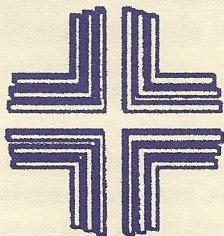


Word on Worship

Newsletter of the Office of Divine Worship, Archdiocese of Newark, Volume 26, No. 1, 2008

EVERYTHING IN ITS PLACE WITHIN THE WORSHIP SPACE PART II: FONT, TABERNACLE, STATUES, MUSIC AND PEWS

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Some time ago I wrote an article on church renovation, highlighting the most important furnishings in a worship space. The sanctuary, with the key features of altar, ambo and presider's chair, has a particular role in the celebration of Mass. It provides the focal point where we all participate in the sacrifice of Christ, hearing his word, worshipping in his love, and sharing in his Body and Blood. To help one understand the vision of church furnishings better, I highlighted some common areas of a family home. Just as there are rooms in our homes that have specific memories and experiences, so our church has specific areas, which are furnished so that the divine is encountered in a way that is both personal and clear; immanent and transcendent. And just like a home is filled with familial love in every room, every space within the church is filled with the love of Christ.

Now that we have the key areas highlighted within the sanctuary, what about some other features? What about the statue of my favorite saint? Where is the baptismal font? And of course, we can't forget about the tabernacle! This article is written to continue our reflection on church furnishings by reviewing these and a few other special features.

When I think of the home in which I was raised, life was always smoother if everything was in its place. Mom would regularly go after my brother and me if the bedroom wasn't clean or if we left our junk all over the house. At the same time, I can remember how my bedroom smelled different after the "spring cleaning." Going to bed that night was somehow more peaceful, more serene. When I think about it, the same goes for the entire house. A cleaner house meant a more peaceful home. Of course this doesn't mean that we kids would keep it that way!

In a way, we can think of the same idea with our church. A worship space is more peaceful and serene when things are in their place and when all the furnishings are properly maintained. In a church, the furnishings – when properly located and cared for – express the dignity of the purpose they serve. That purpose is to speak of the community's life in Christ, enabling them to proclaim the kingdom of God and know of the divine presence in their midst.

With this in mind let's look at these features from three basic perspectives: What is this particular space about? Where is it best located within the church? How should it best be constructed? I will cover the baptismal font, tabernacle and devotional spaces, much like I did in our previous article, using *Built of Living Stones*, the USCCB's document on church building and renovation as a guide. I'll conclude with some thoughts on two additional but sometimes forgotten areas: the spaces reserved for music and the assembly.

THE BAPTISMAL FONT

Every Catholic begins his or her life in Christ at the baptismal font. I may not remember much of the details because I was only a month old, but I can assure you that on June 12, 1960, I was in the arms of my godparents at the baptismal font in my family parish church. The baptismal font is where it all begins. That's why the sacrament of baptism is referred to as the "gateway" sacrament. Baptism always comes first in the life of a Christian. It is there that we begin our life of salvation, our journey united in Christ, our membership as part of the Church, the community of faith.

If this is the meaning of baptism, where is the font best located? This can be a tough question depending on the size and configuration of the Church. *Built of Living Stones* shares a few ideas in this regard. Above all the location should be in a place where the people of God can participate in baptisms easily, and that it should reflect its relationship to the altar. If baptism marks our entrance into the Church and the Eucharist sustains that life in Christ, then the font and altar should be related. This means that, when possible, the font should be placed in a way that illustrates the relationship with the altar. However, this does not necessarily mean that the font should be near the altar. This relationship can also be expressed in the design of both altar and font.

