

# Word on Worship

Newsletter of the Office of Divine Worship, Archdiocese of Newark, Volume 28, No. 3, 2011

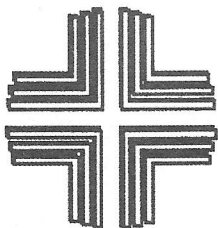
## Thirty-second Sunday in Ordinary Time Homily for November 6, 2011 *A Change is Coming*

### HOMILIES TO INTRODUCE THE *ROMAN MISSAL*

*The General Instruction of the Roman Missal directs that the homily "should be an exposition of some aspect of the readings from Sacred Scripture or of another text from the Ordinary or from the Proper of the Mass of the day and should take into account both the mystery being celebrated and the particular needs of the listeners." (GIRM 65)*

*With that in mind, the Office of Divine Worship commissioned four "sample" homilies for preachers to use during the final Sundays of preparation for the Roman Missal. All four are included in this edition of Word on Worship. Digital copies of these homilies are also available at [www.RomanMissalNewark.org](http://www.RomanMissalNewark.org) under the "Implementation Calendar" and the "Clergy" section. The homilies relate the implementation of the Roman Missal to the particular Gospels of the 32nd and 33rd Sundays in Ordinary Time, the Solemnity of Our Lord Jesus Christ the King, and the First Sunday of Advent, respectively.*

*Ordinarily the preacher prepares his own homily and does not claim the work or words of another as his own. To help promote an understanding of the new translation and a readiness to begin praying with it, the Office of Divine Worship freely invites clergy to preach them as they are written or to adapt them.*



Most people count down the shopping days until Christmas.

If are you one of those people, you know that as of today, Sunday, November 6, there are 48 days to shop between now and December 25.

But some people count the shopping days not before Christmas, but rather those before the start of Advent. If you are one of those people, you know there are 21 days before Advent starts on Sunday, November 27.

Those folks try to get their Christmas shopping done and their gifts wrapped before Advent begins so that the season can truly be what it is meant to be. Not a time just for shopping and increasing the hectic pace of life, but a time of peaceful reflection as we prepare to celebrate the day when God came to his people with a human face.

Those people who count the days before Advent are like the five wise virgins of today's Gospel. Those women knew the bridegroom was coming and they readied themselves to meet him. They came not only with their lamps but also with flasks of oil so their lamps would burn brightly. They had wisely purchased that oil ahead of time. They had prepared. They were not like the five foolish virgins who came with no oil for their lamps. When the bridegroom's imminent arrival was announced, those five ran to buy oil at the last minute, but they returned too late. The bridegroom had already arrived and they were left standing outside, looking in. They were unprepared. Foolishly unprepared for an event they knew was coming.

By now, all Catholics should know that something is coming on Sunday, November 27. Yes, Advent is coming and with it the beginning of the new liturgical year of 2012. But something else of importance will happen on that date. On Sunday, November 27, every Catholic in the United States, who attends a Mass celebrated in the English language, will hear words and phrases that will sound unfamiliar. Catholics will read words and phrases that they have not seen before in their worship aid or missalette.

You and I will notice a change that will be hard to miss. That change is coming as surely as the bridegroom in today's Gospel.

Rather than be like the foolish virgins who were unprepared for the arrival of the bridegroom, here at our parish, we have been following the example of the wise women whose lamps were burning brightly as they welcomed the arrival of the bridegroom. As you may have noticed, over the past several months, (there have been periodic articles in our Sunday bulletin) about the

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In this issue: Homilies to Introduce the *Roman Missal* • *Roman Missal* Resources for Priests •  
Preparing Young People for the *Roman Missal* • Upcoming *Roman Missal* Workshops

coming changes, as well as news stories in the Catholic media, and in various secular news outlets as well.

