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Word on Worship

Newsletter of the Worship Office, Archdiocese of Newark, NJ



If one has visited or passed by the Cathedral Basilica of the Sacred Heart in Newark over the past year, the presence of a large cross sealing one of the doors could hardly go unnoticed. This **holy year door** is a dominant image in the Church's tradition signaling the celebration of a holy year. In the history of our Church there have been holy years before with their declarations, traditions, and celebrations but never has the Church declared a holy year (*Incarnationis Mysterium*) marking the end of a millennium. Never before has the Church celebrated 2000 years of salvation history, — time made holy through redemption by Christ. Never before has a holy door marked the 2000 year anniversary of the Incarnation, when "earth is united to heaven"¹ and the "marvelous exchange"² of God bursting forth into humanity and humanity being transformed into God's image. This is truly a **great** Jubilee, a time when the Church stands in awe and wholeheartedly declares that in Jesus, "we live and move and have our being;"³ and that in this Jesus all of human time stands in reference to him, **anno Domini**.

The Church's experiences of holy years past tell a long history of the Christian journey to holiness through conversion for mission. This **great** Jubilee sets before us the same journey with its same challenges. To enter this God-event demands enthusiasm, effort, responsibility, and commitment; it is truly "for those with a journey to make!"⁴ On December 24-25, 1999 at midnight, Pope John Paul II will unseal the holy door in Rome⁵ and Archbishop Theodore E. McCarrick will unseal the holy year door at the Cathedral Basilica of the Sacred Heart, signaling a great time of grace for the Church, "a year of favor."⁶ Our individual decision to pass through this holy door physically and/or spiritually is a ritual expression of both confessing and professing⁷ that "Jesus Christ is Lord!"⁸ All of humanity is about to enter a new millennium but the Jubilee is inviting us to "choose life,"⁹ to harness the enthusiasm, dedication, and resolutions that normally accompany new beginnings and to sanctify them. God is once more announcing glad tidings, the kingdom of God, the Incarnation event. Our response

**Special
Holy Year
Edition
2000**

CELEBRATING THE GREAT JUBILEE

It is for those with a journey to make
and on it the redeemed shall walk. (Is. 35:9)

can only be to proclaim the greatness of God, the mercy of God, the reign of God!

As the Holy Father will be the first to pass through the holy door he will show the Book of Gospels, a gesture reminding us of the Incarnation event stirring the Church to be "filled with wonder at the nearness of her God."¹⁰ All eyes are fixed on Christ, the Word made flesh, the way of salvation, and the Church publicly declares that in Christ the time of fulfillment has come. This ritual moment of passage is a great moment of evangelization by the Church and for the Church because it names the proclamation of the Gospels as an experience of the transcending presence of God and proclaims "Christ yesterday and today, the beginning and the end, alpha and omega."¹¹ This is the reason for the great *jubilatio* and if there is no welcoming of the Word of God there is no "jubilee year."

The Jubilee year sets our sights on Jesus, the way, the truth, and the life and invites us to embark on a pilgrimage, to walk in the footsteps of Christ. Pilgrimage has long been associated with the Church's celebration of a holy year primarily because pilgrimage is a metaphor for the Christian life, the people of God, pilgrims on a journey to oneness, into a holy communion with God, humanity, and all creation. The celebration of a holy year is an opportunity to walk the "holy way"¹² of the redeemed. The holy doors beckon us to embark on a holy year pilgrimage and call us to deepen our participation in the pilgrimage of the Christian life. To pass through these doors expresses a desire to walk the way of faith, to walk as a new creation. To walk through these doors expresses a hope for courage

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to change and be transformed into the image of God, that our lives may bear the mark of Incarnation — all our choices, decisions, and actions are the Word of God in the flesh. This demands openness to faith and openness to the grace of conversion.

The Church, as holy year pilgrim progressing on the path to perfection, eventually encounters the real nature of the Christian life, the struggle between flesh and spirit. The



journey to holiness brings with it a growing sense of sin, a deepening spirit of repentance and a freedom that comes from a contrite heart. The journey, however, is made with confidence that God sees us from afar and runs to meet us and embrace us, runs to claim us as his own and clothe us.¹³ The celebration of Jubilee not only affords the Church the opportunity to publicly express her desire to embrace all believers in order to offer them the

joy of reconciliation but can be a time of resurgence for the sacramental celebration of reconciliation. Full, active, conscious participation in the holy year can only lead to a more deeply felt invitation of Christ to conversion resulting in a real change of life, elimination of evil, and a renewal in our way of living.

