John Paul II, the book wasn't quite ready when it was announced. In fact, it wasn't actually published until 2002.

The *Sacramentary* presently in use is the 1973 English translation of the second edition of the *Missale Romanum*; that

translation was published in 1975. In the years prior to 2000, the International Commission on English in the Liturgy (ICEL) worked on a revised English translation of that second edition of the missal. The commission hoped to generate more expressive texts while preserving the tone of the previous work.

However, after many years of labor during which a complete new translation was accomplished, the entire project was aborted for two reasons. One was the publication of the *third* edition of the missal. A few changes were made in that third edition: some rubrics became more precise, new saints' days were added, some older Mass texts were restored, more sense lines were introduced, and some sections were rearranged. The other reason was that the theory of translation changed. The Congregation for Divine Worship and the Discipline of the Sacraments issued new guidelines for translation in its 2001 instruction *Liturgiam authenticam*, which rendered most of ICEL's newly revised texts obsolete.

There are horror stories about what happened in this process – stories about power plays, muscle flexing, finger pointing, and heads rolling through the transition. Without question, some very good and devout people were maligned. In many respects, it has been an embarrassing chapter in the history of liturgy. These events left many people angry and discouraged about the forthcoming *Roman Missal*. But the translation is coming anyway, almost like an out-of-wedlock child. People may not be happy about it or about the timing of its arrival, but it is going to come, and it deserves to be brought into the family as respectfully as possible.

WHY SO LONG?

Why is the translation taking so long? It is passing through many different committees. The labyrinth that each part of the translation must negotiate includes these components:

- Members of the ICEL Secretariat, who steer the process from the office in Washington, DC;
- A base translator, who works up a direct but usable translation of one section of the missal;
- An ad hoc team, whose members rework the base translation into a more effective text;
- The Roman Missal Editorial Committee, which receives all the work of all the translators and teams and unifies the style;
- ICEL itself – the commission of bishops who represent eleven English-language Episcopal conferences: the United States, Canada, England and Wales, Ireland, Scotland, South Africa, Australia, New Zealand, India, Pakistan, and the Philippines;
- The conferences of bishops of these same countries, who review the materials, make suggestions, and vote on the text;
- The Congregation for Divine Worship and the Discipline of the Sacraments in Rome, which evaluates what the bishops approved;
- Vox Clara, an ad hoc committee of bishops and experts who advise the Congregation;
- And the pope, who alone can change the form of sacraments, such as the words of institution during the Eucharistic Prayer.

The entire missal is divided into about twenty-five sections, and each section must pass through these hands. The good news is that a lot these sections are out of the starting block, and many sections are

much farther along. The part that has advanced the furthest is the Order of Mass – all the texts that remain the same at every Mass, from the sign of the cross to the dismissal, including the four traditional Eucharistic Prayers. It is the most controversial part of the missal because it includes the responses of the people. The proposed changes in translation of these responses and some other parts of the Order of Mass have been, well, controversial. Change is hard, particularly when that change affects very familiar texts and actions, and concerns about the new translation have increased as parts of the translated Order of Mass leaked out of the officially secret process. Still, in context, the whole missal will probably settle into a uniform style acceptable to the Catholic ear. But it will take time, and change demands patience. Some wonder if all these committees and all this time are really necessary. Actually, it is much better to have so many groups review the proposed texts than to have just a very few people make all the decisions about the new translation. The most expendable piece of the process is probably Vox Clara, which helped break the logjam on translations before the publication of *Liturgiam authenticam* and which now seems to have completed its most significant work. Vox Clara continues to meet, however, and adds a layer of bureaucracy to the process.

HOW DOES THE WORK GET DONE?

Mostly in committee. All participants may voice opinions and discuss corrections. The work is done aloud: Committee members never look at the texts on paper without also pronouncing and hearing them. Attention is given to punctuation, sense lines, unintended alliteration and assonance, meter, length of sentences, vocabulary, and orality. Sometimes a translation that appears to be clear in print is not clear when spoken aloud. The best solutions are sought for all the problems faced.

Among the fears commonly voiced about the new translations is the concern that they will be a “slavish, word-for-word rendering” of the Latin. But the reality is different. Participants search for an English that will be understandable when spoken, rich in its allusions to Scripture, expressive in its theology, varied in

vocabulary, and deep in spirit. The new rules for translation have been justly criticized; as a document, *Liturgiam authenticam* is flawed. But the translators are skilled.

So when will it all be ready? One wag says: “Hopefully in our lifetime.” No one knows for sure. There have been predictions about the publication date, many of which have already gone past. Some have hoped that Pope Benedict would debut the new texts at the Mass for World Youth Day in Sydney, Australia, during the summer of 2008. Certainly texts could be readied for a Mass on that day, but the entire missal will take more time. And it should; it should not be rushed. At the current pace, it is hard to imagine a finished book before 2009 or 2010. A parish with a decomposing *Sacramentary* should not wait for the new missal but should go ahead and buy a new copy of the current book (or some red duct tape).

Many bishops of England and Wales would like to start using the new Order of Mass immediately, but it is not clear if Rome would grant such permission. If it happens, other conferences will want it as well. There is some wisdom in waiting, so that the project can be evaluated as a whole before it goes to press.