Dioceses across the country, including our own, have websites devoted to the topic. Today and for the next three Sundays the homily at Mass will consider the changes that will take place on Sunday, November 27. We hope to explain some of what will be different at Mass and why. We want to be a community of wise women, men, and children, well prepared to welcome the coming changes in the liturgy.

Let's begin at the beginning. The prayers of the Mass are first published in the Latin Language, the official language of the Roman Catholic Church. They are then translated and published in English and in all the other languages used by Catholics throughout the world. These prayers of the Mass are found in a book called the *Roman Missal*. When the Mass was revised after the Second Vatican Council, the official version of the *Roman Missal*, was published in Latin, and then translated and published in English in 1973. A slightly revised version was published in 1985; that is the translation that you and I are currently using today. In 2000 a new edition, a third edition of the *Roman Missal*, was published in Latin.

We will start using the English translation of this third version of the *Roman Missal* this Advent, Sunday, November 27. Two things make this English edition different from the one we are now using. First, this edition of the *Roman Missal* contains additional prayers. It is larger. And second, and much more importantly, this edition is translated differently. The earlier editions were translated following a principle called **Dynamic Equivalence**, a translation style the Church had approved. That means the translators, were interested in translating concepts and ideas, and not just words.

The translators were trying to put a thought expressed in Latin words into English words that would convey the same idea. They were not translating word for word. However, some ten years ago, Pope John Paul II said liturgical translators should aim for a more literal translation. They should use a method of translation called **Formal Equivalence**. This method requires a more word for

word style of translation, one that also respects word order and sentence structure. The document issued by Pope John Paul II also called for a more formal style of language and one that respected Biblical allusions. Let me give you an example of what this means.

Currently when the priest says, "The Lord be with you." You respond by saying "And also with you." Your response is a based on the Latin that says "Et cum spiritu tuo," which literally means, "And with your spirit." The earlier translators, using **Dynamic Equivalence**, translated that phrase, "and also with you." Beginning on November 27, following **Formal Equivalence**, we will say "And with your spirit." That translation is more literal and more in keeping with the Latin words. That more literal translation already appears in many other languages. While some of your responses will be different with this new principle of translation, the change will be most noticeable as you listen to the prayers prayed by the priest. The wording will be more formal, the sentences will be longer, and the grammatical constructions a little more complicated.

To give you an example, in Eucharistic Prayer 1, the priest now prays *We come to you, Father, with praise and thanksgiving, through Jesus Christ your Son. Through him we ask you to accept and bless these gifts we offer you in sacrifice.*

The new translation, the more literal translation, sounds like this. *To you, therefore, most merciful Father, we make humble prayer and petition through Jesus Christ, your Son, our Lord: that you accept and bless these gifts, these offerings, these holy and unblemished sacrifices.*

Like any change, the coming changes in the Mass may make us all uncomfortable and unsettled at least to some extent until we become accustomed to them. But there can be a benefit in that. This new translation of the Mass will require us to be more attentive to what we hear. It will require us to look more carefully at words that we often say with little reflection because we have heard them so many times before.

The new revised *Roman Missal* will arrive

November 27. As wise Catholics, may we be ready to welcome this translation of the Mass with enlightened minds and loving hearts.

Like the wise virgins, may our lamps be burning brightly!

Rev. Thomas P. Iwanowski  
Pastor, St. Joseph Parish, Oradell  
and Associate Director of the Worship Office



# Thirty-third Sunday in Ordinary Time

## Homily for November 13, 2011

### *The Power of Words*

Words, words, words. We swim in an ocean of words. Words come at us from family members, friends, neighbors, fellow students, teachers, co-workers, bosses, politicians, civil and government leaders, advertisers, entertainers, and more. Those words come through the radio, television, newspapers, books, magazines, cell phones, web pages, twitter, facebook, emails, text messages, conversations, and more.

So many words come at us each day that we tune out many of them. Words become part of the background hum of daily life. And if we do listen, we often forget what we heard, or we dismiss the words as unimportant. Yet words have power, great power. Words change things.

