

# Word on Worship

Newsletter of the Worship Office, Archdiocese of Newark, NJ

## In This Issue:

- All Souls Sunday
- Celebrating a Sesquicentennial Jubilee
- The Sesquicentennial: Not Another Calendar!

This year (2003) the Commemoration of All the Faithful Departed (All Souls Day) falls on a Sunday. In a certain sense the Commemoration of All the Faithful Departed is the **funereal observance** of the liturgical year. The ministry of the Church at the occasion of a Christian funeral aims at expressing efficacious communion with the **deceased**, by means of participation of **the community** gathered for the funeral, and through the proclamation of eternal life to the community.<sup>1</sup> This is the aim of the ministry of the Church on All Souls Day and the ministry glimpsed every Sunday, for this is the community that confesses in faith and hope, “(w)e look for the resurrection of the dead and the life of the world to come.” (Nicene Creed) Some suggestions to this end:

- The funeral rites express the Paschal character of Christian death even as to the color of the liturgical vestments worn. On All Souls Sunday white vesture is assigned rather than the traditional green vesture of Ordinary Time.

- Many parishes have developed an All Souls Day tradition of an evening Mass in addition to the regularly scheduled daily Masses. When the Commemoration of All the Faithful Departed falls on a Sunday, it would be better to designate one of the scheduled Sunday Masses as the occasion for this celebration. The Mass intention is for “all the deceased of the parish over the last twelve months”.<sup>2</sup> Noting the death, or anniversary of a death of a member of the community is an event that should draw the faithful into the true perspective of faith in the risen Christ, who alone has the words of eternal life.<sup>3</sup>
- The celebration of All Souls Day on Sunday is an opportunity for the parish to provide effective catechesis on the meaning of Christian death. The homily, which is always essential, is the moment to illumine the mystery of Christian death in the light of the risen Lord. Because “faith comes from what is heard” (Rom. 10:17), the importance and necessity of good preaching cannot be overemphasized. The homilist should dwell on God’s compassionate love and on the Paschal Mystery of the Lord as proclaimed in the Scripture.<sup>4</sup>
- Many parishes use a “Book of Life” with the names of the dead inscribed in it. This could be placed at the entrance of the worship space or at the baptismal font. For the Christian, death inaugurates the fulfillment of one’s new birth begun at Baptism.<sup>5</sup>
- The *Order of Christian Funerals* names Christian symbols that are used or visible during the funeral liturgy. These sacred signs (Easter candle, pall, holy water, incense, cross, *Book of Gospels* or Bible) are connected to the celebration of the sacraments. Such sacred signs render various occasions in life holy. On All Souls Day, the Easter candle may be lighted at the baptismal font. The Rite of Sprinkling may be used. A Gospel procession should be considered. In the gathering space or in the vestibule of the Church, a cloth could drape a table on which pictures of the deceased being remembered could be displayed.<sup>6</sup> Any display or use of a pall that resembles a catafalque should be avoided.
- Processions, which mirror the Christian pilgrimage to the heavenly Jerusalem, have a special significance in every liturgy but especially in the celebration of the *Order of Christian Funerals*. On All Souls Sunday and every Sunday, processions, especially when accompanied with music and singing, can strengthen the bond of communion in the assembly. Attention needs to be paid to the entrance, gospel, and communion processions.<sup>7</sup>
- Music is integral to the

## ALL SOULS SUNDAY

celebration of the liturgy. Funerals are liturgical celebrations; therefore music used in the observance of the Commemoration of All the Faithful Departed is **liturgical** music. The texts of the songs chosen for a particular celebration should express the Paschal Mystery and should be related to the readings.<sup>8</sup>

- Parishes might consider scheduling Evening Prayer (or even Night Prayer) as a special way to commemorate All Souls.<sup>9</sup>
- Parishes with a cemetery nearby might end Mass with a procession to the cemetery, with the service provided in the *Book of Blessings*.<sup>10</sup>
- The month of November, especially All Saints Day and All Souls Day, is a traditional time for visiting

the graves of loved ones. With the celebration of All Saints Day and All Souls Day falling on Saturday and Sunday respectively, parishes should strongly encourage this practice. The book, *Catholic Household Blessings and Prayers* provides both a service and other appropriate prayers when visiting a grave. These prayers could be printed in the parish bulletin.<sup>11</sup>

The observance of the Commemoration of All the Faithful Departed is one day of the liturgical year. This day highlights the Church's stance that in the face of death, the Church proclaims that God has created each person for eternal life and that Jesus, the Son of God, by his death and

resurrection, has broken the chains of sin and death that bind humanity. Preparing for All Souls Day is a reminder to each member of the Body of Christ that the responsibility of the ministry of consolation rests in the believing community —All Souls Day, —All Souls Sunday, —Sundays, and every day in the life of the Christian.<sup>12</sup>

Staff of the Worship Office



<sup>1</sup> See *Catechism of the Catholic Church*, 1684.