The Jubilee is a time of recognition, a time to name ourselves graced sinners, that is, recognizing an ongoing call for transformation and

bring glad tidings, ...to heal, ...to proclaim liberty, ...to announce a year of favor."¹⁵ It is a time to work toward the fullness of God's reign that is but is **not yet**.

History tells us that the Church looks toward a holy year with great longing and anticipation because traditionally it marks a time to restore equality among all people and a time of new possibilities and dreams. For the Church it was truly an experience of "waiting in joyful hope for the coming of the kingdom."¹⁶ It should be no less for the Church today! This is a graced moment. The door to the third millennium is before us. The **great Jubilee** sets before us a holy door to the new millennium that sets us on a holy way. It is truly **for those with a journey to make and on it the redeemed shall walk!**

Sr. Sandra DeMasi, SSJ
Director — Worship Office

- ¹ Preface for "Holy Eucharist II," Sacramentary (New York: Catholic Book Publishing Company, 1985), p. 469.
- ² *Catechism of the Catholic Church*, 526. This divine and human exchange in the incarnation of the word is expressed in the preface for "Christmas III" in Sacramentary, p. 383.
- ³ Acts 17:28.
- ⁴ Isaiah 35:9.
- ⁵ There is a door in each of the four patriarchal basilicas in Rome that have been sealed with masonry and designated as Holy. The cross at Sacred Heart Cathedral Basilica in Newark seals a holy year door. The door sealed at Saint Peter Basilica in Rome is the Holy Door that will be opened on December 24-25, 1999.
- ⁶ Isaiah 61:2.
- ⁷ Matthew 9:24.
- ⁸ Philippians 2:11.
- ⁹ Deuteronomy 30:19.
- ¹⁰ Alternate Opening Prayer for "Mass at Dawn," Sacramentary, 42.
- ¹¹ Preparation of the Candle, "Easter Vigil," Sacramentary, p. 172.
- ¹² Isaiah 35:8.
- ¹³ Luke 15:11-32.
- ¹⁴ 2 Corinthians 6:2.
- ¹⁵ Isaiah 61:1-2.
- ¹⁶ From the embolism, "Deliver us," Sacramentary, p. 562.

Your Kingdom is a Kingdom for All Ages (Is. 35:9)

Why Celebrate the Jubilee Year with Children?

Over thirty years ago, in 1967, the first Synod of Bishops in Rome gathered and discussed ways of incorporating children into the liturgical life of the Church. The bishops feared for the spiritual well being of children because of the societal trends that were glamorizing and publicizing evil over good. Fear for the spiritual harm of our children remains. Just this past year, children in our society have come face to face with atrocities such as school shootings and the crying children of Kosovo. The result of that 1967 discussion was the *Directory for Masses with Children* which reminded the adult Church of the obligation and responsibility for the faith life of children. This graced moment of Jubilee can be a prime moment, and a much needed one, for incorporating children into the life of the Church.

In a society that sends confusing messages to our youth and in some cases generates hopelessness, the **great** Jubilee becomes a source of hope. Children are bombarded through the media by all the evidences of God's Kingdom that is **not yet**. The **great** Jubilee gives the Church the opportunity to **shout**¹ the Kingdom that **is!** This is a time of a **new advent** (*Tertio Millennio*), a time for the Church to herald the good news: "Here comes

