

word on worship

Planning the Liturgy Budget

Each year every parish goes through the difficult task of setting a budget for the coming fiscal year. There are decisions to make concerning how much to spend for salaries, for maintenance, for subsidizing the parish school, for religious education, for office supplies, for postage, for capital improvements, and the list goes on and on. Of course, there are the more difficult decisions concerning how to raise the money to meet those projected expenses. Money and budgets are part of parish life.

In this article I would like to look at one area not often taken into consideration when planning the parish budget, and that area is liturgy. Granted every parish funds liturgy; after all, people come to church and the liturgy is celebrated. But funding for liturgy is often no more than setting aside money for so-called "altar supplies" like bread and wine, palms and candles, and allocating money to pay the salaries of parish musicians. Liturgy, however, is far broader than "altar supplies" and salaries. It involves art and environment, worship aids, the training and updating of liturgical ministers, music resources, liturgical publications and ritual books, continuing education for liturgy committee members, etc.

Making a budget to include these areas will not only provide for their proper funding, but also give these areas the consideration and attention they deserve. If we say that the liturgy is the source and summit of the Christian life (CSL, #10), then that fact should be reflected in the parish budget. A budget not only tells us where a parish spends its money, it also tells us where a parish places its priorities.

In preparing a budget for the liturgy the following areas should be considered:

1. RESOURCES FOR THOSE WHO PREPARE THE LITURGY

Ideally, every parish should have lay people involved in the preparation of liturgy. Such people serve on liturgy committees, spiritual life committees, seasonal preparation teams, music committees, etc. Whatever their title, these committees should be properly funded.

They should have a budget which allows them to subscribe to liturgical periodicals, to purchase resources, to attend workshops, and to obtain the items they need to function as a committee. If we want people to be involved in liturgy preparation, we have to give them the resources and training they need.

2. TRAINING AND UPDATING OF LITURGICAL MINISTERS

Every parish has ranks of people serving as liturgical ministers. We have readers, eucharistic ministers, ushers/greeters, music ministers, servers and deacons. These people need proper training. They also need updating and encouragement once they have undertaken their roles of service to the assembly.

A liturgy budget should provide funding to train new people to serve as liturgical ministers. Such funding might be used to send people to diocesan workshops, to purchase pre-packaged audio-visual materials, or to secure the services of an expert outside the parish.

A budget should also provide resources for those already involved to help them grow in their understanding and appreciation of their liturgical ministry, and to help them develop the talents they need to serve the community. This can be done by having updating sessions, days of recollection and workshops designed to help ministers develop particular skills.

Such programs might require the services of a local expert and the purchase of resource material. All too often we fail to provide our liturgical ministers with the training and continuing education they need and deserve.

3. MUSIC RESOURCES

Since Vatican II, we as a Church have come to realize that music is an essential part of our liturgy. Liturgy demands good music, and that has to be reflected in the parish budget. It's interesting that a parish will pay the price to hire a good band for the annual parish dance, but spend very little to provide music for its liturgy.

A music budget should include funding to provide music at every Sunday and holy day Mass. This most likely will require the services of a leader of song and an organist. Such music ministers may be volunteers, but in many, if not most instances, they will be professional musicians. That being the case, they should be paid a wage in keeping with their skill and in keeping with the gospel demands of justice. If we are to make music what it should be in our parishes, we have to realize that good music costs money and good musicians, like the laborers in the gospel, are worth their pay.

Besides salaries, a music budget should include funding for new music, choir expenses, and the upkeep and maintenance of musical instruments, especially the parish organ. As mentioned above, there should also be funding to periodically send parish musicians to local, regional and national workshops.

4. ART AND ENVIRONMENT

This area is far more than Easter and Christmas flowers. It includes all those things, other than the spoken word, that make a visual and sensual impression upon the worshipping community. It includes vestments, altar cloths, chalices, decanters for the wine, containers for the bread, sacramentaries, lectionaries, ritual books, banners, incense, processional crosses, candle stands, the presidential chair, the altar, the pulpit, the area for eucharistic reservation, the baptismal font, the Easter candle, the lighting, the sound system, the floral arrangements, etc.