<sup>2</sup> The number of deceased a parish has in a year might prohibit the announcement of the Mass intention in its usual place. Names could be listed in the parish bulletin or on a printed prayer card.

<sup>3</sup> See *Catechism of the Catholic Church*, 1687.

<sup>4</sup> See *Catechism of the Catholic Church*, 1688; *Evangelii nuntiandi*, 42; *Order of Christian Funerals*, no. 27.

<sup>5</sup> See *Catechism of the Catholic Church*, 1681.

<sup>6</sup> See *Catechism of the Catholic Church*, 1667; *Order of Christian Funerals*, 35-39.

<sup>7</sup> See *Order of Christian Funerals*, 40-42.

<sup>8</sup> See *Catechism of the Catholic Church*, 1684; *Order of Christian Funerals*, 30-33.

<sup>9</sup> See *Order of Christian Funerals*, 386 ff.

<sup>10</sup> See *Book of Blessings*, Chapter 57.

<sup>11</sup> See *Catholic Household Blessings and Prayer*, pp. 178-180, 276, 280.

<sup>12</sup> See *Order of Christian Funerals*, 1,8.

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# CELEBRATING A SESQUICENTENNIAL JUBILEE

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

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The events of September 11, 2001 will forever have an impact on the memory of the American people. These tragic events came on the heels of the Church's Great Jubilee, the 2000 year anniversary of the Incarnation when "earth is united to heaven."<sup>1</sup> In this "marvelous exchange"<sup>2</sup> God bursts forth into humanity and humanity is transformed into God's image. The memory of the large cross sealing the "holy year door" of the Cathedral Basilica of the Sacred Heart in Newark was replaced with a memory-branding image of a cross of twisted steel, the remnants of what was once the World Trade Center. The Church's Great Jubilee was a time when the Christians stood in awe and declared that in Jesus, "we live and move and have our being";<sup>3</sup> and all of human time stands in reference to him, *anno Domini*. Now the Church in the United States is faced with an image of a cross of steel girders and is very tempted by feelings of loss and accelerated by the media to reference human time anew, life after 9/11. All talk about "holy year" has been exchanged for talk of "holy war"—*jihad!*

The Archdiocese of Newark, a diocese clouded not only by the billowing smoke of Ground Zero but also with its personal losses, once more

stands at the door of a great jubilee. On October 19, 2003 a yearlong celebration of the Sesquicentennial, the 150<sup>th</sup> anniversary of the Archdiocese of Newark will begin with a Mass celebrated by Archbishop John Joseph Myers in the Cathedral Basilica of the Sacred Heart. This liturgy will inaugurate a great time of grace for the Church of Newark, "a year of favor."<sup>4</sup> The Sesquicentennial celebration is once more a reminder of the glad tidings of the kingdom of God, **Emmanuel, God with us!** Once more God is inviting this local Church, the people of God to "choose life."<sup>5</sup> Our answer can only be to proclaim the greatness of God, the mercy of God, the reign of God! Such a response to this God-event demands enthusiasm, effort, responsibility, and commitment; it is truly "for those with a journey to make!"<sup>6</sup>

The celebration of a 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 yearlong celebrations 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 Jubilee year is an opportunity to walk the "holy way"<sup>7</sup> of the redeemed. The Sesquicentennial beckons us to embark on a pilgrimage and calls us to deepen our participation in the pilgrimage of Christian life. As part of the observance of the Sesquicentennial, the Archdiocese of Newark will have a pilgrimage to Fatima, October 26 – November 2, 2003. In addition, each of the deaneries of the Archdiocese of Newark will host holy hours that will include Exposition of the Blessed Sacrament, Evening Prayer and Benediction.

