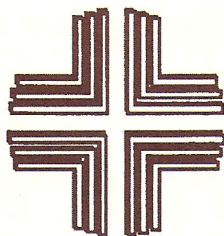


# Word on Worship

Newsletter of the Office of Divine Worship, Archdiocese of Newark, Volume 27, No. 1, 2009

## NEW PARISH, NEW LITURGY?

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Have you ever stopped to consider how a new pastor, priest or any new member of a parish staff can affect the liturgical life of the local church? Whether you are a priest or pastoral associate preparing for a first or new parish position, making a transition to a new worshipping community will require a period of change for you. Should you have a leadership role in the liturgical life of your new parish, then it will be a period of change for the parishioners as well.

Approaching changes to the liturgical life of a parish requires great skill. It will be helpful to discern carefully not only *what* changes may be required in a new parish, but also *how* the changes may be implemented and *if* changes are even needed. When entering a new position in a parish, especially one that includes liturgical leadership, it is critical to first consider the wisdom of your predecessor and indeed the insights of the parish community which no doubt will already have a long established liturgical tradition.

### THE HEART OF OUR FAITH

The Liturgy of the Church is central to the lives of our people. It is more than just an intellectual endeavor; it touches the spiritual lives of all who participate. Most adults can remember where they were and what they felt when they first heard about the attacks on September 11, 2001. In the parish where I was serving, I had just returned from morning Mass and was having breakfast in the kitchen. As we learned more from the news that morning, the parish staff grew deeply concerned about those who had suffered or died, their families, and the potential impact on our community. We realized quite early that our parish needed to “do something” that evening, so we decided to come together in prayer.

Coming together for worship is at the heart of who we are as Catholics. The staff knew this, the people knew this – the church was filled to capacity that evening. We prayed devotional and liturgical prayer; we allowed silence to speak when words would not come. In the midst of terror, we found hope through communal prayer. It is important to remember that even if we are making liturgical changes for the better in a parish, we are tampering with things very close to the hearts of our people. Any changes must be handled tactfully and with the greatest of care.

### BRINGING YOURSELF

You bring to a new assignment your own knowledge and a personal history of your experience of liturgy; you will also encounter among your new community their own knowledge and experience. The role of any minister is not just to bring the presence of God, but to uncover God’s presence within the existing community.

There are two major areas to consider in this transition. One is how you as a unique individual will have an effect on the community simply by your presence – and especially if you are a priest or deacon through your presiding and

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preaching responsibilities. The other is how you exercise authority in shaping the liturgical life of the parish. Both are critical. The parish liturgical life will in some way shape your faith formation, and you will do the same to the community.

For any pastoral minister, clergy or lay, the contact you have with parishioners and the local community outside of liturgical celebrations will have an impact on how you are accepted in your liturgical roles. Authenticity is key – how you act, what you say and do, how you relate to people, and how you pray personally will all affect your presence at liturgy and how you are perceived by the assembly.

This is especially true for priests. The celebration of the sacraments is not “about you,” and yet you do matter. Will you lead people to Christ or be a stumbling block? All pastoral ministers should seek to be people of reverence, prayerfulness, sincerity, joy, perseverance. Be guided by the words of St. Paul, “rejoice in hope, be patient under trial, persevere in prayer” (Romans 12:12).

It is important for all pastoral ministers to spend time with people: let them get to know you, and make the effort to get to know them. Inviting people to join you in the rectory or church hall for coffee and bagels after Mass can set a great tone. Planning local errands where parishioners shop for groceries or go for walks can provide occasions for priceless impromptu conversations – but only if you don’t give the impression that you are busy and they are wasting your time.

Remember that learning is lifelong. It is essential for any pastoral minister, including those responsible for liturgy, to cultivate a habit of reading, reflecting and study, especially keeping up to date on change and development in liturgy.<sup>1</sup>

Study, reflection and understanding are important, but it shouldn’t lead to complacency or arrogance – we are called to the humility that recognizes the need for ongoing formation and education.

It is important not to neglect the education that also comes with experience. It is essential, for example, to study the *Rite of Christian Initiation of Adults*, but it is life changing to experience it in the context of

the parish liturgy. This form of liturgical catechesis, which occurs when rites are celebrated fully and well, has a lasting affect on both the minister and the community. The power of liturgy contributes to a life-long process of conversion. The liturgical cycle repeats annually; the Sunday Scriptures are on a three-year cycle; but because faith is living, the experience is always new!