Nowadays, we often see baptismal fonts placed near the doors of the Church. Many people look at this and get a bit confused. Actually, the idea is to make clear the connection of baptism with entrance into the family of faith, and at the same time express the relationship of the font with the altar, often connecting the two through a design along the center aisle. *Built of Living Stones* puts it this way:

Because of the essential relationship of baptism to the celebration of other sacraments and rituals, the parish will want to choose an area for the baptistry or the font that visually symbolizes that relationship. Some Churches choose to place the baptistry and font near the entrance to the Church. ... Placing the baptismal font in an area near the entrance or gathering space

where the members pass regularly and setting it on an axis with the altar can symbolize the relationship between the various sacraments as well as the importance of the Eucharist within the life and faith development of the members. (69)

When I was first ordained, I was not sure I agreed that the font belonged near the front doors of the church. It appeared odd to me at first. How will people see? Shouldn't it be up front with the other "special places" in the church? After participating in baptisms with new fonts, I experienced a conversion. Placing the font among the people broke the idea of a "stage" in the church, and it helps the people in the pews to realize that they are called to be active participants. If the font is properly designed with appropriate spacing, it can be made visible to the assembly even near the doors of the church. In addition, the font becomes the primary "holy water stoop." Have you ever asked yourself why we bless ourselves when entering church? It's to remind us of our baptism. What a better way to be reminded than by blessing one's self directly at the font. It's also a terrific location for funerals. Sprinkling the casket with holy water directly from the font better models the baptismal connection we see at every funeral. For me the greatest insight into where the font belongs occurred when I presided over baptisms at an Easter Vigil. Baptizing adults in a font that's in the body of the church was such a beautiful experience. We were all together welcoming others into "newness of life." The congregation was able to participate in a way that reminded them of their own baptism as they welcomed their newest members. What a faith-filled experience for all present!

Some other aspects of font design have already arisen in our discussion. Materials and design should reflect both the dignity of the sacrament and its relation to other sacraments especially the altar as the center of the Eucharist. In addition, we've highlighted the need to take the participation of the people into account when designing a baptismal font. This includes allowing for a proper amount of space around the font where people can gather. Are there other things we need to remember when designing and placing the baptismal font? *Built of*

Living Stones states:

The following criteria can be helpful when choosing the design for the font:

One font that will accommodate the baptism of both infants and adults symbolizes the one faith and one baptism that Christians share. The size and design of the font can facilitate the dignified celebration for all who are baptized at the one font.

The font should be large enough to supply ample water for the baptism of both adults and infants. Since baptism in Catholic Churches may take place by immersion in the water, or by infusion (pouring), fonts that permit all forms of baptismal practice are encouraged. (69)

The baptism of both adults and children should be taken into account when designing a baptismal font. "The font should be large enough to supply ample water for the baptism of both adults and infants." (69) Many fonts nowadays are considerably larger, designed with an upper pool where water can be poured over an infant, and a lower pool where an adult can stand or kneel in the water, having the baptismal water poured over the individual. Creating a larger pool for adults allows for the significant use of more water. This form of baptism truly embodies the nature of the sacrament. We are "washed clean" of sin and are united to Christ in his death and resurrection.¹ *Built of Living Stones* also speaks of incorporating proper symbols into the design of the font so that it clearly speaks of what baptism is all about.

THE TABERNACLE

Built of Living Stones begins its discussion of the tabernacle with a paragraph on the history of reserving the Eucharist:

Christ present in the eucharistic species is a treasure the Church has come to cherish and revere over the centuries. The reservation of the Eucharist was originally intended for the communion of the sick, for those unable to attend the Sunday celebration, and as *Viaticum* for the dying. As the appreciation of Christ's presence in the eucharistic species became more

developed, Christians desired through prayer to show reverence for Christ's continuing presence in their midst. For Catholics, eucharistic adoration has "a sound and firm foundation especially since faith in the real presence of the Lord has, as its natural consequence, the outward, public manifestation of that belief." (70)