In today's Gospel, Jesus told the parable of a man whose words changed things for those around him. The master called in his three servants, and with his words he entrusted each of them with a sum of money to care for in his absence. When he returned the master called each man to account.

When the first and second servants announced they had each doubled their master's money, the master said to each of them, "Well done, my good and faithful servant. Since you were faithful in small matters, I will give you great responsibilities. Come; share your master's joy." The master's words gave

them praise and greater responsibilities and authority.

When the third servant arrived with only the money he had initially received, his master commanded, "Take the talent from him...and throw this useless servant into the darkness outside where there will be wailing and grinding of teeth." The master's words brought condemnation and punishment to the third servant.

The master's words had power. They could alter the situation of his servants. Yet the power of his words is nothing compared to the power of the words found in the celebration of the Mass and in the other liturgies of the Church. In the Mass, we hear God's transforming word proclaimed in the scripture readings. We hear words that have touched the lives of countless millions of people down through the ages. We hear how God spoke through Moses and the prophets, and above all through Jesus, his Son, the Word made Flesh. In the Mass we also hear the words, the voice, of the Church.

The words that make up the prayers of the Mass were carefully chosen by the Church, under the guidance of the Holy Spirit, to express what we believe. There is a principle that says what the Church prays is what the Church believes. That means that if a person wants to know the Catholic faith, that person simply has to listen to the prayers of the liturgy. How

we pray reveals what we believe.

Knowing that explains why the Church is so careful in deciding what words it uses in its official prayer.

Last week, we mentioned that the official liturgy of the Church is found in ritual books which are first composed in the Latin Language. The official book that contains the prayer of the Mass is called the *Roman Missal*. The Church is extremely careful in translating those Latin words into English words. A poor translation can cloud or confuse what the Church believes. We will begin using the new English translation of the *Roman Missal*, on the first Sunday of Advent, just two weeks from today.

This translation has been guided by a document from the Vatican that requires new translations to be as close to the Latin version as possible in terms of style, language, punctuation, and sentence structure. The Vatican believes that a more literal translation will better convey the faith of the Church as the liturgy is celebrated. Before continuing, let us consider an example of what this means.

Currently, when we profess our faith following the homily, we stand and say, "We believe in one God, the Father, the Almighty." In two weeks, we will stand and say, "I believe in one God, the Father, the Almighty." The change from "We" to "I" has come about because the Latin word that begins the Creed or Profession of Faith is "Credo," which literally means "I believe." Since the Church wishes the English translation to be as close to the Latin as possible, we have the change from "We" to "I." Further, the use of the word "I" is more in keeping with the renunciation of sin and profession of faith we make on Easter Sunday. There we are asked "Do you reject sin?...Do you believe in God?...etc." And we answer "I do."

The Profession of Faith will have a number of similar changes throughout the



text, again to make the English text closer to the Latin standard text. For example, rather than saying "We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, one in Being with Father." We will say, "I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father."

I am sure the word that most stood out in that particular section of the Creed was the word "consubstantial," A word that does not appear anywhere in today's Mass. The word "consubstantial" was chosen because it is more accurately expresses what we believe and it is more closely related to the Latin text than the phrase "one in Being with Father." There is no doubt that when it comes to the Creed you and I will have our eyes glued to the written text as we encounter new words and phrases that we have not used before. Over time, those words and phrases will become as familiar to us as the ones we are now using.

At this point we might be asking, "Why we are bothering to substitute one set of words for another in the Creed and in other parts of the Mass?" "Why not just leave things alone?" The answer lies in the fact that words have power, words change things, words influence us, words can express the truth, or words can hide the truth from us. The Church is calling upon us to use words in the liturgy that clearly express what we believe and that are most faithful to the Latin text -- a Latin text that we believe contains the best of our liturgical tradition. May our care for the words of the liturgy, be such, that like the first and second servants of today's Gospel, we will hear our Master say, "Well done, my good and faithful servant... come share your master's joy."