Your presence to the parish community will also be felt in the way you relate to the entire pastoral staff. Some of the things that can disrupt liturgy in a parish are any liturgical “battles” among clergy or pastoral staff, especially about Mass. Every celebration of Mass makes present the one sacrifice of Christ; it is also a unique experience in time and place. It is important to recognize that we do not “own” the liturgy and it is not “Father’s Mass.”

In decisions made about liturgical practice and custom, we follow the teachings and guidelines of the Church. It is important to also respect the authority of the pastor and the wisdom that comes with age and experience. You may find there are honest differences in preferences and styles – but seek the wisdom to know what is worth differing about and what is mere stubbornness.

#### ENTERING A COMMUNITY OF FAITH

In coming to a first or new assignment, recognize that the Catholic Church truly is “catholic,” and that the spirituality of an individual (including yourself) is not identical to the spirituality of everyone else in the parish. Although you may have much to offer, the goal is not to make people pray “your way.” It can be a great blessing for you to share from the richness and treasure of your experience and training – the liturgical life of your home parish or of your seminary or school of theology – but don’t expect or hope that your new parish will mirror those.

Just as you recognize the importance of your own ongoing liturgical formation, promote this among parishioners as well. Combining diocesan workshops and training within the parish can give liturgical ministers and leaders a solid grounding in their labors and demonstrate that what you ask of them is not merely your prefer-

ence but the vision of the Church. It is well worth the effort, especially when you are new, to get to know your parishioners who are leaders in the parish. Meeting with them and approaching them with kindness and respect is a matter of decency and Christian charity, and it can also have unexpected results! I remember my first week as pastor arranging to meet individually with the coordinators of the liturgical ministries so that we could review the parish’s practices for Sunday Mass. At the minimum, I wanted to know such practical things as how the processions were organized and who stood where to distribute Holy Communion. Unbeknownst to me, the leader of the Extraordinary Ministers of Holy Communion volunteered at the same organization as my mother. They didn’t know each other, but my mother told me the next evening that at lunch that day, my parishioner was eagerly telling everyone about her new pastor, and that she was delighted that “*he* wanted to know how *we* did things!”

My willingness to listen and spend time with leaders not only made us all feel more at ease in a time of transition, but it also smoothed the way for the changes I did choose to implement. They were accepted not as arbitrary dictates of the new boss, but as reasonable policies of the new pastor. In making any liturgical changes, two things are key. One is to try to understand why any unsatisfactory habits exist, or how they developed. The second is to then take time to carefully educate liturgical ministers and the parish community in advance and explain in person the changes you are implementing.

Do this with sensitivity. When it comes to prayer life and participation in liturgy, people may be very vulnerable and protective, acting defensively if they feel threatened. As in any catechetical effort, seek to teach with patience and proper authority. Your goal is not simply to convince people that you are right, but to help people worship well. If your approach alienates people, you will not be able to build trust and convince others of the benefits of any change.

For example, preparations are underway for the promulgation of the third typical edition of the *Roman Missal* and its accompanying revisions in the English

translation of prayers. It would be best to teach people in a manner that conveys neither "defeatism" nor "triumphalism." Defeatism would be to explain the changes with the attitude that "Rome is *making* us do this." Triumphalism would be to explain the changes with the attitude that "*finally* we are going to be doing this the right way." Both of these attitudes risk poisoning the well of the community's prayer. To do so would be an abuse of authority.

In exercising your liturgical leadership in the parish, recognize that not every liturgical gathering is identical – the 7:30am Sunday Mass "regulars" probably do not expect the same experience of Mass as the Saturday evening folks, and that's okay! Teenagers crave experience and community – but they may find this in a "youth-friendly" Mass with joyful, upbeat music or in a quiet period of Eucharistic adoration and benediction.

Be patient with parents coping with young children and teenagers. They may seem distracted, but they may absorb more than you realize. You'll know this is true because children will sing hymns when they see you at the Post Office or ask you about your homily at the parish picnic.

#### CONCLUSION

Whether you are going to work in a parish for the first time or are making a transition from one parish to another, decide now that you will not fall into the bad habit of simply going through the motions at liturgy. All those responsible for preparing and leading liturgies need to commit themselves to pray the liturgy, joining with the entire assembly.