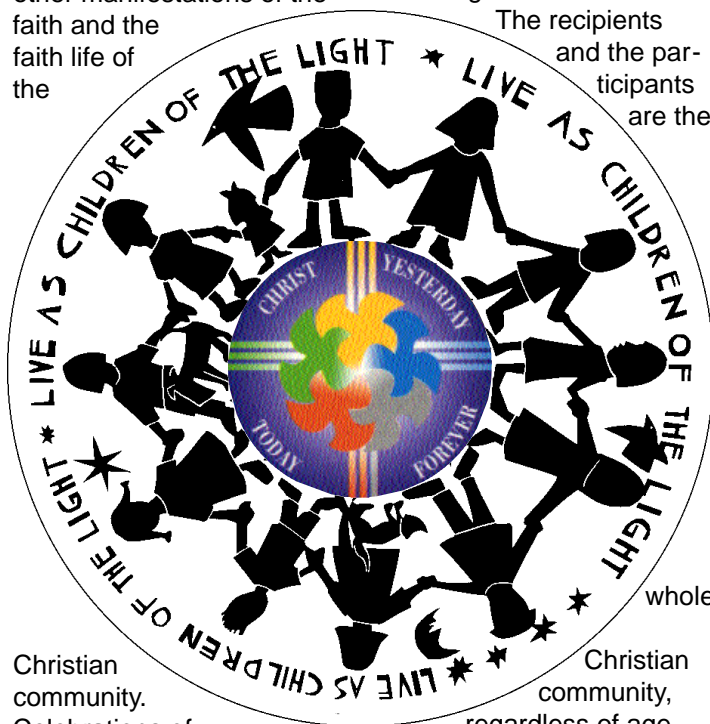
with power the Lord God."² The anticipation and jubilation for the holy year should be of an outward nature. The term jubilee speaks not only of an inner joy but a joy manifested. Our efforts in preparation for the Jubilee should be filling the **air waves** with Good News gatherings, words, songfests, good works, and other manifestations of the faith and the faith life of the

Christian community. Celebrations of Christian identity and true fulfillment can and will generate an enthusiasm in children for a deeper participation in the life, worship, and mission of the Church. The Holy Year is an opportunity to take the anticipation and the celebration of entrance into the third millennium beyond Y2K, — from a moment in the histo-

ry of technology to a moment of salvation history.

To encourage the participation of children in the Holy Year is **to hand on**³ a tradition of the Church from "generation to generation."⁴ In addition, it also reminds the Church that her traditions belong to all generations. The **great** Jubilee is an intergenerational event.

The recipients and the participants are the



Christian community, regardless of age.

The event should be an experience of standing, praying, singing, **being** as one people of God, adults and children. To hand on the tradition of the holy year from generation to generation **for all** generations takes the experience of handing on faith and its traditions beyond passive inheritance to an active dynamic, generating a

deeper sense of belonging. The inclusion of children in such a Church event can signal that children walk as part of the community in a new way.

The **great** Jubilee can be a time to form a memory for our children that is religious. A religious memory is crucial for growing up in faith. At the times when our children are searching for a favorable sign to help them discern the presence of God in their everyday lives their memory needs to be religious, anamnetic⁵ rather than brief unsustaining recall. The symbolic moments and actions of the Jubilee year, the Holy Door, the opening of the holy door, processions with Book of Gospels, holy year gatherings, if done well can all be evocative moments, arousing the religious imagination of children.

Religious imagination opens minds and hearts to the mystery of God, and the development of such, form memory. The repetitive simple gestures of our rituals, which are built on human experiences such as kissing the gospel book, taking the bread, taking the cup, signing with a cross, sprinkling with water, then cannot go unnoticed because of the power they contain.

An event as momentous as passing into the third millennium calls into question how

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we celebrate and respect time, what we understand as the “fullness of time”⁶ and what we understand as the fullness of life. The **great** Jubilee is a celebration of time being “overshadowed by the Holy Spirit”⁷ and consecrated and, therefore, the Church can only see this event as sacred. Such an event brought into light can stir great moments of faith and plunge the Church deeper into God. No less is true for children. This sacred event appropriately celebrated can arouse children to ask the question which scripture places in the heart of all youth: “What must I do to gain eternal life?”⁸ A celebration of the **fullness of time** can be a time of authentic conversion for our children, a putting on the attitudes of Christ even if children can’t articulate it. The Jubilee is a long story of holiness and children are open to the story. To consecrate this moment in time

is to give children the confidence to cross over into the next millennium with the knowledge that Jesus, the Word made flesh, leads them by day and is the fire that lights the night!⁹

An enthusiasm for this **great** Jubilee is an opportunity for the transformation of a people into God’s people. An event of this magnitude pushes the Church beyond parish and diocesan boundaries into an experience of being one, holy, and catholic. This **God event** is an experience of global citizenship, and active participation in a global Church belongs to each generation. Children are experiencing widening social circles naturally occurring in their lives. This moment of Jubilee can push the young Christian beyond the domestic Church and parish Church; it inserts children not only into the broader experience of universal Church, but an experience of global “citi-

zenship where there are no longer strangers or aliens” but one people all of “the household of God.”¹⁰

This year of holiness is also a celebration of catechesis. It reminds the Church that the true nature of catechesis is to echo God’s word. The intention of catechesis is not just informational but rather “to act justly, love tenderly and walk humbly with God.”¹¹ To herald the “Word became flesh”¹² is to live “faith which expresses itself through love.”¹³ Each generation must take up this task. It is an essential part of what it means to be holy.

