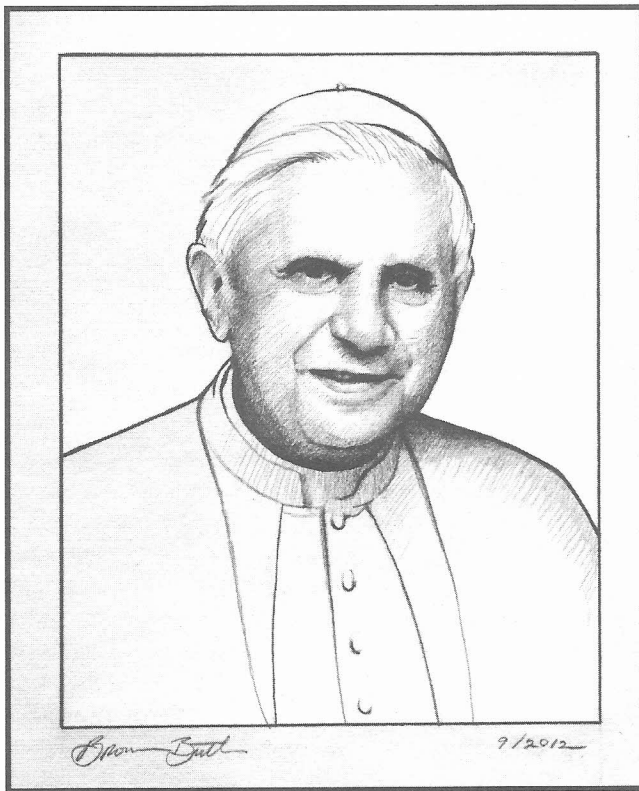


Word on Worship

Newsletter of the Office of Divine Worship, Archdiocese of Newark, Volume 29, No. 2, 2012



YEAR OF FAITH 2012 - 2013



"I have decided to announce a Year of Faith. It will begin on 11 October 2012, the fiftieth anniversary of the opening of the Second Vatican Council, and it will end on the Solemnity of Our Lord Jesus Christ, Universal King, on 24 November 2013.

"We want this Year to arouse in every believer the aspiration to profess the faith in fullness and with renewed conviction, with confidence and hope. It will also be a good opportunity to intensify the celebration of the faith in the liturgy...

"...may this Year of Faith make our relationship with Christ the Lord increasingly firm, since only in him is there the certitude for looking to the future and the guarantee of an authentic and lasting love."

Pope Benedict XVI
Apostolic Letter, *Porta Fidei*

www.YearofFaithArchNewark.org



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SACROSANCTUM CONCILIUM AND THE YEAR OF FAITH

Rev. John J. Chadwick, S.T.D.

Father Chadwick is an Assistant Professor in the School of Theology of Seton Hall University and the Director of the RCIA for the Archdiocese of Newark.

Word on Worship and the Year of Faith

On October 11, 2011, Pope Benedict XVI announced a Year of Faith, a time to rediscover the spiritual journey we take in encountering the presence of Christ in our lives. The Holy Father's motivation is based upon the need to become more aware of the gift of Christ among us.

It is no coincidence that Pope Benedict selected October 11, 2012, to begin the Year of Faith. It is the fiftieth anniversary of the opening of Vatican II, the Ecumenical Council which sought to bring new life to the Church and its role of proclaiming the Gospel of Christ to the world.

With this in mind, *Word on Worship* will publish a series of articles during the Year of Faith devoted to the major documents of Vatican II. Reflecting on the spirit and meaning of Vatican II can inspire and embolden us to rediscover the presence of Christ throughout the Year of Faith and every day of our lives.

We begin this series with articles on *Sacrosanctum Concilium*, *The Constitution on the Sacred Liturgy*, and *Unitatis Redintegratio*, *The Decree on Ecumenism*.

It could be argued that no document from the Second Vatican Council (1962-1965) had a more profound effect on the life of the average Catholic than *Sacrosanctum Concilium*, *The Constitution on the Sacred Liturgy (SC)*. This Constitution laid the foundation for how the liturgy is celebrated today. As a result of the changes initiated by the council, the People of God would experience worship in a new and more active way. The priest celebrant would face the people and the language of the liturgy would change to the vernacular, the mother tongue of those who are gathered for prayer and worship. The vision was one of encounter and dialogue between the family of faith and God, through word and Sacrament.