This is a decision which does not need to wait for a period of change. Wherever you are now, you are already part of a worshipping community. Even when you are not presiding or exercising a special role, every liturgy can be an opportunity for growth. Choose to live this out whenever you enter through the church doors - and every time you exit.

<sup>1</sup> The Newark Archdiocese is among those that offer many workshops for those in liturgical ministry, particularly through the Office of Divine Worship. Visit [www.rcan.org/worship](http://www.rcan.org/worship) for more information.

## WORSHIP OFFICE WELCOMES NEW DIRECTOR OF THE CATECHUMENATE

The Office of Divine Worship welcomes its newest staff member, Reverend John Chadwick, who began serving as the Director of the Catechumenate (Rite of Christian Initiation of Adults) for the Newark Archdiocese this summer. This position well suits him. He has both parish and academic experience with the sacraments.

Ordained to the priesthood in 1995, Fr. Chadwick earned a Licentiate in Sacred Theology from Sant' Anselmo, Benedictine University and College in Rome, where he is currently a doctoral candidate. Fr. Chadwick recently completed three years of service as the Director of Liturgy and Director of Pre-Theology at the Pontifical College Josephinum, Columbus, Ohio. He has also served as an adjunct professor in liturgy at Immaculate Conception Seminary, Seton Hall University, South Orange, New Jersey.

Fr. Chadwick's first parish assignment was Saint Catherine of Siena, Cedar Grove, where he served as director of liturgy. Later, he was assigned to St. Agnes, Clark, where he served as director of liturgy and of the Rite of Christian Initiation of Adults (RCIA).

Parish ministry is shaping Fr. Chadwick's approach to his new position. He describes the joy he experienced as he accompanied candidates and catechumens in the initiation process. When leading catechesis sessions, "you could watch the light bulb go on," he said. It was wonderful to "see awareness of the richness of the faith growing within them as they prepared."

One of his goals now is to help parishes build up the process of mystagogy. He recalled with fondness one year in particular at St. Agnes. A church liturgical renovation included a new baptismal font that provides for immersion. In the weeks that followed the Easter Vigil celebration, while reflecting on the rites with the neophytes, "you could tell how their hearts were growing in the Lord by the way they talked about their experience of the rites," he said.

Another goal is to help parishes develop their initiation process for children who have reached catechetical age. Overall, he is eager "to help support parishes and assist them in growing in their experience of the process – wherever that might be." Towards that goal, he has already held gatherings to which all parish RCIA leaders were invited.

Fr. Chadwick serves on the archdiocesan Liturgical Commission, and has served on the Art and Environment advisory board of the Office of Divine Worship. He is in residence at Immaculate Conception Church, Mahwah, where he also assists with weekend Masses.

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# CALENDAR REMINDERS FOR LENT AND EASTER TRIDUUM

## LENT

Lent begins on Ash Wednesday, February 17, 2010. No ritual Masses (weddings, etc.) are permitted on Ash Wednesday or on any of the Sundays of Lent. Funerals are permitted on Ash Wednesday.

## LENTEN COMMUNAL PENANCE SERVICES

Every effort should be made to schedule communal celebrations of the sacrament of Penance during the season of Lent. No parish may schedule "general absolution." Although individual confessions may be scheduled in the parishes according to pastoral need, Lenten Communal Penance Services should not be scheduled during the days of the Triduum, nor on the Monday of Holy Week, March 29, 2010, to allow priests and people to attend the Chrism Mass at the Cathedral Basilica. A sample communal penance service is available on the Office of Divine Worship website, [www.rcan.org/worship](http://www.rcan.org/worship), under "The Liturgical Year – Lent."

## THE EASTER TRIDUUM

In planning and scheduling services "care should be taken especially During Holy Week and the Easter Triduum not to stage the various liturgies as plays." (*Lectionary for Masses with Children*, 52)

## EXPOSITION OF THE BLESSED SACRAMENT

Exposition of the Blessed Sacrament is prohibited during the Easter Triduum, even in places where "perpetual adoration" is held. "Under no circumstances may perpetual exposition take place during the Easter Triduum" (*Thirty-One Questions on Adoration of the Blessed Sacrament*, 26) Therefore, the Eucharist is not to be exposed at any time on Holy Thursday through evening prayer of Easter Sunday.

## FUNERALS DURING THE TRIDUUM

Funeral Masses are **not permitted on Holy Thursday morning or during the days of the Easter Triduum**. On these days the body of the deceased should be brought to the church and the Funeral Liturgy Outside of Mass should be celebrated. (*Order of Christian Funerals*, 77) A Mass for the deceased should be offered after the Easter Triduum.