Why celebrate the **great** Jubilee with children? Simply because God’s kingdom is a **kingdom for all ages!**

Youth is a time of special energies, special opportunities and special responsibilities. Christ and the Church need their special talents.

(Pope John Paul II Paraphrased)

Sr. Sandra DeMasi, SSJ
Director — Worship Office

¹ Isaiah 40:9-10.

² Ibid.

³ 1 Corinthians 11:2.

⁴ Psalm 145:13.

⁵ Liturgical anamnesis is not the mere mental recall of something past, over and done with, nor is it the fond recollection of someone or someone absent. Rather, in the church’s liturgical anamnesis before God, Christ is truly present now.

⁶ From “Eucharistic Prayer IV,” Sacramentary (New York: Catholic Book Publishing Company, 1985), p. 557.

⁷ See: Luke 1:35.

⁸ Matthew 19:16.

⁹ Exodus 13:21.

¹⁰ Ephesians 2:19.

¹¹ Micah 6:8.

¹² John 1:14.

¹³ Galatians 5:6.

The Holy Year: Not Another Calendar!

An event that will forever impact the memory of the Church of the Archdiocese of Newark is the October 1995 visit of Pope John Paul II. The event, the time leading up to it, and the stories retold about the visit, all contribute to an ongoing deepening of Catholic identity. It was an event that was greatly anticipated, prepared for, and celebrated well. It was a time of great jubilation and grace. A similar opportunity is before us as we anticipate, prepare for, and hopefully participate in the **great** Jubilee.

The fact remains that the 1995 Papal visit extended for a three-day period but we are preparing for a holy year and entrance into the third millennium. "Contemporary culture seems increasingly unwilling either to prepare for or to prolong Christian feasts and seasons,"¹ thus a holy year will be a real challenge. In addition, attached to the celebrations of the liturgical year is a Roman calendar for the Jubilee Year, a United States Catholic Conference calendar for the Jubilee Year, and an archdiocesan calendar for the Jubilee Year. On a local level what is not needed is the creation of one more calendar to deal with or another list of dates to add to our already busy schedule of events.

No, the local calendar to be prepared for the Jubilee year is of a different type. This calendar must be of a deepening sort leading the Christian to stand in awe of time, in appreciation of time, stirred by time, forming patterns of life that are Christ's.² It is not so much a

scheduling of additional events but a calling to mind that every moment is made holy in Christ. This is a holy year, — a year to "grow in wisdom, age and grace."³ Such growth in faith involves a deepening of our awareness of, and commitment to, the action of the Holy Spirit in the whole of our lives at every moment.⁴

Celebration of the **great** Jubilee is not about forming a new calendar but a deepening

nary time extraordinarily well. "The coming of the third millennium invites believers to rediscover with new intensity the meaning of Sunday: its mystery, its celebration, its significance for Christian and human life."⁵ The celebration of the **great** Jubilee must begin with efforts by our local communities to help families rediscover and reclaim Sunday as a day of grace rather than a day of the weekend!

the **great** Jubilee provides the opportunity to push the celebration of this cycle beyond the commemoration of Jesus' birth to the celebration of the incarnate Word⁶ in our midst and the reign of God, which Jesus inaugurated in our midst.⁷ The word of God during the Advent season is filled with images of the reign of God, and homilies need to put these images in conversation with life today. The homily explaining the word of God "is indeed always indispensable"⁸ and should always be given "great prominence."⁹ Homilies will be key to setting the Church on the holy year journey and keeping her on the holy year path!