WHEN WILL IT END?

One of the most difficult parts of any large project is ending it. There are always last-minute hesitations, reevaluations, discoveries, and changes. Going to press will also take time. The work must be carefully proofread, and this book has to be as free of error as possible. Extra care will go into editing. Printing and binding take time. Even if the project is rushed, it will take several months – if not a year – for a publisher to produce the books.

During that time, the texts would probably become public. That will allow catechesis to begin, priests to become familiar with the prayers, and composers to write new settings for the Order of Mass.

Musicians are wondering if they will be able to sing the former Mass settings once the new texts are in force. No one has given a clear answer to this question,

which is probably a good thing. It will take time for new music to be written, learned, and loved. The rush to legislate is best avoided. If the new texts inspire better music, congregations will sing it. If a congregation has four or five Mass settings in its repertoire, it will take years to replace them with four or five new ones – or major revisions of current settings.

The English translation of the *Missale Romanum* will be published with a chant setting, and congregations who learn it will create some uniformity in sung worship. Of course, the chant settings in the current *Sacramentary* are not all commonly used, at least in part because they created some confusion when they were first introduced. For example, many people learned the preface dialogue one way before the *Sacramentary* published it in a different form in 1975. The setting in the new *Roman Missal* will try to get past that confusion and offer a setting that links us to our chant heritage while being appropriate for English texts. For example, the new missal will probably change the notes for intoning “The Lord be with you,” in order to send an oral cue that people should sing the new response provided in the new book.

The missal is coming. It is still a few years away. It will change the way the Mass sounds. Some people will find the change very difficult. But this new translation will open the riches of the Catholic prayer tradition in some new ways. In time, the revised translation will become as familiar, memorable, and owned as the current one has been for the past forty years.

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Translator, International Commission on English in the Liturgy

CHRISTMAS SEASON REMINDERS

MONDAY, DECEMBER 24, 2007 VIGIL OF CHRISTMAS

It is customary to proclaim the birth of Christ at Midnight Mass. Music and text can be found in the 2004 *Sacramentary Supplement*. The proclamation "...may be sung or proclaimed after the greeting and introduction of the Christmas Midnight Mass. The Gloria and the Opening Prayer immediately follow the proclamation...the proclamation may be sung or recited at the ambo by a deacon, cantor or reader." (2004 *Sacramentary Supplement*).

TUESDAY, DECEMBER 25, 2007 NATIVITY OF THE LORD

In scheduling Christmas Masses, care must be taken not to multiply Masses on Christmas Eve to the detriment of Christmas itself. Anticipated Masses of Sundays and holy days are to take place in the evening. The policy of the Archdiocese of Newark is that no Christmas Eve Masses are to be scheduled before 4 PM.

SUNDAY, DECEMBER 30, 2007 THE HOLY FAMILY OF JESUS, MARY AND JOSEPH

Intercessions and a blessing for families can be found in the *Book of Blessings*, 40.

TUESDAY, JANUARY 1, 2008 SOLEMNITY OF THE BLESSED VIRGIN MARY, MOTHER OF GOD

In 2008, this day is a Holy Day of Obligation. A solemn blessing of the new year can be found under "Solemn Blessings" in the *Sacramentary* (number 3).

SUNDAY, JANUARY 6, 2008 THE EPIPHANY OF THE LORD

It is customary to proclaim the date of Easter on Epiphany. Music and text can be found in the 2004 *Sacramentary Supplement*. "The proclamation may be sung or proclaimed at the ambo by a deacon, cantor or reader either after the Gospel or after the prayer after commun-



ion." (2004 *Sacramentary Supplement*).

SUNDAY, JANUARY 13, 2008 THE BAPTISM OF THE LORD

The Baptism of the Lord ends the Christmas season. It would be appropriate to use the "Rite of Blessing and Sprinkling Holy Water" found under the "Introductory Rites" of the *Sacramentary* at Masses on this day in place of the Act of Penitence.

CHRISTMAS MANGER

Chapter 48 of the *Book of Blessings* provides the Order for the Blessing of a Christmas Manger.

See also *Catholic Household Blessings and Prayers*, p. 82

The blessing of the Christmas manger or nativity scene, according to pastoral circumstances, may take place on the Vigil of Christmas or at another more suitable time. (*Book of Blessings*, 1542)

If the manger is set up in the church, it must not be placed in the presbyterium (sanctuary). A place should be chosen that is suitable for prayer and devotion and is easily accessible by the faithful (*Book of Blessings*, 1544)

CHRISTMAS TREE

Chapter 49 of the *Book of Blessings* provides the Order for the Blessing of a

Christmas Tree.