The Church, as a 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.<sup>8</sup> The celebration of Jubilee not only affords the Church of Newark 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 Jubilee of this local Church 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 Sesquicentennial is a time of recognition, a time to name ourselves graced sinners, that is, recognizing an ongoing call for transformation and conversion for the service of the reign of God. The experience of this yearlong Jubilee celebration is an opening of our eyes to the one who is in our midst, Emmanuel, and his kingdom. It reminds the people of God that “now is the acceptable time, now is the day of salvation,”<sup>9</sup> and that God’s kingdom of justice and mercy is the mission that is ours! Participation in this anniversary year sheds new light and a new energy on the missionary task of a people anointed to bring glad tidings, ... to heal ... to proclaim liberty ... to announce a year of favor.<sup>10</sup> It is a time to work toward the fullness of God’s reign that **is** but is **not yet**. This anniversary time is a great moment of evangelization by and for the Church of Newark because it proclaims “Christ yesterday and today, the beginning and the end, alpha and omega.”<sup>11</sup> This is the reason for *jubilatio*! History tells us that the Church looks toward a jubilee 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.”<sup>12</sup> It should be

no less for the Church of Newark today! This is a graced moment. “It is for those with a journey to make and on it the redeemed shall walk!”<sup>13</sup>

Sr. Sandra DeMasi, SSJ  
Director, Worship Office

<sup>1</sup> Preface for “Holy Eucharist II,” *Sacramentary* (New York: Catholic Book Publishing Company, 1985), p. 469.

<sup>2</sup> *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.

<sup>3</sup> Acts 17:28.

<sup>4</sup> Isaiah 61:2

<sup>5</sup> Deuteronomy 30:19.

<sup>6</sup> Isaiah 35:9

<sup>7</sup> Isaiah 35:8

<sup>8</sup> See Luke 15:11-32.

<sup>9</sup> 2 Corinthians 6:2.

<sup>10</sup> See Isaiah 61:1-2.

<sup>11</sup> Preparation of the Candle, “Easter Vigil,” *Sacramentary*, p. 172.

<sup>12</sup> From the embolism, “Deliver us,” *Sacramentary*, p. 562.

<sup>13</sup> Isaiah 35:9



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# THE SESQUICENTENNIAL: NOT ANOTHER CALENDAR!

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In October, 2003, the Church of Newark will begin a **yearlong** celebration of its 150<sup>th</sup> Anniversary (actual date July 29, 1853). “Contemporary culture seems increasingly unwilling either to prepare for or to prolong Christian feasts and seasons,”<sup>1</sup> thus a Jubilee “year” will be a real challenge. 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.<sup>2</sup> 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 year of holiness — a year to grow in wisdom, age and grace.<sup>3</sup> Growth in faith involves a deepening of our awareness of, and commitment to, the action of the Holy Spirit at every moment in all our lives.<sup>4</sup>

The Celebration of the Sesquicentennial is not about forming a new calendar but a deepening 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 Archdiocesan celebration of the 150<sup>th</sup> anniversary must begin with the celebration of Ordinary Time extraordinarily well. The Third Christian Millennium “invites believers to rediscover with new intensity the meaning of Sunday: its mystery, its celebration, its significance for Christian and human life.”<sup>5</sup>



The celebration of the Jubilee of the Archdiocese of Newark 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! 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 Sesquicentennial since the mystery of the Incarnation is traditionally at the center of the Christian Jubilee. This anniversary celebration provides the opportunity to push the celebration of this cycle beyond the commemoration of Jesus’ birth to the celebration of the incarnate Word<sup>6</sup> in our midst and the reign of God, which Jesus inaugurated in our midst.<sup>7</sup> 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”<sup>8</sup> and should always be given “great prominence.”<sup>9</sup> Homilies will be key to setting the Church of Newark on this year long journey of holiness and keeping her on the path!