- This Advent season will announce a **year** of favor — "Good news for all the people."¹⁰ The celebration of Jubilee is rooted in the principles of social justice.¹¹ Without mercy, without justice, without charity, without peace there is no Jubilee. **The Jubilee Pledge for Charity, Justice, and Peace** (see side bar page 14) needs to truly be the new **holy** year resolutions of the Church and they need to be manifested in action.¹²

- The celebration of the Midnight Mass on the Birth of the Lord will inaugurate the Holy Year, Jubilee 2000. All eyes need to be fixed on this moment in time. The liturgy of the Mass at Midnight is of great importance. All our local churches should have a scheduled



of attention to the celebration of the liturgical calendar. Within the cycle of a year, the Church unfolds the whole mystery of Christ, season upon season, thus plunging the Christian into the mystery of our faith: **Christ has died! Christ is risen! Christ will come again!**

ORDINARY TIME

- The Church's celebration of the holy year must begin with the celebration of ordi-

Sunday sustains Christian life and if the Church is going to celebrate a **holy** year it has to begin with the fundamental feast day, — Sunday!

ADVENT — CHRISTMAS CYCLE

- The Advent/Christmas cycle will be the pulsing heart of the holy year since the mystery of the Incarnation is at the center of the **great** Jubilee. The celebration of

THE JUBILEE PLEDGE FOR CHARITY, JUSTICE, AND PEACE

The jubilee of the Lord's birth calls us to bring glad tidings to the poor, to proclaim liberty to captives, recovery of sight to the blind and release to prisoners (Luke 4:18) As disciples of Jesus in the new millennium I/we pledge to:

- Pray regularly for greater justice and peace.
- Learn more about Catholic social teaching and its call to protect human life, stand with the poor and care for creation.
- Reach across boundaries of religion, race, ethnicity, gender and disabling conditions.
- Live justly in family life, school, work, the marketplace and the political arena.
- Serve those who are poor and vulnerable, sharing more time and talent.
- Give more generously to those in need at home and abroad.
- Advocate public policies that protect human life, promote human dignity, preserve God's creation and build peace.
- Encourage others to work for greater charity, justice and peace.

Mass at midnight. All we can do to heighten anticipation for this liturgy should be done **even to having no other Masses on Christmas Eve.** Such a pastoral jarring and such emphasis given to Mass at Midnight would generate serious consideration to trends such as parishes scheduling more vigil Masses to the elimination of Mass on Christmas day and multiple children's liturgies scheduled for Christmas Eve so that people do not need to be inconvenienced on Christmas morning.¹³ Such pastoral decisions would not only highlight the importance of December 25 as the celebration of the Nativity of the Lord but give some families the unique experience of Mass on Christmas day!

PASCHAL CYCLE — LENT

- Holy years past have traditionally been times for the Church to examine when and how she has departed from the spirit of Christ and his Gospel, and traditionally holy years have been times of great reconciliation. The **great** Jubilee proclaims a time for people "to turn back to God and be renewed in Christ, a time of grace and reconciliation."¹⁴ It is the Lenten season that the Church annually declares as the great season of grace, a time to be renewed in spirit.¹⁵ The Lenten season of the Jubilee year is then a time of exceptional grace. During this season God invites us to return, "to gather, to fast, to give over hearts,"¹⁶ to be reshaped by the Word. The Lenten exhortation is an invitation of God to "turn away from sin and be faithful to the Gospel."¹⁷ This question needs to be posed to the Church at the beginning of the Lenten season so acknowledgment of sinfulness can be ongoing, a season of the heart rather than a span of time. The Lenten season has to be spent doing penance so that true

contrition can be ongoing and a reality in our life in God. This process then can be sacramentalized and sinfulness absolved at the end of the Lenten season¹⁸ and sealed with the renewal of baptismal promises on Easter.¹⁹

PASCHAL CYCLE — EASTER

- The Easter season has often been referred to as fifty days but one great Sunday, an extended Sunday savored slowly and carefully. To celebrate the Easter season is to be immersed in the celebration of Sunday, **the first day of the week, the eighth day, the Lord's Day.** The Easter season celebrates the resurrection of Christ from the dead, his presence in the assembly of disciples, sharing the messianic meal, the gift of the Holy Spirit and the missionary mandate of the Church.²⁰ Easter proclaims that in Jesus a "new age has dawned, the long reign of sin has ended, a broken world has been renewed, and humanity is once again made whole."²¹ This is the reason for Easter joy and this is the reason for the holy year jubilation. This is the source of the Christian meaning of joy, not the absence of suffering but the presence of the Lord in our midst. Throughout the Easter season are the days above all others for the singing of the Alleluia and the **living** of the Alleluia.
- Easter is the great time of mystagogy in the Church. Mystagogy is the period of spiritual formation after baptism. It is the experience of deepening that follows baptism. Mystagogy belongs to **all** the baptized. It is reflection on the Church's experience of the sacred mysteries celebrated in ritual and celebrated in life. The celebration of the **great** Jubilee is a moment of mystagogy for the Church, a time of second reflection of the Paschal Mystery, a time of