Here the document reminds us that the purpose for reserving the Eucharist in the tabernacle is two-fold: to bring communion to the sick and dying, and for the spiritual life of the faithful through prayer and adoration. I would also add a minor more personal perspective. Because we live in a society with numerous faiths, I think that the tabernacle has at times become a way that a Catholic knows that he or she is at home in a particular church. In my travels as a businessman prior to my entrance into the seminary, I can remember looking for a place to attend Mass. Things may appear different on a lot of levels, depending on where I was, but the tabernacle became an identifier before the Mass began. Even if I stopped in at a church for a visit during the week, I sought out the tabernacle almost automatically. Because the presence of Christ in the Eucharist is both real and universal, to find it in a "foreign" worship space is to know that Christ is present here as well as at the local parish. The tabernacle reminds us that we are in our spiritual home and with our family, even when we are away from our own parish.

With this in mind, where should the tabernacle be located? While the tabernacle should always be prominently located and easily found, there are different options in this regard. Some churches choose to locate the tabernacle in a separate chapel, where one can pray quietly before the Blessed Sacrament in more intimate surroundings. Other churches choose to place the tabernacle in an area within the church that is separate from the sanctuary, like a side altar. Still other churches opt to place the tabernacle within the sanctuary itself. All of these options are possible, given that the primary purpose of the tabernacle is for prayer and for reserving the Eucharist for those unable to join us for Mass. Nonetheless, there are some specific things to remember when placing the tabernacle:

It is more in keeping with the meaning of the sign that the tabernacle in which the Most Holy Eucharist is reserved not be on an altar on which Mass is celebrated. Consequently, it is preferable that the tabernacle be located, according to the judgment of the Diocesan Bishop,

- a. Either in the sanctuary, apart from the altar of celebration, in a form and place more appropriate, not excluding on an old altar no longer used for celebration;
- b. Or even in some chapel suitable for the faithful's private adoration and prayer and which is organically connected to the church and readily visible to the Christian faithful.

General Instruction of the Roman Missal, 315

In making his determination, the bishop will consider the importance of the assembly's ability to focus on the eucharistic action, the piety of the people, and the custom of the area. The location also should allow for easy access by people in wheelchairs and by those who have other disabilities.

Built of Living Stones, 74

There has been a shift in directives about the placement of the tabernacle over time. The latest edition of the *General Instruction of the Roman Missal* (2000) alters the earlier directive in GIRM, no. 276, which gave a clear preference for reservation in a separate chapel. GIRM no. 315, now directs the diocesan bishop to determine the appropriate placement either in the sanctuary (including on the old altar which is no longer used for celebration) or in a separate chapel. It may not be reserved on the altar at which the Eucharist is celebrated.

Built of Living Stones, footnote 99

§1. The Most Holy Eucharist is to be reserved habitually in only one tabernacle of a church or oratory. §2. The tabernacle in which the Most Holy Eucharist is reserved is to be situated in some part of the church or oratory which is distinguished, conspicuous, beautifully decorated, and suitable for prayer. §3. The tabernacle in which the Most Holy Eucharist is reserved habitually is to be immovable, made of solid and opaque material, and locked

in such a way that the danger of profanation is avoided as much as possible.

Code of Canon Law, 938

The correct positioning of the tabernacle contributes to the recognition of Christ's real presence in the Blessed Sacrament. Therefore, the place where the eucharistic species are reserved, marked by a sanctuary lamp, should be readily visible to everyone entering the church. It is therefore necessary to take into account the building's architecture: in churches which do not have a Blessed Sacrament chapel, and where the high altar with its tabernacle is still in place, it is appropriate to continue to use this structure for the reservation and adoration of the Eucharist, taking care not to place the celebrant's chair in front of it. In new churches, it is good to position the Blessed Sacrament chapel close to the sanctuary; where this is not possible, it is preferable to locate the tabernacle in the sanctuary, in a sufficiently elevated place, at the centre of the apse area, or in another place where it will be equally conspicuous.