In the restoration and promotion of the sacred liturgy the full and active participation by all the people is the aim to be considered above all else, for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit. (SC, 14)

In order that the Christian people may more certainly derive an abundance of graces from the sacred liturgy, holy Mother Church desires to undertake with great care a general restoration of the liturgy itself. For the liturgy is made up of unchangeable elements divinely instituted and of elements subject to change. (SC, 21)

These and all the changes brought about by *Sacrosanctum Concilium* were no small feat. The task was to retain liturgical traditions while at the same time to revise the liturgy so as to open one to a deeper experience of Christ from both a personal and communal standpoint. As a result, through the changes set forth in *Sacrosanctum Concilium*, the time-honored theology of encountering Christ sacramentally became more relevant to those participating in the liturgy. The principle has always been clear: through the Eucharist the faithful are nourished for the journey of faith and the task of proclaiming the Good News.

Sacrosanctum Concilium accomplishes this change from two vantage points. First, there are statements in the Constitution which pertain directly to its

vision of the liturgy. Second, the document calls for specific actions, identifying steps to be taken within that vision. These steps opened the door to further liturgical development, ultimately establishing the way we celebrate the Mass today.

Defining the vision begins with chapter one where the liturgy is placed within the context of salvation history. With the paschal mystery Christ offers redemption to humanity and through the gift of the Spirit at Pentecost the Church is established and the work of Christ continues. The liturgical life of the Church is the foundation of such work. "His purpose also was that they might accomplish the work of salvation which they had proclaimed by means of sacrifice and sacraments, around which the entire liturgical life revolves." (SC, 6) Our Savior makes his presence known particularly in and through the liturgy, so that we may be nourished for the task of proclaiming the kingdom to the world.

It is within this context that the presence of Christ at Mass is described in four dimensions. Christ our Lord is manifest in the people of God, in his Word, in the person of the priest presider and especially in his Body and Blood. With this expanded sense of Christ's presence in the liturgy, the council fathers preserved the Eucharist as the preeminent place to experience the true presence while allowing for a deeper understanding of the encounter with Christ when the faithful are gathered for Mass. Indeed Eucharistic theology itself benefits from such an approach, encouraging the reception of our Lord's Body and Blood to be perceived as an event, a sacramental encounter with our Savior and not a mere sacred object to be received.

Sacrosanctum Concilium then builds on the human/divine encounter that occurs in the liturgy, describing it as "the exercise of the priestly office of Jesus Christ" (SC, 7) and acknowledging the earthly liturgy as a "foretaste of the heavenly liturgy... toward which we journey as pilgrims." (SC, 8)

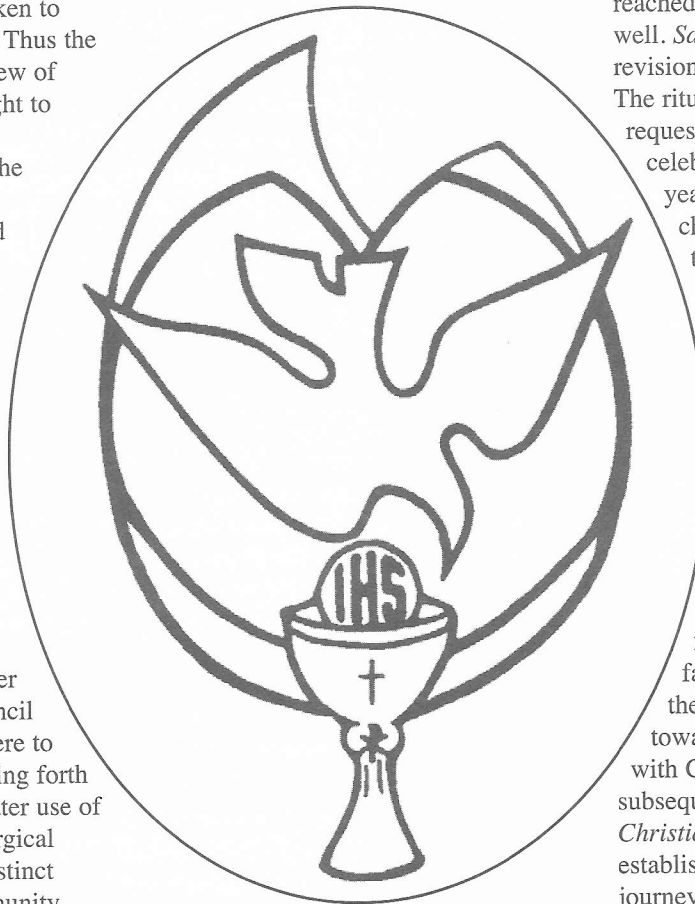
The presence of Christ at Mass invites a response on the part of those gathered. After reflecting upon the need for an active spiritual life outside of Mass,