impregnating our society and cultures with the gospel. Full active conscious participation in this anniversary of the **Emmanuel, God with Us**, event offers the gift of mystagogy to the Church for the life of the Church.

- The experiences of encounter with the risen Lord, proclaimed during the Easter season, tells a story of forming disciples. Discipleship is the new life, the new creation that is born from the encounter with the **living** God. Our encounters with the real Presence continually molds us and forms us into disciples. The goal of formation is not so much the sacramental moment but life after the sacrament. The goal of the celebration of the holy year is not so much to reach January 6, 2001, the Solemnity of the Epiphany,²² having been attentive to every date. The goal of participation in the holy year is to form disciples, formed in the likeness of Christ. The journey is about holiness and we must be attentive to all that fosters holiness.

THE HOLY YEAR — AN APPOINTED TIME

The calendar of the Holy Year 2000 includes scheduled times for the celebration of the sacraments. This inclusion in the great Jubilee calendar highlights the importance of celebrating the sacraments on the appropriate day during the appropriate season(s). The sacraments are sacred signs that draw the Church deeper and deeper into communion with God and into a life of holiness. Celebrating the sacraments in harmony with the liturgical season not only expresses the tradition of the Church, it fosters clear catechesis and participation in the life of the Church. A year spent on a **holy** way is time lived in the realization that there "is an appointed time for everything under the heavens."²³ Attention to **appointed time** draws the Church deeper and deeper into the mystery of God.

THE HOLY YEAR — A TIME OF JOURNEY AND RECOGNITION

The holy year is the time to embark on an Emmaus road with Christ. To participate in the holy year draws us to the table of the Word where it is Christ who speaks, present as he is in the Word proclaimed on Sunday. If there is no welcoming of the Word of God in our midst, there is no reason for a **great** Jubilee. The **great** Jubilee reiterates the call of the Second Vatican Council that the richer fare might be provided for the faithful at the table of God's Word.²⁴ The Word is central to faith development. The holy year needs to be a time spent in fostering in the faithful that hunger for hearing the Word of the Lord. Hunger for the Word of God

can only lead to the table of Eucharist to encounter sacramental presence, to give thanks, to be nourished and to be drawn into oneness. This holy communion is expressed in life lived! For the faithful who have understood the meaning of the Sunday gathering to experience the risen Lord in word and sacrament, the Eucharist continues in their ordinary lives. The holy year has to be a journey of such recognition, such understanding that the hearts of the faithful burn, are inflamed with the fire of the Holy Spirit.

The **great** Jubilee is not a time to add some decoration to the life of the Church as if applying an external coat of color. No, what this calendar must be about is proclaiming the