Sacramentum Caritatis, 69

Clearly we see that the tabernacle can't be placed upon the altar around which we gather for Mass. The tabernacle's placement shouldn't distract one from the actual consecration, which takes place at Mass. The key is to place the tabernacle so that all can access the space for prayer and adoration. The local bishop assists us in offering guidance as to where the tabernacle should be placed. This responsibility is often expressed through diocesan offices of divine worship. Having the local bishop involved in such decisions makes a lot of sense given that he is responsible for the spiritual lives of the faithful throughout the local Church.

Remember above all that the tabernacle's design and location should give proper honor and dignity to the Real Presence that is placed within it. Whether in a separate chapel, a side altar, or in the sanctuary, the Eucharist is to be respected for what it is, the presence of Christ in our midst. All one has to do is remember to locate it in a place that doesn't distract one from the altar at Mass. If a parish places the tabernacle in the sanctuary, it should be a sanctuary with enough space

to allow for it to be separate from the altar. Lighting and design can also help one to create a space for reservation that is dignified in its own right. No matter where the tabernacle is located, it should be easily accessible by those who visit for private prayer. Space around a tabernacle with the sanctuary lamp and a kneeler nearby for private prayer communicates the nature of the Eucharist. It is truly the Light of Christ, inviting individuals to spend some time in prayer and adoration.

DEVOTIONAL AREAS (STATUES AND STATIONS)

Some time ago the parish where I was assigned was preparing for a church renovation. In anticipation of the construction workers' arrival, we had removed the statues from the walls of the church. They were stored for safe-keeping and cleaned before they were returned to the church after the renovation was completed. I will never forget the older gentleman who came to me in a near panic. "Where have they taken St. Anthony?!", he exclaimed. It turned out that his family had donated the statue decades ago. It took me quite some time to calm things down, assuring him that St. Anthony's statue would return, that he wasn't lost, and that the saint can still hear his prayers!

Our devotional life is as varied as the number of parishes in the world and the number of saints in heaven. And yet there are some common ingredients to the devotional life of any church community. The devotional areas of a church remind us all that we are part of a larger family, larger than our own church or diocese. Our family extends all the way to heaven! They also offer to us a personal expression of a community's life in faith. St. Anthony and St. Joseph were popular saints in my last parish. In the assignment before that, St. Catherine of Siena – the parish patron saint – was always present in the life of the community. Each parish has particular devotions that offer insights into the prayer life of a parish family. Of course, priority should be given in each church to creating a devotional place for Mary, the Mother of God. In addition, our devotional life as it is displayed in the church offers us a place for prayer and guidance. This includes our statues, as well as our windows and of course the Stations of the Cross.

With such a broad area as devotions, what can we say about how they should be designed and where they should be located? Clearly, the applications will vary a great deal. There are, however, several overriding principles, which do offer us some guidance. The images used for devotional prayer have to be of a quality that reflects the spiritual life of the community. In addition, the priority of the furnishings previously discussed must be maintained. Statues can be incorporated into the sanctuary if they don't distract from the altar, ambo and chair, the key focal points in the celebration of Mass. Stations of the Cross are a popular devotion whose prayer encourages their placement around the body of the Church. That way those who pray the stations walk the journey of Christ's passion. *Built of Living Stones* adds some further insights:

The placement of images can be a challenge, especially when a number of cultural traditions are part of a single parish community and each has its own devotional life and practices. Restraint in the number and prominence of sacred images is encouraged to help people focus on the liturgical action that is celebrated in the Church. Separate alcoves for statues or icons can display a variety of images through the year. Some parishes designate an area as the shrine for an image that is being venerated on a given day or for a period of time, such as the image of a saint on his or her feast day. (137)

Two particular themes are identified here. The first, simply put, is don't overdo it! When it comes to devotions one can have too much of a good thing. Without "restraint in the number and prominence" a church becomes visually confused, with all the devotions crying out for our attention at the same time. The document also references separate areas for devotions. The advantages here are numerous. Kneelers, flowers and candles can be placed in the space and, properly designed, the space can also incorporate seasonal devotions like the advent wreath or nativity set. Like the family portrait over the fireplace at home, devotionals properly designed and located can reflect

the rich life of God's love in our parish family.