Those involved in liturgy should read and study *Environment and Art in Catholic Worship*, and then with its principles in mind, look at the various areas, furnishings and items being used in parish worship. After this review, a priority list should be made concerning what needs to be done to enhance the art and environment of worship. A part of the list could then be included in each yearly budget.

5. ALTAR SUPPLIES

This area of budget includes the bread, wine, and

candles needed for the celebration of the liturgy. It also includes such things as palms for Passion Sunday, the Easter candle, congregational candles, charcoal, incense, baptismal robes and candles, purificators, towels and corporals.

6. WORSHIP AIDS

This part of the budget deals with the cost of providing hymnals, missalettes or other worship aids for the assembly. In considering this area remember to budget for those special booklets that you might have printed for the Easter Triduum, First Communion, Confirmation, First Penance and other occasions. Remember that such booklets often necessitate obtaining copyright permission for music, and such permission may require the payment of a fee to the publisher.

7. MAINTENANCE

Like everything else, items used in liturgy need to be maintained. There should be adequate funding to provide for the dry cleaning of altar cloths and vestments, as well as for their repair when needed. Sacred vessels also need replating at times and ritual books may need rebinding or replacement. The church building and all its furnishings should also be clean and in top condition, as should the sound system, lighting, heating and air conditioning. All this proclaims that the parish liturgy is important, and the people who gather for its celebration are equally important and deserving of a fitting environment for worship.

Some of these items may appear in other areas of a parish budget, but having them considered by those planning the liturgy budget will make sure they are addressed and not forgotten.

8. MISCELLANEOUS

The budget should also provide funding for an occasional social for those involved in liturgy, whether as preparers or ministers at mass. Bringing people together for food and drink not only builds community; it also gives the parish a way to express its thanks to those who give of their time and talent to the worship of God.

There should be, in addition, a small contingency fund in the liturgy budget to provide for any unseen needs which may arise during the year.

Of all the things we do as a parish, the celebration of the liturgy is the most visible and the most important, for it's the liturgy that forms and nourishes us as God's people. We have to affirm by our time, our effort, our dedication and our budget. ✿

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UPDATE: Bishops' Committee on the Liturgy

REFLECTIONS ON THE CONSTITUTION

The February, 1989 issue of the Bishops' Committee on the Liturgy Newsletter reflected on some basic principles which underlie the reforms of Vatican II, particularly in relation to the Constitution on the Sacred Liturgy. Some of these reflections were contained in the March/April issue of Word on Worship. We continue them here.

As Protestants, Lutherans, and Anglicans have begun to stress the importance of the weekly celebration of the eucharist, Catholics have stressed a renewed appreciation of the proclamation of the Word of God. All Churches and ecclesial communions that have initiated reforms have come to see that the proclamation of the Word of God and the celebration of the sacrament of the Eucharist are the norm for Sunday worship. The liturgical year and calendar are virtually the same in every Church. The structure of the liturgy follows the same basic outline and often the same prayers are used. The eucharistic prayer of Hippolytus, for example, is the basis of at least one eucharistic prayer in each Church.

Probably the greatest ecumenical fruit of the liturgical reform and renewal is the lectionary. In the United States nearly every Church or ecclesial communion has adopted some form of the Roman lectionary, adapted, of course, to the particular needs and traditions of each Church. As Christians grow in sharing these common forms of prayer, they will also grow in a common understanding of the meaning of that prayer.

The renewal within the Church has led to an opening, an invitation, to those outside the Christian family. As forebears in the faith of Abraham and Moses, Jews are seen with a new closeness as Catholics recognize their Jewish roots. Elements of Christian prayer reflect the synagogue, the Jewish family table, and the Temple. The Church's liturgical reforms respect these Jewish origins of Christian worship.