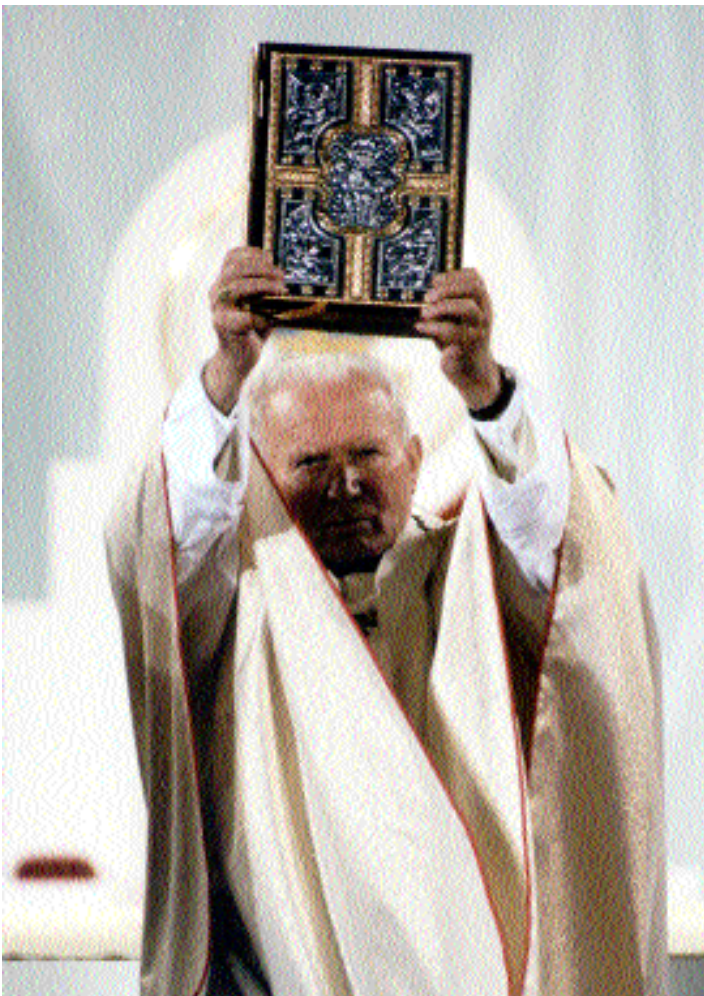
greatness of God, the mercy of God, and the reign of God.²⁵ If such evangelization is to be achieved the holy year must be an experience of deepening.²⁶ Holy Year 2000 is a long sabbatical. It is a time of rebirthing both for the individual Christian and for the Church. It is a year to contemplate the face of God revealed in Christ. This is the **great** Jubilee — depth, inner joy that will be manifested!

"You are the light of the world. A city set on a mountain can never be hidden. Nor do they light a lamp and then put it under a bushel basket; it is set on a lamp stand, where it gives light to all in the house. Just so, your light must shine before others, that they may see your good deeds and glorify your heavenly Father."
(Matthew 5:14-16)

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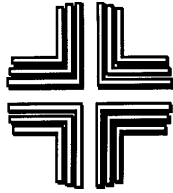
- Reconciliation I,"
Sacramentary, p. 1122.
15 Preface "Lent II,"
Sacramentary, p. 391
16 Joel 2, 12-18.
17 Sacramentary, p. 77.
18 The Jubilee Calendar set by the Central Committee for the Jubilee in Rome has designated Tuesday of Holy Week, April 18, 2000 as the day for the communal celebration of the sacrament of Penance with individual absolution.
19 The introduction to the renewal of baptismal promises on Easter notes "(N)ow that we have completed our Lenten observance, let us renew the promises we made in baptism." Sacramentary, p. 209.
20 Matthew 28:1ff., Luke 24:36ff.,
Luke 24:41ff.,
21 Preface "Easter IV,"
Sacramentary,
p. 421.
22 January 6, 2001, the Solemnity of the Epiphany is the date when the **great** Jubilee will close in Rome.
23 Ecclesiastes 3:1.
24 *Constitution on the Sacred Liturgy*, 51.
25 Luke 1:46ff., Luke 15:11ff., John 1:1ff.
26 *Evangelization in the Modern World*, 20.

- 1 *Liturgical Music Today*, 48.
2 Philippians 2:5-11.
3 Luke 2:52.
4 *Music in Catholic Worship*, 2.
5 Introduction of the Apostolic Letter *Dies Domini* of the Holy Father John Paul II.
6 John 1:1-18.
7 Luke 4:16-20.
8 *Evangelii nuntiandi*, 42.
9 *Directory for Masses with Children*, 48.
10 Luke 2:10.
11 Leviticus 25.
12 Matthew 25:31-46.
13 *Bishops' Committee on the Liturgy Newsletter*, Vol. XXVII, November/December 1991.
14 Preface for "Eucharistic Prayer for Masses of



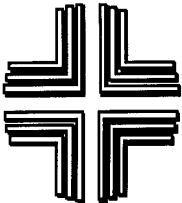
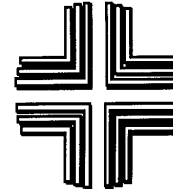
Thank You!

The staff of the Worship Office
would like to extend a
heartfelt thanks to
Rev. Michael Saporito
for his work, energy, and dedication
as editor of
Word on Worship.



Welcome!

The staff of the Worship Office
would like to welcome
Rev. Charles Pinyan
as the new editor of
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