## HOLY THURSDAY (APRIL 1, 2010)

According to the Church's ancient tradition, all Masses without a congregation are prohibited on this day. The Mass of the Lord's Supper is celebrated in the evening. Only with the permission of the local Ordinary may another Mass be celebrated in the evening where pastoral considerations require it; and, in the case of true necessity, even in the morning, but only for those faithful who cannot otherwise participate in the evening Mass. Care should be taken to ensure that celebrations of this kind do not take place for the benefit of private persons or of small groups, and that they are

not to the detriment of the main Mass. (see, *Circular Letter Concerning the Preparation and Celebration of the Paschal Feasts*, 47 and *Missale Romanum*, "Rubrics for the Evening Mass" (EM, 3) *Bishops Committee on the Liturgy Newsletter*, March/April 2003)

**Extraordinary Ministers of Holy Communion should not be installed on Holy Thursday. First Communion should not be celebrated on Holy Thursday.**

## GOOD FRIDAY OF THE LORD'S PASSION (APRIL 2, 2010)

"The celebration of the Lord's Passion is to take place in the afternoon, at about three o'clock. For pastoral reasons, an appropriate time will be chosen in order to allow the people to assemble more easily, for example, shortly after midday or in the late evening, however, not later than nine o'clock." (*Circular Letter Concerning the Preparation and Celebration of the Paschal Feasts*, 63) Although Stations of the Cross are permitted, they are never to replace nor be given greater prominence than the Celebration of the Lord's Passion.

## EASTER VIGIL (APRIL 3, 2010)

**In the Archdiocese of Newark, the Archbishop has mandated that there be only one Easter Vigil celebration in a given church.**

**The Easter Vigil is not an anticipated Mass, but a true vigil and, therefore, it may not begin until nightfall.** This means that the Easter Vigil should be scheduled 45 to 60 minutes after sunset to assure darkness. "The entire celebration of the Easter Vigil takes place at night. It should not begin before nightfall...This rule is to be taken according to its strictest sense." (*Circular Letter Concerning the Preparation and Celebration of the Paschal Feasts*, 78) This same instruction is repeated in the new edition of the *Missale Romanum*. Sunset will take place at 7:24 pm on Saturday, April 3, 2010. This means that the Easter Vigil is not to begin before 8:15 pm at the earliest.

**No other Mass may be celebrated on Holy Saturday before the Easter Vigil is completed.** Once the Vigil is completed, Masses for Easter may be celebrated even if it is still Saturday evening. "...it is never permitted to celebrate the entire Easter Vigil more than once in a given church or to anticipate the Mass of Easter before the vigil..." (Sacramentary, Easter Vigil, 3) "The celebration of the Easter Vigil for special groups is not to be encouraged, since above all in this vigil the faithful should come together as one and should experience a sense of ecclesial community." (*Circular Letter Concerning the Preparation and Celebration of the Paschal Feasts*, 94)

"The rubrics of the new *Missale Romanum* remind us that this

'mother of all vigils' is the 'greatest and most noble of all solemnities and it is to be unique in every single Church.' (*Missale Romanum*, "Rubrics for the Easter Vigil [EV], 2)...Therefore, the Easter Vigil does not correspond to the usual Saturday evening Mass and its character is unique in the cycle of the liturgical year." (*Bishops Committee on the Liturgy Newsletter*, January 2003)

Nine readings are assigned to the Easter Vigil: seven from the Old Testament, and two from the New Testament. It should be noted that the new edition of the *Missale Romanum* now requires that at least three Old Testament readings, always including Exodus 14, must be read at the Easter Vigil. Of course, all nine readings "must be read whenever it can be done, so that the character of a Vigil which takes place over some duration of time can be observed." (EV, 20, *Bishops Committee on the Liturgy Newsletter*, January 2003)

### FIRST COMMUNION

"It is also appropriate that children receive their First Communion on one or other of the Sundays of Easter." (*Circular Letter Concerning the Preparation and Celebration of the Paschal Feasts*, 103) "Apart from exceptional cases, it is not particularly appropriate for First Communion to be administered on Holy Thursday of the Lord's Supper. Another day should be chosen instead, such as a Sunday between the Second and Sixth Sunday of Easter, or the Solemnity of the Body and Blood of Christ, or the Sundays of Ordinary Time, since Sunday is rightly regarded as the day of the Eucharist." (*Redemptionis Sacramentum*, 87)

### CONFIRMATION

On days when ritual Masses are permitted, the ritual Mass for confirmation (RM, Ritual Masses, I.Christian Initiation, 4. Confirmation), with its proper readings, may be celebrated. On days when the ritual Mass is not permitted, one of the readings may still be taken from those provided in the *Lectionary for Mass* for the ritual Mass for confirmation. The final blessing proper to the ritual Mass may always be used.