Sacrosanctum Concilium calls for active participation on the part of the faithful during the liturgical celebration. "Mother Church earnestly desires that all the faithful should be led to that fully conscious and active participation in liturgical celebrations which is demanded by the very nature of the liturgy." (SC, 14) The awareness of the full presence of Christ within the liturgical celebration necessitates a response by the faithful in the form of full and active participation.

To heed the call to conscious participation required that practical steps be taken to further this vision of the liturgy. Thus the second vantage point for our review of *Sacrosanctum Concilium* is brought to bear. The document began by highlighting the need to instruct the faithful, describing active participation as both "internal and external." From the start, the council envisioned the liturgical role of the faithful as a disposition of heart and mind, expressed in all the components of worship: listening and singing, reflecting and responding, standing, sitting and kneeling.

It is from this broad perspective that the council called for "a general restoration of the liturgy itself." (SC, 21) In order to better express the vision which the council described, the liturgical books were to be revised in such a way as to bring forth their ecclesial dimension. A greater use of Scripture was called for, and liturgical services were to recognize the distinct roles employed within that community. Ordained minister, member of the laity, lectors and choir members all have a role to play in this dynamic of encountering Christ as a family of faith. (SC, 28-29) Individuals bring their personal relationship with our Lord to bear in the celebration that is the source and summit of Church life. At the same time, the People of God are encouraged to a unified participation through acclamations, psalmody responses and song. Actions and gesture, bodily attitudes and the need for reverent silence were also highlighted. In addition, major changes were identified for the ritual itself that would serve to bring this restored liturgical vision to bear in the lives of the faithful. These changes,

profound in their day, would be elements of the liturgy which we understand as the norm today. One of the most significant changes would be the incorporation of the vernacular or the language of the people. "...since the use of the mother tongue, whether in the Mass, the administration of the sacraments, or other parts of the liturgy, frequently may be of great advantage to the people, the limits of its employment may be extended." (SC, 36.3) This would ultimately extend to the use of the vernacular in the liturgy as we do today.¹



Another change which began with *Sacrosanctum Concilium* was the restoration of the Prayer of the Faithful. This practice had faded prior to Vatican II and the council fathers saw its restoration as another way to foster participation of the faithful in the active worship of God. "Especially on Sundays and feasts of obligation there is to be restored, after the Gospel and the homily, 'the common prayer' or 'prayer of the faithful.' By this prayer, in which the people are to take part, intercession will be made for holy Church, for civil authorities, for those oppressed by various needs, for all mankind and for the salvation of the entire

world." (SC, 53) The changes called for by the council also extended to the Eucharist itself. The Constitution encouraged that holy Communion be distributed from the Eucharist consecrated at the Mass at which the faithful are celebrating and not from the tabernacle. In addition, the reception of the precious Blood on the part of the faithful was introduced by *Sacrosanctum Concilium*, so that people would have the opportunity to receive under both species. (SC, 55)

The call for revision and restoration reached beyond the celebration of Mass as well. *Sacrosanctum Concilium* sought revision in all of the sacramental rites. The ritual for the baptism of infants was requested² and all the sacramental celebrations were to be revised. In the years following Vatican II, these changes were implemented and all the sacramental rites were revised, from the celebration of baptism to the funeral ritual.