This Advent season will announce a “year of favor” — “Good news” for all the people.<sup>10</sup> The celebration of Jubilee is rooted in the principles of social justice.<sup>11</sup> Without mercy, without justice, without charity, without peace there is no Jubilee. New Year resolutions need to be replaced with resolutions for a year of holiness where charity, justice and peace<sup>12</sup> are manifested in action.<sup>13</sup>



#### 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 also been times of great reconciliation. Jubilee proclaims a time for people to turn back to God and be renewed in Christ, a time of grace and reconciliation.<sup>14</sup> It is the Lenten season that the Church annually declares as the great season of grace, a time to be renewed in spirit.<sup>15</sup> The Lenten season of the Sesquicentennial Jubilee year of the Church of Newark is then a time of exceptional grace. During this season God invites us to return, to gather, to fast, to give over hearts,<sup>16</sup> 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.<sup>17</sup> This needs to be proposed to this local Church at the beginning of the Lenten season so that 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 season and sealed with the renewal of baptismal promises on Easter.<sup>18</sup>

#### PASCHAL CYCLE - EASTER

The Easter season of fifty days is one great Sunday — an extended Sunday to be 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.<sup>19</sup> 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.<sup>20</sup> This is the reason for Easter joy and this is the reason for the Sesquicentennial Jubilee. This is the source of the Christian meaning of joy — not the absence of suffering but the presence of the Lord in our midst. The days of the Easter season above all others are the

days for singing the Alleluia and **living** 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 a deepening in commitment and growth in faith that follows baptism. Mystagogy belongs to **all** the baptized. It is a reflection on the Church's experience of the sacred mysteries celebrated in ritual and celebrated in life. The celebration of the 150<sup>th</sup> anniversary is a moment of mystagogy for this local Church, a time of reflection of the Paschal Mystery, a time of impregnating our society and cultures with the Gospel.

The experiences of encountering the risen Lord, proclaimed during the Easter season, tell 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 mold us and form 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 a Sesquicentennial is to form

disciples in the likeness of Christ. The journey is about holiness and we must be attentive to all that fosters holiness.

### SESQUICENTENNIAL – A TIME OF JOURNEY AND RECOGNITION

A year spent on a holy way is an invitation to embark on an Emmaus road with Christ. To participate in this celebration draws us to the table of the Word where it is Christ who speaks, present as he is in the Word proclaimed on Sunday. The Sesquicentennial needs to be a time spent fostering in the faithful a 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 Jubilee year for this local Church 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 Sesquicentennial Jubilee is not a time to add some decoration to the life of the Church of Newark 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.**<sup>21</sup> If such evangelization is to be achieved the yearlong celebration must be an experience of deepening.<sup>22</sup> The Sesquicentennial of the Archdiocese of Newark is a

long sabbatical. It is a time of rebirthing both for the individual Christian and for this local 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. (Mt. 5:14-16)*

Sr. Sandra DeMasi, SSJ  
Director, Worship Office

<sup>1</sup> *Liturgical Music Today*, 48.

<sup>2</sup> See Philippians 2:5-11.

<sup>3</sup> See Luke 2:52.

<sup>4</sup> See *Music in Catholic Worship*, 2.

<sup>5</sup> Introduction of the Apostolic Letter *Dies Domini* of the Holy Father John Paul II.

<sup>6</sup> See John 1:1-18.

<sup>7</sup> See Luke 4:16-20.

<sup>8</sup> *Evangelii nuntiandi*, no. 42.

<sup>9</sup> *Directory for Masses with Children*, no. 48.

<sup>10</sup> See Isaiah 61:2 and Luke 2:10.

<sup>11</sup> See Leviticus 25.

<sup>12</sup> 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.

<sup>13</sup> See Matthew 25:31-46.

<sup>14</sup> Preface for "Eucharistic Prayer for Masses of Reconciliation I," *Sacramentary*, .

<sup>15</sup> See Preface "Lent II," *Sacramentary*, 391

<sup>16</sup> See Joel 2, 12-18.

<sup>17</sup> See *Sacramentary*, p. 77.

<sup>18</sup> 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*, 209.

<sup>19</sup> See Matthew 28:1ff., Luke 24:36ff., Luke 24:41ff.,

<sup>20</sup> See Preface "Easter IV," *Sacramentary*, 421

<sup>21</sup> See Luke 1:46ff., Luke 15:11ff., John 1:1ff.

<sup>22</sup> See *Evangelii nuntiandi*, 20.

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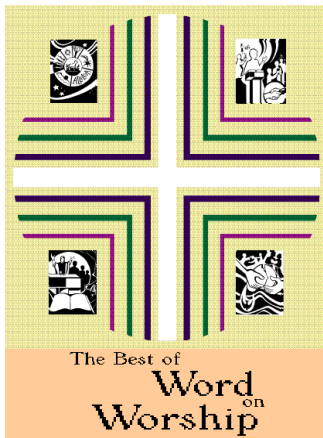
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