Rev. Thomas P. Iwanowski  
Pastor, St. Joseph Parish, Oradell  
and Associate Director of the Worship Office

## Roman Missal Resources for Priests

On the First Sunday of Advent (November 27, 2011), the English speaking Catholic Church in the USA will begin using the newly translated third typical edition of the *Roman Missal*. Nearly every prayer spoken by the priest in the current *Missal* will be changed. Priests need to prepare *now* for these changes.

Want to **READ** some of the newly translated prayers?

Want to **SEE** some sample homilies for the Sundays leading up to and including November 27, 2011?

Want to **HEAR** how to chant the new doxology?

Want to **REGISTER** for the Fall workshops for priests on using the *Roman Missal*?

If you answered **YES** to any of the above, visit the **CLERGY** section of

[www.RomanMissalNewark.org](http://www.RomanMissalNewark.org)

today!

## PREFACE I OF ADVENT

It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,  
Lord, holy Father, almighty and eternal God,  
through Christ our Lord.

For he assumed at his first coming  
the lowliness of human flesh,  
and so fulfilled the design you formed long ago,  
and opened for us the way to eternal salvation,  
that, when he comes again in glory and majesty  
and all is at last made manifest,  
we who watch for that day  
may inherit the great promise  
in which now we dare to hope.

And so, with Angels and Archangels,  
with Thrones and Dominions,  
and with all the hosts and Powers of heaven,  
we sing the hymn of your glory,  
as without end we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

Excerpts from the English translation of *The Roman Missal* © 2010, International Committee on English in the Liturgy, Inc. All rights reserved.

# Solemnity of Our Lord Jesus Christ The King

## Homily for November 20, 2011

### *Being Worthy*

In today's Gospel – which group do YOU identify with?

Seriously – think about it for a moment...

Maybe we are identifying ourselves with those on the right, the “sheep” – the ones who helped people. We believe that we do try to live our lives in this way – hoping we're in that group because Jesus describes this as a condition for being admitted to heaven.

Maybe also, with regret, we have seen ourselves with those on the left, the “goats” – the ones who failed to help those in need. We recognize that sin isn't always saying or doing something wrong, but sometimes means we have FAILED to say or do what God has called us to ... and perhaps this Gospel passage moves us toward repentance and the sacrament of reconciliation.

But before we quickly place ourselves in one of these two groups, let us reflect a moment. There's another group mentioned in the Gospel and that's the one Jesus identifies with. It is those who were helped by others – those who were experiencing a need and allowed others to minister to them.

The Gospel today can teach us that when we help others we are helping Jesus. He doesn't say it is “as if” we helped Jesus. Instead we heard, “Amen, I say to you, whatever you did for one of the least brothers of mine, you did for me.”

When we help others, we are helping Christ. But realize what this also means: when we allow others to help us, we allow others to be ministering to Christ AND Christ identifies himself with us all the more closely.

There are times in our lives when we need assistance from others. And for many people, that is often difficult to accept – either because we don't want to feel like we are burdening someone, or perhaps because of pride and the appearance we

wish to convey to the world or at least to those close to us.

Whether it is the challenges of family life and health or difficulties in school or in trying to support ourselves or our families, we can see ourselves not with a false sense of independence, but with a healthy sense of our connection with one another and God.

And we can be wonderfully surprised by the spiritual intimacy that comes from being with one another – whether we feel worthy or not.

Just as we sometimes feel we are not worthy of the help of another, we can find that unfortunately we have taken that attitude towards God as well.

(Over the past few weeks and months) You have heard about some changes in the translation of the prayers at Mass. One of those changes refers to our sense of being unworthy in the sight of God – of the doubts we may have that our God does desire intimacy with us that brings us the help and healing that Jesus speaks of in today's Gospel.