Yet another major change implemented by the Council Fathers through *Sacrosanctum Concilium*, was the restoration of the Catechumenate. No longer would individuals be prepared privately by the priest and baptized in a ritual separate from the community. Rather, the family of faith would be involved in the process of guiding the individual toward an ever deeper relationship with Christ and his Church. In subsequent years - with the *Rite of Christian Initiation of Adults* (RCIA) established as the norm of initiation - the journey of adults into the faith returned to a process of conversion, with both head and heart nourished as one enters into the font of rebirth, is sealed in the Spirit and nourished with the Eucharist.

All of the changes that took place as a result of Vatican II were enacted within the continuity of God's plan of salvation. The spiritual realities present in the liturgy are the same; the way they are expressed was changed so that all of God's people could better grasp the presence of Christ and engage that divine reality. The purpose of *Sacrosanctum Concilium* was to make the liturgy more accessible to the People of God. The Constitution states that, "In this restoration, both texts and

rites should be drawn up so that they express more clearly the holy things which they signify; the Christian people, so far as possible, should be able to understand them with ease and to take part in them fully, actively, and as befits a community.” (SC, 21)

And yet in making the changes, the Church maintained the traditions carried throughout history. “That sound tradition may be retained, and yet the way remain open to legitimate progress, careful investigation is always to be made into each part of the liturgy which is to be revised. This investigation should be theological, historical and pastoral.” (SC, 23) The liturgy would retain the theological principles brought forth from the earliest years of the Church. At the same time, their expression would change so that God’s people might comprehend and respond to them more clearly.

When one looks back on the last fifty years, it is easy to note some challenges that arose with regards to the liturgy. No doubt, in the years immediately following the council, there were some who interpreted the changes as “poetic license” to incorporate any adaptation desired. Indeed there were times when the preferences of one individual or parish took precedence over the universality of the rites. Over time, however, such private initiatives have subsided. Now the liturgy itself is more clearly seen as the universal prayer of the Church; the place where we engage the divine. In addition, some of the changes voiced in the Constitution have enjoyed more emphasis in recent years. Presiders have become more conscious of the need for silent reflection and meditation when the liturgy calls for it. In addition, the faithful can perceive in the different seasons of the year, the breath of divine life, and the need to sustain our call to mission through the Sunday celebration of the Eucharist.

Overall, the Constitution provided us with the opportunity to experience the divine mystery in a way that fosters an active engagement, a response to the divine encounter. May the Year of Faith make us all more aware of the presence of Christ offered to us at the celebration of Mass, that we may succeed in living lives which proclaim the presence of Christ to others.

¹ The *General Instruction of the Roman Missal* notes that, “The eagerness with which this measure was everywhere received has certainly been so great that it has led, under the guidance of the Bishops and the Apostolic See itself, to permission for all liturgical celebrations in which the people participate to be in the vernacular, so that the people may more fully understand the mystery which is celebrated.” (GIRM, 12)

² Prior to Vatican II, an adult rite of baptism was adapted for the baptism of infants.

In the restoration and promotion of the sacred liturgy the full and active participation by all the people is the aim to be considered above all else. (SC, 14)

DECEMBER REMINDERS

Solemnity of the Immaculate Conception

Saturday, December 8, 2012

In 2012, December 8, the Solemnity of the Immaculate Conception of the Blessed Virgin Mary falls on a Saturday. Most holy days of obligation which occur on Saturdays are abrogated; however, this is not the case with the Solemnity of the Immaculate Conception, the patronal feast of the United States of America. Participation at Mass on the Solemnity of the Immaculate Conception is **obligatory**.

Anticipatory Masses to fulfill the obligation may be celebrated on Friday evening, December 7.

Because it is a holy day of obligation, **no funeral Masses** may be celebrated on December 8, 2012.

Because it is a Solemnity, **no votive or ritual Masses**, including nuptial Masses, may be celebrated on December 8, 2012. (A marriage may take place at Mass on December 8 using the texts/readings of the Immaculate Conception).

Anticipated Masses for the Second Sunday of Advent are celebrated after 4 pm on Saturday, December 8.