THE MUSIC MINISTRY

Music is a key component to our liturgical life and yet so often the placement of the ministry within the worship space becomes an afterthought. We carpet our churches and sanctuaries, forgetting the effect it has on acoustics, making the work of singing more difficult. While a proper discussion of music ministry would take an entire article, we would be remiss not to comment upon the place of music in our churches. After acknowledging the key role that music plays in our liturgical life, *Built of Living Stones* offers some key points regarding music.

It is important to recognize that the building must support the music and song of the entire worshiping assembly. In addition, 'some members of the community [have] special gifts [for] leading the [assembly in] musical praise and thanksgiving.' The skills and talents of these pastoral musicians, choirs, and instrumentalists are especially valued by the Church. Because the roles of the choirs and cantors are exercised within the liturgical community, the space chosen for the musicians should clearly express that they are a part of the assembly of worshipers. In addition, cantors and song leaders need visual contact with the music director while they themselves are visible to the rest of the congregation. (89)

Here we can see that, where possible, the music ministry should be located within the main body of a Church and not relegated to a choir loft. In this way the choir and music director can lead the assembly in prayerful song through example and not just with their voices. In addition, cantors need to be placed where they can be seen without competing with the liturgical action in the sanctuary. Remember: We are ALL called to participate in all aspects of the Mass. The more we can do to facilitate participation in the liturgy through music, the better.

A PLACE FOR GOD'S PEOPLE!

At last we come to the place that is often the most neglected when it comes to church renovation: the place for the assembly. Too often we design a church and forget about the people. They also deserve a place with honor and dignity and holiness. Practical considerations can make their location more conducive to prayer and participation. *Built of Living Stones* speaks of these factors directly:

The location set aside for the people will convey their role within the liturgical assembly. The members of the congregation should be able to see the ministers at the altar, the ambo, and the chair.

Since the liturgy requires various postures and movements, the space and furniture for the congregation should accommodate them well. Styles of benches, pews, or chairs can be found that comfortably accommodate the human form. Kneelers or kneeling cushions should also be provided so that the whole congregation can easily kneel when the liturgy calls for it. Parishes will want to choose a seating arrangement that calls the congregation to active participation and that avoids any semblance of a theater or an arena. It is also important that the seating plan provide spaces for an unimpeded view of the sanctuary by people in wheelchairs or with walkers. Experience indicates that space in the front or at the sides of the Church is better than in the rear where a standing congregation obscures the view of those seated in wheelchairs at the back of the Church. (85-86)

There is quite a bit here. How can I design seating that encourages participation? Too often people treat the liturgy like a movie...something to sit through passively. And yet, our liturgy calls for full, active participation on the part of all gathered for word and sacrament. One needs to design seating that accommodates the various postures, and allows for a clear view. How the seating is arranged can encourage the assembly to participate in sung and spoken response, in gesture, and in the general exercise of their special role within the family of faith. Types of seating and seating arrangements should

not hinder participation but encourage it. *The Constitution on the Sacred Liturgy* is clear that Christ is present in the gathered assembly (CSL, 7); does the configuration of the assembly allow people to easily find Christ in their midst?

I would like to add a personal note here that involves the gathering space or narthex outside of the body of the Church. Allowing for a proper gathering space offers the community a place to talk and share their lives before entering the Church. Then the space within the Church can serve its purpose as a place of personal and communal prayer. Often I have had a parishioner come to me expressing concern about the amount of talking prior to the start of Mass. I can certainly understand the frustrations of those who wish to pray prior to Mass. At the same time, members of the community wish to share their lives with one another – that too is a part of the faith life of a parish. A proper gathering space allows for both aspects of community life. Those who wish to talk with their brothers and sisters in the parish may do so, while those who choose to pray may do so in the silence of the church.