In response to the priest's invitation to the assembly to receive Holy Communion, we have been used to saying, “Lord, I am not worthy to receive you, but only say the word and I shall be healed.” Beginning next Sunday, as we start a new liturgical year with the First Sunday of Advent, we shall begin saying, “Lord I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.”

This revised translation is an effort to be more precisely close to the prayer as it is offered in Latin. As we begin praying it, perhaps the change in wording will help us reflect more profoundly on what we are saying. To “enter under my roof” can make us think of the passage from Matthew's Gospel where the centurion tells Jesus that he does not feel himself worthy for Jesus to enter his home to heal

his servant.

There is the sense that when we invite people into our home, we are trusting them, honoring them, but also relating with them on a more intimate level. We would probably feel stunned and anxious if a king or movie star wanted to visit our home. In this prayer, we express our trepidation before God about inviting him ... and yet also declaring that we trust that if it is his will, then it is indeed something we desire. We long for God with our soul, the deepest core of our being. Our unworthiness, our sinfulness, need not be a barrier because Christ has gained for us forgiveness and freedom.

It is up to God to determine our worthiness. Today especially we remember that Christ is our King, but he is a charitable and loving king who teaches us to look for him in the hungry, the thirsty, the stranger, the naked, the ill and those in prison. Christ does not mention deciding whether or not they are “worthy” of compassionate help.

Please, remember too that at all times – when we are doing the assisting, and when we are receiving the assistance – we are called to identify ourselves with Christ, and with each other.

Our giving and receiving of care should never be experienced as a barrier that separates “us” from “them” – but rather a bridge that brings us closer and closer until there is only “us together” ... one body in Christ.

Rev. Charles Pinyan  
Pastor, Guardian Angels Parish, Allendale

# First Sunday of Advent

## Homily for November 27, 2011

### *New Season, New Translation*

Today we begin a new season in the church. We look around and we can sense things are different.

Gone is the green of Ordinary Time, the white of Christ the King. Now in the altar cloth, the vestments, the decorations, we see a different color, a darker color, which may seem more somber and remind us that the nights are growing longer.

Now there is a wreath, with four candles waiting to be lit: beckoning, inviting us, hinting of the potential that we may be enlightened in some way during this new season.

We may miss what was before, but we know something new is happening. Yes, this is a new church year and a new season in the life of the church.

It is not the "Christmas Season" or even the "holiday season," though it may be called these by the secular society.

The Christmas season does not begin until Christmas; today, we mark the beginning of the Advent Season. And while we remember that Jesus Christ is always with us, the prayers and scriptures proclaimed at Mass during Advent direct our focus toward anticipating *with expectation* the Second Coming of Christ, and also toward remembering *with celebration* his First Coming.

For the Catholic Church in the United States, this is a newness to today's liturgy for another reason. As you have probably noticed from the beginning of Mass, today we have begun using a new English translation for the prayers at Mass.

For example, just as we responded "and with your spirit" to the priest's greeting, "The Lord be with you" at the beginning of Mass, so the assembly will respond several times during our worship today.

At the beginning of the Eucharistic prayer we offer what is known as the "Preface Dialogue." In addition to what I just

mentioned, the dialogue will continue in this way: The priest will say, as he has before, "Lift up your hearts." And as before, the people will respond, "We lift them up to the Lord." As we are accustomed to, the priest will then say, "Let us give thanks to the Lord our God". The people's new response to this is: "It is right and just." And, as always, this whole dialogue may be spoken or chanted.

You may also notice changes in prayers that are usually sung by the assembly during the Eucharistic Prayer. With new translations come not only new phrases, but many new musical settings. The introduction to the "Memorial Acclamation" will be slightly different too, as we are prompted with the phrase "The mystery of faith," and no longer, "Let us proclaim the mystery of faith." (To help us with this new translation you can find all the new translations of the people's responses and prayers on the prayer cards / worship aids in the pews.)