Nativity of the Lord (Christmas)

Tuesday, December 25, 2012

Please remember that in the Archdiocese of Newark no Masses for Christmas Eve, Monday, December 24, may be celebrated before **4 PM**.

TOWARDS RESTORATION OF UNITY

Rev. Msgr. John A. Radano,
PA, STB, Ph.D.

Monsignor John A. Radano is an Adjunct Professor in the School of Theology of Seton Hall University. From 1984-2008, Msgr. Radano served on the Pontifical Council For Promoting Christian Unity, Vatican City, and headed its western section.

One of the important achievements of the Second Vatican Council was to give decisive guidance to the Church on the vital question of how to foster and promote Christian unity. The Council's *Decree on Ecumenism (Unitatis Redintegratio, UR)* promulgated by Paul VI on November 21, 1964, provided such guidance.

Even before the Council began, John XXIII's establishment of the Secretariat for Promoting Christian Unity in June 1960, and his agreement in 1961 to invite other Christian Communities to delegate observers to attend the Council, already ensured that it would have an ecumenical aspect. The Secretariat played a significant role at the Council, helping the Council fathers to formulate four Council documents (the *Decree on Ecumenism*, the *Declaration on Religious Freedom*, the *Declaration on the Relationship of the Church to Non-Christian Religions*, and, together with the Council's Theological Commission, the *Dogmatic Constitution on Divine Revelation*). It also assisted the delegated observers in their participation at the Council. The presence of the observers, in turn, kept the ecumenical question before the Council fathers. The Council itself made clear, in fact, that "the restoration of unity among all Christians is one of its principle concerns." (UR, 1; cf. *Sacrosanctum Concilium*, 1)

DIVISION AMONG CHRISTIANS AND ECUMENICAL EFFORTS AT THE TIME OF THE COUNCIL

When Vatican II began in 1962, Christians had already been divided for centuries. There have been especially three major divisions. In the fifth century, the refusal of some churches (today known as Oriental Orthodox churches—Coptic, Syrian, Armenian, Ethiopian, Eritrean and Malankara Orthodox churches) to accept the Christological formulations of the Council of Chalcedon (451) led to the first great division in the Church. In the eleventh century, conflict between the Sees of Rome and Constantinople led in 1054 to events marking the beginnings of the great schism between the Eastern Orthodox Churches and the Church in the West. Later developments contributed further to their separation. In the sixteenth century, theological clashes between the Protestant reformers and Church

authorities in Rome as well as political events resulted in the Reformation and the breakdown of unity in the Christian West. These three major divisions have continued until now. Vatican II said of such division that it "openly contradicts the will of Christ, scandalizes the world, and damages that most holy cause, the preaching of the Gospel to every creature" (UR, 1).

Other Christians also see these divisions as a scandal. The modern ecumenical movement, aiming at restoring Christian unity, began to take hold after the 1910 World Missionary Conference in Edinburgh, Scotland, and has led to important steps over the last century towards healing these divisions. Besides the missionary movement, Edinburgh 1910 spurred other movements of cooperation in the early decades of the twentieth century, such as Faith and Order (aimed at resolving doctrinal conflicts), and Life and Work (fostering Christian cooperation on social and political matters). These movements involved Protestants, Anglicans and Orthodox, but not the Catholic Church. This evolution led to the creation of the World Council of Churches in 1948. While the Catholic Church was not then officially involved in these developments, popes from Leo XIII to Pius XII, and Catholic theologians such as Abbe Portal, Fr. Paul Couturier, Yves Congar, OP, Charles Boyer, SJ, Dom Lambert Beauduin, Msgr. Johannes Willebrands and others during this same period before Vatican II, showed great interest in promoting Christian Unity. But the major approach of the Catholic Church at this time was that unity required a return to the Catholic Church by those Christians whose communities had departed from it centuries before.

WHY WAS THE DECREE ON ECUMENISM NEEDED?