CONCLUSION

There are many other places and furnishings that we can discuss: The ambry, the sacristy, paschal candles, and processional crosses name but a few. But the hope is that some insights were gained into the design and placement of the key components that make up our Churches. If your parish family is in the process of a renovation there is much you can do to make the right decisions. Read the Church's

documents. *Built of Living Stones*, upon which this article is based, is but one of the documents available on the topic. Be sure to ask the experts. Consultation with liturgical consultants, and diocesan offices are key in the process. And finally, don't be afraid to visit other churches and participate in their liturgies. How did they handle devotional areas? What was baptism like there? Was it easy to see the music minister? All of these experiences provide valuable insights in a Church's endeavor to improve their worship spaces.

After some research one can also practice the rituals in a different or proposed worship space. For example, if the baptismal font were located near the doors of the Church, how would we process to the font? This often provides a perspective that otherwise goes unnoticed. Finally, the most important thing of all: pray and keep an open mind. A church renovation is more than any one individual's perspective. There is always a "give and take" in the process. Allowing the Spirit to guide the process keeps the most important aspect of church renovation foremost in the mind: the creation of a space that fosters growth in our relationship to Christ so that we all might go and live lives which proclaim the love of Christ to others!

¹ Pouring water over an infant or adult for baptism is known as "infusion." Some churches have fonts that are deep enough to immerse an adult entirely under the water. This method of baptism is known as "immersion."



Lateran Basilica baptistry 5th century inscription

Here is born in Spirit-soaked fertility a brood destined for another city, begotten by God's blowing and borne upon this torrent by the church their virgin mother. Reborn in these depths they reach heaven's realm, the born-but-once unknown by felicity. This spring is life that floods the world, the wounds of Christ its awesome source. Sinner, sink beneath this sacred surf that swallows age and spits up youth. Sinner, here scour sin away down to innocence, for they know no enmity who are by one font, one Spirit, one faith made one. Sinner, shudder not at sin's kind and number, for those born here are holy.

Mark Your 2009 Calendar

Preparing the Triduum

Presenters: Rev. Thomas Dente

John Miller

Saturday, January 10, 2009

9 AM – 12 PM

Archdiocesan Center

Two-Part Workshop on Infant Baptism Preparation

Presenter: Sr. Sandra DeMasi, SSJ

Part 1 – January 13, 2009, 10:00 AM-

12:00 PM or 7:30-9:00 PM

Faith Formation of Adults Bringing
Children for Baptism

Part 2 – January 20, 2009, 10:00 AM-

12:00 PM or 7:30-9:00 PM

Infant Baptism: Forming a Team &
Developing a Program

Lector Workshop

Saturday, February 7, 2009

8:45 AM – 12:30 PM

Archdiocesan Center

Offered in Spanish and English

Extraordinary Minister of Holy Communion Workshop

Saturday, April 25, 2009

8:45 AM – 12:30 PM

Archdiocesan Center

Offered in Spanish and English

Check "First Class" email and the Worship
Office website for registration forms in
2009 www.rcan.org/worship

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6

Principles Of Translating the *Missale Romanum*

Part 1B

Editor's Note: The USCCB's Committee on Divine Worship Newsletter has been including a series on the rationale for the translation of the forthcoming third edition of the Roman Missal. Part 1A appeared in the previous issue. Other segments will appear in future issues of Word on Worship.