As we have spoken about previously (and published in our bulletin), all these changes stem from a new English translation of the prayers of Mass to be closer to the Latin original.

This may feel awkward after we have been praying the same words and phrases for so many years, but it can also be an opportunity to reflect more consciously on what we say when we offer spoken or sung prayers – not only from memory but deliberately from our minds and hearts.

So, how are we to move through this Advent season? Advent is meant not only to be experienced in our liturgies in church, but in the way we live our daily lives out there in the world as well. On this First Sunday of Advent, the scriptures proclaimed at Mass can guide us on how to prepare.

Isaiah recognized how sin influences and corrupts all those it touches, the whole community. As we reflect on this, we can recognize with concern that we must be

vigilant not to become blind or indifferent to the poison of sin in the world and in our hearts.

Advent is not necessarily a penitential season in the same way that Lent is – but Advent is still a time to take stock ... perhaps to seek the Sacrament of Reconciliation ... certainly to pray for an inner conversion of our hearts.

Jesus puts it bluntly to his disciples in today's Gospel: "Be watchful! Be alert!" We can apply this exclamation to the words in the changed translation in the prayers of Mass. And we can apply this exclamation to the words and actions in our daily lives.

We enter these changes with Advent hope, and not with despair. We recall that the apostles themselves fell asleep at a critical time, during our Lord's Agony in the Garden. The Lord forgave them, and forgives us when we fall short in faith as well.

Advent is full of anticipation, and of spiritual longing. As God's people, we wait for the coming of the Lord; we remember his first coming.

But we are confident that he remains in the present moment too. Every Sunday – every day even – we celebrate his presence through the gift he has given, the sacrifice of his Body and Blood. At Mass, the words may sound different, but the faith remains the same.

Yes, it is a new season. We have a new chance, right now, to open our hearts to the Lord, to dwell on the meaning of the Sacred Scriptures and to ponder the significance of the words we offer at Mass – those newly translated and those that remain the same. In Advent and always, let us heed the Master's challenge to be watchful and alert!

Rev. Charles Pinyan  
Pastor, Guardian Angels Parish, Allendale

## Upcoming *Roman Missal* Workshops

The third typical edition of the *Roman Missal* is expected to be in hand after October 1, 2011. Meetings with clergy and musicians are being scheduled for Fall of 2011 (October 1, 2011) and promulgation (November 27, 2011).

See the dates below and mark your calendars now. Registration information is now available at [www.RomanMissalNewark.org](http://www.RomanMissalNewark.org)

### **Priest Presiders and the *Roman Missal***

Meetings with priests on the *Roman Missal* covering the topics: *What's Different in the third edition of the Roman Missal?* *Using the Roman Missal: Presiding with Style and Grace.*

#### Presenters:

Rev. Thomas A. Dente, Director, Office of Divine Worship  
Rev. Msgr. Gerard McCarren, Chair, Liturgical Commission

#### Locations:

Saint Peter the Apostle, River Edge  
Monday, October 24, 2011  
1:30 – 4:00 PM      7:00 – 9:30 PM

Saint Helen, Westfield  
Thursday, November 3, 2011  
1:30 – 4:00 PM

Archdiocesan Center, Newark  
Tuesday, November 8, 2011  
1:30 – 4:00 PM      7:00 – 9:30 PM

### **The Deacon and the *Roman Missal***

Location: Archdiocesan Center, Newark  
Wednesday, November 9, 2011  
7:00 - 9:30 PM

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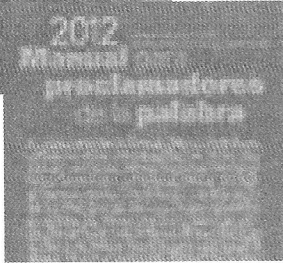
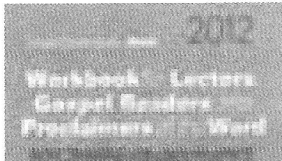
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**YEAR B • 2012**

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