In addition, the Church is now willing to accept into its worship elements from local cultures which are not contrary to the Christian faith. This is a return to the process whereby the Roman liturgy and the liturgies of the Churches of the East took on their distinctive characteristics. Thus, the liturgy is no longer a static and unchanging

ceremony, rather it is a reflection, a mirror, of the life and the faith of the people who celebrate it. *

GOD'S MERCY ENDURES FOREVER

God's Mercy Endures Forever: Guidelines on the Presentation of Jews and Judaism in Catholic Preaching, the most recent statement of the Bishops' Committee on the Liturgy, has recently been published by the Office of Publishing and Promotion Services of the USCC. This document is the product of cooperation between Catholic and Jewish scholars and is a concrete application of the guidelines contained in the 1985 *Notes on the Correct Way to Present the Jews and Judaism in Preaching and Catechesis of the Roman Catholic Church* issued by the Vatican Commission for Religious Relations with the Jews. The statement should be studied by all those who have the responsibility for preaching the Word of God and planning liturgical celebrations.

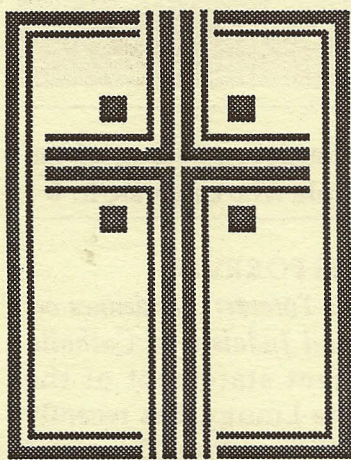
Available from the USCC Office of Publishing and Promotion Services, 3211 Fourth Street NE, Washington, DC 20017-1194 (Pub. No. 247-0), \$2.45 per copy. *

COMMUNION PRACTICES AT MASS

Questions often arise dealing with the various practices concerning the distribution of holy communion at Mass using hosts consecrated at a previous celebration. The *Notre Dame Study of Catholic Parish Life* (Mark Searle and David C. Leege, Report #5, August, 1985) reported that the faithful received holy communion from hosts consecrated at the same Mass at less than 20% of the Masses observed in the course of the study. The most frequent parochial practice observed was that both hosts consecrated at a Mass and those taken from the tabernacle were distributed to participants.

The normative liturgical practice should include the breaking of a large host during the fraction rite with distribution of the parts to at least some of those participating, the remainder receiving smaller hosts consecrated at that Mass.

The practice of consecrating a large number of hosts at one Mass for distribution at



other Masses runs contrary to the nature of the faithful's participation in the eucharistic celebration. The full, conscious, and active participation of the faithful includes their reception of the eucharist consecrated at the Mass in which they are participating.

The General Instruction of the Roman Missal (GIRM, #56) states: "It is most desirable that the faithful receive the Lord's body from hosts consecrated at the same Mass and that, in the instances when it is permitted, they share in the chalice. Then even through the signs communion will stand out more clearly as a sharing in the sacrifice actually being celebrated." This matter has been addressed (similarly) in the encyclicals *Certiores effecti* (1591) of Pope Benedict XIV and *Mediator Dei* (1946) of Pope Pius XII, as well as in recent liturgical documents.

The reservation of the eucharist is not maintained for the purpose of storing large quantities of consecrated hosts for use at subsequent Masses. Rather the eucharist is to be reserved in parish churches and oratories primarily for the administration of viaticum to the dying, and secondarily for giving communion—especially to the sick—outside Mass and for eucharistic adoration. cf. *Eucharisticum Mysterium* 49 (1967) and *Holy Communion and Worship of the Eucharist Outside Mass* 6. There is no mention made in post-conciliar liturgical norms of reservation of the eucharist for distribution at later Masses.

Clearly, the practice of distributing reserved hosts on a regular basis at Mass is a practice which compromises the fullest understanding of the eucharist as the source of the Church's unity and jeopardizes the recognition of the role of all the baptized in the eucharistic celebration.

Another practice commonly observed is that of the celebrant breaking the host during the chanting of the Lamb of God and then at the appropriate time consuming the entire host

himself. The eucharist by its nature is meant to be broken and distributed to those present. The GIRM 283 states that "the eucharistic bread should be made in such a way that...the priest is able actually to break the host into parts and distribute them to at least some of the faithful." Although small hosts may be used for some, or even most, of the individuals present, the action of breaking the bread and distributing its parts should not be neglected. As the GIRM 283 continues, "The action of the breaking of the bread, the simple term for the eucharist in apostolic times, will more clearly bring out the force and meaning of the sign of the unity of all in the one bread and of their charity, since the one bread is being distributed among the members of one family." Broken parts—and small hosts, if used—should be sufficient in quantity for the number of communicants at that Mass plus a small reserve for viaticum, for communion outside Mass, and for adoration.