A very challenging syntactical issue is that of preserving the relationship of the elements of syntax as a text is translated into English. *Liturgiam authenticam* notes in number 57:

That notable feature of the Roman Rite, namely its straightforward, concise and compact manner of expression, is to be maintained insofar as possible in the translation. Furthermore, the same manner of rendering a given expression is to be maintained throughout the translation, insofar as feasible. These principles are to be observed:

- a) The connection between various expressions, manifested by subordinate and relative clauses, the ordering of words, and various forms of parallelism, is to be maintained as completely as possible in a manner appropriate to the vernacular language.
- b) In the translation of terms contained in the original text, the same person, number and gender is to be maintained insofar as possible.
- c) The theological significance of words expressing causality, purpose or consequence (such as *ut, ideo, enim, and quia*) is to be maintained, though different languages may employ varying means for doing so.
- d) The principles set forth . . . in n. 51, regarding variety of vocabulary, are to be observed also in the variety of syntax and style (for example, in the location within the Collect of the vocative addressed to God).

The application of this paragraph of *Liturgiam authenticam* has made some extraordinary demands on translators, especially with reference to 57a. The use of extended subordination is a method to order all the elements of a sentence in such a way as to express a dependence on God as the source of all saving action. The very syntax of the sentence indicates what is secondary or subordinate. In addition, the meaning of the prayer is communicated through the use of a sequence of tenses that links all action solely to that of the main clause.

When such a sentence is broken up, in English, into many shorter sentences there comes about a cumulative loss of meaning between those ideas which are secondary and their subordination to a principal action. In general, the translators have remained faithful to the principle, but there have been some prayers that were so extensively long that they needed to be broken into two sentences.

We close this consideration with an example of a draft translation of the Prayer Over the Offerings for the Eleventh Sunday in Ordinary Time:

Latin Prayer

*Dues, qui humani generis utramque
substantiam
Praesentium munerum
Et alimento vegetas et renovas
sacramento, tribue, quaeumus, ut eorum
et corporibus nostris subsidium non desit
et mentibus.*

A Suggested Early Draft

O God, who in the gifts presented here
nourish with food and renew with
Sacrament the twofold nature of the
human race,
grant, we pray, that their sustenance
may not fail us in body or in mind.

CALENDAR REMINDERS

ADVENT COMMUNAL PENANCE SERVICES: Every effort should be made to schedule communal celebrations of the sacrament of Penance during the season of Advent. No parish may schedule "general absolution." A sample communal penance service is available on the website of the Office of Divine Worship www.rcan.org/worship.

THE SOLEMNITY OF THE IMMACULATE CONCEPTION (DECEMBER 8, 2008): December 8, the Solemnity of the Immaculate Conception, will fall on a Monday this year. The precept to attend Mass on this Solemnity is maintained, even when it falls on a Saturday or Monday. Therefore, Monday, December 8, 2008, **will** be a holy day of obligation for the faithful in the United States. The Solemnity of the Immaculate Conception begins with Evening Prayer I on Sunday, December 7, and concludes with the celebration of Evening Prayer II of the Solemnity on December 8. In light of the fact, however, that Sunday evening Masses are a common occurrence in many parts of the United States, the Mass celebrated on the evening of Sunday, December 7, may be either the Mass of the Second Sunday of Advent or of the Solemnity of the Immaculate Conception, provided that this is made clear to the faithful in advance.

NATIVITY OF THE LORD: In scheduling 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 (Christmas included) are to take place in the evening. (see Canon 1248 §1) The policy of the Archdiocese is that that **no Christmas Eve Masses are to be scheduled before 4 pm.**

Note: The scheduling of "Christmas pageants" for adults or children within Mass is not permitted. "The Mass is not an historical reenactment of the events of salvation history and care should be taken not to give the impression that the liturgy of the word is a play." (see *Directory for Masses with Children*, 47) Also "...the use of costumes, etc. is more appropriate in the context of other celebrations or services. Care should be taken especially at Christmas...not to stage the various liturgies as plays. The Christmas Mass should not be presented as a birthday party for Jesus, nor should secular notions of Santa Claus be introduced into the Christmas liturgy." (*Lectionary for Masses with Children*, 52)

HOLY FAMILY OF JESUS, MARY AND JOSEPH: The Feast of the Holy Family falls on Sunday, December 28, 2008. A blessing for families can be found in the *Book of Blessings*, 40.