What has just been said illustrates why a *Decree on Ecumenism* was needed. With an ecumenical movement in progress, the Catholic Church needed to clarify its understanding of ecumenism, the principles that guide it, and a variety of other questions. While UR concentrated on ecumenism, the other fifteen documents which Vatican II published also included important ecumenical aspects. For example, *The Dogmatic*

Constitution on the Church (Lumen Gentium) acknowledged that the Church “is joined in many ways to the baptized...who have not preserved unity or communion under the successor of Peter” and shows the many Christian characteristics they hold. Through baptism they are united to Christ, and are indeed “in some real way joined to us in the Holy Spirit” (LG, 15). UR spells out in more detail what this implies, and why this relationship with Christians from whom we are divided demands that we seek full communion with them.

Furthermore, after the council the Church began to publish additional resources to assist it in implementing the ecumenical mandate. To mention a few, in 1967 it published the *Directory Concerning Ecumenical Matters* (Part I). Among its directives it urged bishops to establish structures for promoting ecumenism such as diocesan level ecumenical commissions to assist the Ordinary in these matters. Part II of the Directory (1970) focused on Ecumenism in Higher Education. A revised *Directory For the Application of Principles and Norms on Ecumenism* (1993), gave further guidance. In 1995 John Paul II published his encyclical *On Commitment to Ecumenism (Ut Unum Sint)* building on the *Decree on Ecumenism*, and his own experience in ecumenism. He states that “ecumenism, the movement promoting Christian unity, is not just some sort of ‘appendix’ which is added to the Church’s traditional activity. Rather, ecumenism is an organic part of her life and work and consequently must pervade all that she is and does” (UUS, 20).

THE IMPACT OF THE DECREE ON ECUMENISM

Unitatis Redintegratio was welcomed because it answered many questions as it made clear that “the concern for restoring unity involves the whole Church, faithful and clergy alike. It extends to everyone, according to the talent of each, whether it be exercised in daily Christian living or in theological and historical studies” (UR, 5). The Decree’s call for unity, and the details it gives for explaining how to be involved in the search for unity, made an important impact. It helped create a whole new situation and atmosphere both for Catholics, regarding their way of



approaching other Christians, and for other Christians in their attitudes towards Catholics, and helped deepen the commitment of both for seeking unity.

The Decree described many basic aspects of ecumenism. The work for Christian unity has important spiritual dimensions. “There can be no ecumenism worthy of the name without interior conversion”; the faithful live ecumenism better “when they try to live holier lives according to the Gospel” (UR, 7); these factors “along with public and private prayer for the unity of Christians, should be regarded as the soul of the whole ecumenical movement, and merits the name ‘spiritual ecumenism’” (UR, 8). The impact of this has led to many instances, over the decades since the council, in which Catholics have joined with their fellow Christians in praying together for unity. The Week of Prayer for Christian Unity, January 18-25, (or at Pentecost in some parts of the world), which began in 1908, took on new impetus when, in 1966, the

Catholic Church’s Secretariat (since 1988 Pontifical Council) for Promoting Christian Unity, and the World Council of Church’s Commission on Faith and Order began to prepare together the materials used for the Week of Prayer by churches around the world. In Rome, the Pope speaks of ecumenism on many occasions during the year. He gives several discourses on promoting Christian unity during the Week of Prayer and leads an ecumenical vespers service for unity at Rome’s Basilica of St. Paul Outside the Walls to close the Week on January 25th.

Ecumenism has social dimensions. Since Vatican II, Catholics have cooperated with fellow Christians in many ways, while neither side had been willing to do so previously. Today it is not uncommon for them to join together to co-operate in alleviating poverty, for example, on the local level in co-sponsoring soup kitchens, or to join together on civic occasions to support the welfare of their neighborhoods and towns. On the

international level, Catholic relief organizations have often cooperated with those of other Christian communions for the benefit of the needy in different nations.

Ecumenism has intellectual dimensions, since “we must become familiar with the outlook of our separated brethren (and) study is absolutely required for this, and it should be pursued in fidelity to the truth and with a spirit of good will” (UR, 9). Of particular help in this is dialogue, especially between competent experts. Engaging in dialogue, Catholics must present church doctrine clearly and in its entirety, for “nothing is so foreign to the spirit of ecumenism as a false irenicism which harms the purity of Catholic doctrine and obscures its genuine and certain meaning” (UR, 11). While it acknowledges the spiritual importance and Christian heritage of other Christian communions as it engages in dialogue with them, the Catholic Church does so in light of its own self-understanding. Namely, “it is through Christ’s Catholic Church alone, which is the universal help towards salvation, that the fullness of the means of salvation can be obtained” (UR, 3). The many official dialogues the Catholic Church has co-sponsored with other churches and communities since Vatican II have contributed significantly to resolving some of the theological conflicts that led to the three major divisions mentioned above.