See also *Catholic Household Blessings and Prayers*, p. 78

The use of the Christmas tree is relatively modern. Its origins are found in the medieval mystery plays which depicted the tree of paradise and the Christmas light or candle which symbolized Christ, the Light of the world. (*Book of Blessings*, 1570)

According to custom, the Christmas tree is set up just before Christmas and may remain in place until the solemnity of Epiphany. Although the primary place for the Christmas tree is home, at times one or more may also be placed in the church. In such a case, the decoration of the trees should be appropriate to their use in the church, and care should be taken that they do not interfere with the requirements of the liturgical space. (*Book of Blessings*, 1571)

The Christmas tree may be blessed on or before Christmas during a celebration of the word of God, or during Morning or Evening Prayer. (*Book of Blessings*, 1572)

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HOLY DAYS

2007

November 1, 2007 <i>Thursday</i>	All Saints Holy Day of Obligation
December 8, 2007 <i>Saturday</i>	Immaculate Conception Holy Day of Obligation <i>Masses after 4 PM would ordinarily be for the Second Sunday of Advent</i>
December 25, 2007 <i>Tuesday</i>	The Nativity of the Lord Holy Day of Obligation

2008

January 1, 2008 <i>Tuesday</i>	Mary, Mother of God Holy Day of Obligation
May 1, 2008 <i>Thursday</i>	Ascension of the Lord Holy Day of Obligation
August 15, 2008 <i>Friday</i>	Assumption of the BVM Holy Day of Obligation
November 1, 2008 <i>Saturday</i>	All Saints Not a Holy Day of Obligation <i>Masses after 4 PM would ordinarily be for the Commemoration of All Souls.</i>
	<i>Funerals are permitted on this day, but wedding Masses are not.</i>
November 2, 2008 <i>Sunday</i>	All Souls <i>Wedding Masses are not permitted</i>
	<i>On November 1 and 2 weddings must be celebrated outside of Mass.</i>
December 8, 2008 <i>Monday</i>	Immaculate Conception Holy Day of Obligation <i>Wedding Masses are not permitted</i>
December 25, 2008 <i>Thursday</i>	The Nativity of the Lord Holy Day of Obligation

NPM Newark Chapter Calendar of Events 2007 – 2008

NPM Cantor School Part 1

January 21, 28, February 4, 11, 2008 7:30 PM
Immaculate Conception, Montclair
Mary Clare McAlee & Janet Natale, Instructors
Cost: \$75.00 Pre-registration required by January 14, 2008

Voice Master Class

April 7, 14, 21, 28, 2008 7:30 PM
Saint Rose of Lima, Short Hills
Angela Intili, Instructor
Cost \$75.00 Pre-registration required by March 31, 2008

Mini-Convention: One Church, Many Cultures: It's More than the Songs

April 26, 2008 9:30 AM – 2:30 PM
Archdiocesan Center, Newark
Ricky Manalo, CSP, Speaker
Cost: \$75.00 pre-registration (includes lunch) or \$85.00 for walk-ins (lunch not included) Pre-registration required by April 18, 2008

An Archdiocesan Choral Festival

May 20, 2008 7:30 PM
Cathedral Basilica, Newark
Featuring Mendelssohn's Elijah
Performed by the Archdiocesan Festival Choir with the Cathedral Symphony Orchestra conducted by John J. Miller
Pre-registration by December 14, 2007 for singers
Cost: \$25 (includes music) or \$15 (bring your own music – G. Schirmer edition only)

Institute for Learning to Read Music

August 4,5,6,7, 2008 7:00 – 9:00 PM
Archdiocesan Center, Newark
Christopher Deibert & Rives Cassel, Instructors
Beginner and Intermediate levels offered.
Cost: \$75.00 Pre-registration required by July 28, 2008

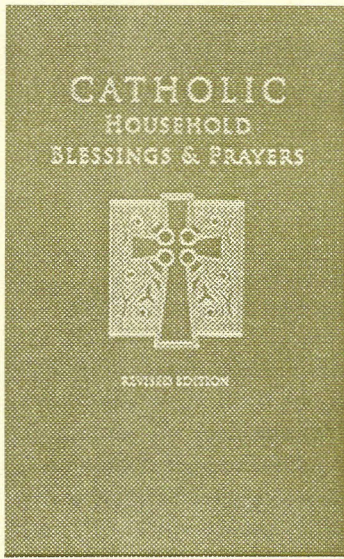
See website for registration information
www.rcan.org/worship/
(click on "NPM Newark Chapter")

Time of Easter Vigil for 2008

In 2008, the Resurrection of the Lord (Easter) will be observed on Sunday, March 23. On Saturday evening, March 22, the sun will set at 7:09 PM. In order to assure darkness for the celebration of the Easter Vigil, it must not begin until at least forty-five minutes after sunset. **This means that the earliest the Easter Vigil can begin on Saturday evening, March 22, 2008, is 8:00 PM.**

Please remember that only ONE celebration of the Easter Vigil may occur in a parish.

Easter Masses may begin any time after the Easter Vigil has ended; however, no Easter Mass may repeat any of the rites specific to the Easter Vigil (The Service of Light, Exsultet, full initiation of the elect, etc.)



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About the Revision: The USCCB undertook the revision of *Catholic Household Blessings and Prayers* to update the calendar, provide a more suitable binding, include new prayers for such topics as stewardship, vocations, retirement, and the like. An entirely new thematic section of Scripture excerpts was added as well. It is bound in bonded leather with gold stamping and includes a presentation page.

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