THE BAPTISM OF THE LORD: The Feast of the Baptism of the Lord falls on Sunday, January 11, 2009. It would be appropriate to use the sprinkling rite found in the *Sacramentary* in place of the Act of Penitence this day.

The First Week of Ordinary Time begins the following day, Monday, January 12, 2009.



CONVERSION OF ST. PAUL: As a result of the Pauline Year celebrating the 2000th anniversary of the birth of Saint Paul, the Congregation for Divine Worship and the Discipline of the Sacraments issued a decree authorizing the use of the Mass formulary and Lectionary readings for the Conversion of Saint Paul for Mass on Sunday, **January 25, 2009**. The date, however, remains the Third Sunday in Ordinary Time. Regarding the Lectionary readings, as there is no Second Reading for the Feast of the Conversion of Saint Paul, the Second Reading is taken from the Third Sunday in Ordinary Time, namely 1 Corinthians 7:29-31. In addition, the Creed is said, as is customary for a Sunday Mass. The Liturgy of the Hours for the day remains the Sunday Office (Third Sunday Ordinary Time).

Please visit rcan.org/worship for more Calendar Reminders.

ARCHDIOCESE OF NEWARK ORDER OF CHRISTIAN INITIATION OF ADULTS CALENDAR OF EVENTS 2009

**PREPARING THE RITES OF
CHRISTIAN INITIATION**
Church of the Annunciation • Paramus
Saturday, January 24, 2009
9:30 AM - 12:00 PM
Presenter
Rev. Michael J. Sheehan

**CELEBRATING THE RITES OF
CHRISTIAN INITIATION**
Church of the Annunciation • Paramus
Saturday, January 31, 2009
9:30 AM - 2:00 PM
Presenter
Rev. Michael J. Sheehan

CALL TO CONTINUING CONVERSION
Cathedral Basilica • Newark
Saturday, February 28, 2009
Essex and Union Counties • 11:00 AM
Bergen and Hudson Counties • 1:30 PM
For those adult candidates who are
validly baptized (Catholic or non-
Catholic) who are completing their
initiation or who are being received
into full communion with the Catholic
Church.

RITE OF ELECTION
Cathedral Basilica • Newark
Sunday, March 1, 2009
Essex and Union Counties • 2:30 PM
Bergen and Hudson Counties • 4:30 PM
Required for all catechumens being
initiated at the 2009 Easter Vigil

**DAY OF RECOLLECTION FOR THOSE
PREPARING FOR THE EASTER
SACRAMENTS**
Church of the Annunciation • Paramus
Saturday, April 4, 2009
9:45 AM - 2:00 PM
Presenter
Most Reverend John W. Flesey

CHRISM MASS
Cathedral Basilica • Newark
Monday, April 6, 2009 • 8:00 PM
All catechumens and candidates invited.

RCIA REMINDERS

Registering for the Rite of Election and the Call to Continuing Conversion

Due Date for Registration for the
Rite of Election and the Call to Continuing Conversion:
FRIDAY, JANUARY 16, 2009

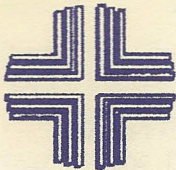
Registration forms will be made available in December via First Class email. Please have all paperwork submitted to the Office of Divine Worship by Friday, January 16, 2009.

One Year Catechumenate

“The period of catechumenate...should extend for at least one year of formation, instruction and probation. Ordinarily this period should go from at least the Easter season of one year until the next; preferably it should begin before Lent in one year and extend until Easter of the following year.”

National Statutes for the Catechumenate, 6

Anyone received into the Catechumenate after Easter, 2008, cannot be initiated until Easter, 2010, or later. Only those who entered the Catechumenate BEFORE Easter 2008 can attend the Rite of Election in 2009 and be initiated at the 2009 Easter Vigil. *Note: this does not apply to baptized Catholics/Christians.*



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