The goal of ecumenism and of dialogue envisioned by the Decree is different from the goal articulated before Vatican II of simple ‘return’ of one group to another. Rather, the results of various types of ecumenical activity in which all Christians participate, dialogue, pray in common, and share in many other activities, will be that “little by little, as the obstacles to perfect ecclesiastical communion are overcome, all Christians will be gathered, in a common celebration of the Eucharist, into the unity of the one and only Church, which Christ bestowed on his Church from the beginning.” (UR, 4) In the Catholic view, this unity “subsists in the Catholic Church as something she can never lose....” (UR, 4). Unity requires agreement especially in the one apostolic faith, the sacraments and hierarchical communion (Cf. UUS, 9).

Ecumenism has pastoral dimensions. Blessed John Paul II, more than once, spoke of the search for unity as a “pastoral priority” of the church and of his ministry. The study of theology has great implications for pastoral preparation. “Sacred theology and other branches of knowledge, especially those of an historical nature, must be taught with due regard for the ecumenical point of view...” (UR, 10). Future pastors and priests “should have mastered a theology that has been carefully elaborated in this way and not polemically, especially in what concerns the relations of separated brethren with the Catholic Church. For it is upon the formation which priests receive that so largely depends the necessary instruction and spiritual formation of the faithful and of religious”(UR, 10).

Church renewal, too, has notable ecumenical importance. The various renewal movements that have taken place in the church: “the biblical and liturgical movements, the preaching of the Word of God and catechetics, the apostolate of the laity, new forms of religious life and the spirituality of married life,” all of these “should be considered as promises and guarantees for the future progress of ecumenism”(UR, 6).

The liturgical movement just mentioned recalls the importance of liturgical aspects in ecumenism. *UR* indicates that those who “believe in Christ and are properly baptized are put in some, though imperfect, communion with the Catholic Church” (UR, 3). Those divided from us “also carry out many liturgical actions of the Christian religion. In ways that vary according to the condition of each church or community, these liturgical actions most certainly engender a life of grace, and...give access to the communion of salvation” (UR, 3). Of Eastern (Orthodox) Churches it said, in particular, that “from their very origins the churches of the East have had a treasury from which the Church of the West has drawn largely for its liturgy, spiritual tradition and jurisprudence”(UR, 14). Through the celebration of the Eucharist in Eastern churches “the Church of God is built up and grows in stature....These churches, though separated from us, yet possess true sacraments, above all—by apostolic succession—the priesthood and the

Eucharist, whereby they are still joined to us in closest intimacy” (UR, 15). Furthermore, as already seen, the goal of ecumenical work is put in liturgical terms: “as the obstacles to perfect ecclesiastical communion are overcome, all Christians will be gathered, in a common celebration of the Eucharist, into the unity of the one and only Church...” (UR, 4).

CONTINUING RELEVANCE TODAY

Many steps toward unity have been taken. Much has been achieved. Nonetheless, Christians still must resolve serious conflicts on important matters. The *Decree on Ecumenism* still represents the Catholic Church’s deep commitment to seeking and achieving visible unity. Christ prayed for his disciples, “that they all may be one...so that the world may believe” (John 17:21). The Church engages in ecumenism in order to respond to Christ’s will for the unity of his disciples.

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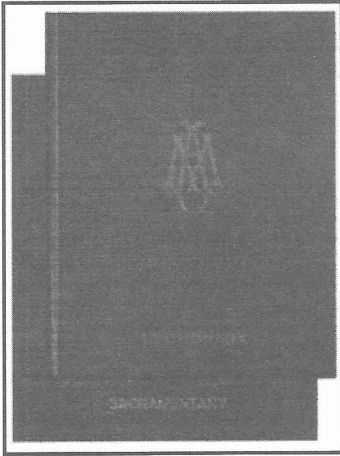
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