It is also improper for the celebrant of a Mass with a congregation to consecrate only one host, consume that host and then distribute the reserved eucharist to the congregation. This practice is often observed at weekday Masses. The celebrant's host should always be broken and distributed to at least some of the faithful along with the distribution small hosts, if used, that have been consecrated at that Mass.

Concelebrants are always to receive communion consecrated at the Mass at which they concelebrate. The Sacred Congregation for Divine Worship and the Sacraments addressed this issue in a private response October, 1981. (At that time they stated that it is *valid* to receive hosts from the tabernacle consecrated at an earlier Mass provided they receive the Holy Blood consecrated in the Mass itself. However, such a practice is *not licit* because it is not performed according to liturgical norms.)

The response concluded by suggesting that sacristans should take care to provide sufficient hosts and wine for all who will receive holy communion. By careful observation over a few weeks, it is easy to determine the approximate number of communicants at each Mass. A sufficient number of hosts can then be consecrated at each Mass which will obviate the need to distribute communion from the tabernacle. ✱

✠ ✠ ✠ *What's Rite ?* ✠ ✠ ✠

In our parish we have Stations of the Cross followed by benediction during Lent and Rosary and Benediction during May and October. Our Liturgy Committee has been trying to change this. Why?

Benediction of the Blessed Sacrament is an act of worship in which the eucharist is exposed to the people for adoration and is raised in blessing over them. The celebration of this rite is governed by *The Roman Ritual: Holy Communion and the Worship of the Eucharist Outside Mass*.

Specifically, "benediction" is a liturgical moment, when after a hymn and a prayer, a blessing is given to the assembly with the eucharist. It presumes the intervention of a period of time between the exposition of the sacrament and the blessing. In order to demonstrate the unity of the reserved sacrament with the sacrifice of the Mass, ideally the exposition takes place at the conclusion of a Mass during which the host for exposition is consecrated, and continues for some time. "Benediction" as a liturgical moment does not exist in a vacuum. It is always accompanied by the exposition which precedes and the reposition which follows the blessing. The ritual specifies four elements that must always be present when benediction is celebrated: Exposition, Adoration, Benediction and Reposition. In structuring an Eucharistic Devotion, "benediction" should be thought of in terms of a "holy hour" always including these four elements.

When exposition extends over a *lengthy* period of time "part of the liturgy of the hours, especially the principle hours, may be celebrated before the blessed sacrament" (cf. Ritual #96). The ritual also states that even "shorter expositions of the eucharist are to be arranged in such a way that the blessing with the eucharist is preceded by a suitable period for readings of the word of God, songs, prayers, and sufficient time for silent prayer" (Ritual #89). It is the "adoration" element of the eucharistic devotion which precedes the blessing that often comes into conflict with popular devotions. The instruction, *Eucharisticum*

Mysterium of May 25, 1967, which is the basis for the Ritual, states that "in the surroundings of exposition, anything must be carefully avoided that could in any way obscure Christ's intention of instituting the holy eucharist above all in order to be near us to feed, to heal, and to comfort us" (EM #60). "During the exposition *everything* should be so arranged that the faithful can devote themselves attentively in prayer to Christ the Lord" (EM #62). This emphatic statement excludes non-eucharistic devotional practices during the period of "adoration" which might direct attention away from the eucharistic presence of the Lord exposed on the altar. Services and devotions such as Stations of the Cross, the Rosary, Novenas, Litanies, etc. should be celebrated apart from exposition of the blessed sacrament and should not conclude with "benediction". Also, exposition at the conclusion of devotions simply for the sake of giving benediction is prohibited (cf. Ritual #89). Numerous resources are available to assist in structuring such devotions. ✱

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