**When confirmation is celebrated on any of the days listed below, the Mass of the Day with its readings is celebrated. Mass vestments are the color of the day.**

1. Easter Triduum of the Lord's passion and resurrection.
2. Christmas, Epiphany, Ascension, and Pentecost. Sundays of Advent, Lent, and the Easter season. Ash Wednesday Weekdays of Holy Week from Monday to Thursday inclusive Days within the octave of Easter (This includes Saturday, April 10, 2010).
3. Solemnities of the Lord, the Blessed Virgin Mary, and saints listed in the General Calendar. All Souls.
4. Proper solemnities, namely:
  - a. solemnity of the principal patron of the place, that is, the city or state;
  - b. solemnity of the dedication of a particular church and the anniversary;

- c. solemnity of the title of a particular church;
- d. solemnity of the title or of the founder or of the principal patron of a religious order or congregation.

### WEDDINGS

On days when ritual Masses are permitted, one of the wedding Masses (RM, Ritual Masses, IV. Wedding Mass, 1. For the Celebration of Marriage) with its proper readings may be celebrated.

When the ritual Mass is not celebrated, one of the readings may be chosen from those provided in the Lectionary for Mass for weddings. On the days listed above (cf. listing under confirmation) the Mass of the day with its readings is celebrated, with the nuptial blessing included and, as circumstances suggest, the proper solemn blessing. Mass vestments are the color of the day. It should be noted that if the Mass in which the sacrament of marriage is celebrated is a regular parish Mass, the Mass of the day is celebrated, even on the Sundays of the Christmas season and of Ordinary Time.

The ritual Mass for Marriage is not permitted on Holy Days on which the precept to attend Mass is abrogated, since these days still rank as solemnities. With the exception of the Easter Triduum, the Rite of Marriage Outside of Mass is always permitted, regardless of the feast or solemnity.

### SOLEMN ANNUAL EXPOSITION

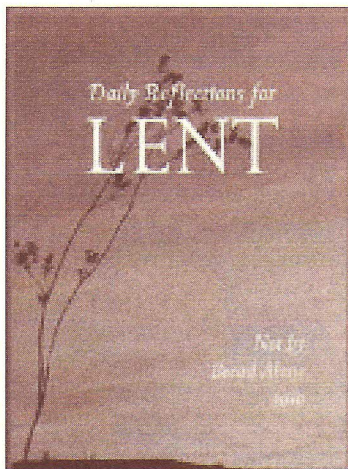
Parishes should make every effort to choose an appropriate date for the observance of a day of Solemn Annual Exposition of the Blessed Sacrament. Exposition of the Blessed Sacrament begins at the concluding rite of the last Mass and continues through the day with appropriate prayer services. Exposition concludes most often with a service of Evening Prayer during which benediction occurs. (see *Order for the Solemn Exposition of the Holy Eucharist*)

Visit [www.rcan.org/worship](http://www.rcan.org/worship) and click on "Scheduling Reminders" for additional calendar reminders. For several helpful articles on the Easter Triduum, click on "The Liturgical Year – Easter Triduum."

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## Daily Reflections for Lent Not by Bread Alone

Find spiritual sustenance for the season of Lent in Jay Cormier's reflections on the daily Mass readings. *Not by Bread Alone* offers a short collection of insightful meditations that focus on Lenten themes of repentance and redemption, sacrifice and salvation—as well as the Easter promise of resurrection and new life. With Scripture as the foundation for each day's brief entry, readers will find the guidance they need to become closer to God's Word during this holy time of year. The short yet significant reflections in this pocket-sized book make it simple for even the busiest person to make prayer a priority throughout the Lenten journey. *Paper, 104 pp., 4 x 5 1/4*

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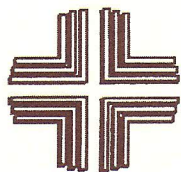
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