



WORD ON WORSHIP

Informing, Inspiring, and Encouraging

Newsletter of the Office of Divine Worship, Archdiocese of Newark NJ

Vol. 32 No. 1 January 2015



Moving Forward

You are looking at a revised, re-designed and re-focused *Word on Worship*.

A few months ago, our Editorial Board met to assess the mission, purpose, content, and delivery method of this newsletter. Since its debut in 1981, the format and design of *Word on Worship* has remained relatively constant.

TAKING STOCK

Going forward, we pondered a few questions among ourselves: What is our mission? What was our original purpose? How has it changed? What do people say about *Word on Worship*? What are their expectations? What is the value of a hard copy? Should we offer an online version as well?

And, we surveyed our readers, who... found liturgical year reminders most helpful; appreciated "how to..." topics; suggested shorter articles of a more practical nature; would like a question and answer section.

We analyzed the responses to our survey and discussed the implications of your comments. We heard from the well versed as well as the novice. In taking stock of the needs of our readership, we realize that while some who serve in liturgical roles are more knowledgeable and enthusiastic than others, *Word on Worship* exists to serve the needs of all. The liturgical life of the people of God is manifested in vibrant public worship; we are all responsible for ensuring that it is of the finest caliber. *Lex orandi, lex credendi, lex vivendi*. A dynamic translation would read: how we worship reflects what we believe which determines how we live.

IDENTIFYING OUR PURPOSE

Sharing updated national and universal developments, offering advice and suggestions for local liturgical celebrations, and clarifying finer points of rituals is the driving force behind *Word on Worship*. Hopefully, the information found in its pages serves to expand the knowledge base of our readership. To that end, we've defined our mission. In short, our focus is "Informing, Inspiring, and Encouraging" Liturgical Ministry in the Archdiocese of Newark. *Continued on page 7*

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The Mission of *Word on Worship*

Through this newsletter, the Office of Divine Worship of the Archdiocese of Newark seeks to provide those responsible for preparing liturgies in the Archdiocese of Newark with information, practical suggestions, and encouragement that will assist them in helping liturgical ministers and all in the assembly to understand and fully participate in the liturgy, the source and summit of the Christian life.



Questions and Answers



May more than one Paschal Candle be blessed at an Easter Vigil?

This question is often raised in parishes with multiple worship sites. If there is no Easter Vigil at a particular worship space, a new candle should be in place for the first liturgy of Easter Sunday and should be lit before Mass begins. It may be incensed during the opening rites but the ritual preparing the new candle is not celebrated.



When should the Paschal Candle be lit?

The Vigil marks the first time that the candle is lit during the 50 days of Easter. The Paschal Candle should be lit in all solemn liturgical celebrations of the season until Pentecost Sunday and has its proper place either by the ambo or by the altar. The impact would be greater if the candle was kept continuously burning throughout the Easter Season or at least appear to be burning continuously by making sure that the candle is never extinguished publically and always lit before the assembly arrives.

Where should the Paschal Candle be placed after the Easter Season?

The Paschal Candle should be kept in the baptistery so that it may easily be lit at the celebration of Baptism. At funeral celebrations, the candle should be placed near the coffin as an indication that the death of this Christian is his or her own Passover. It should not be otherwise lit nor placed in the sanctuary after the Easter Season.

How should we dispose of the Paschal Candle? May we re-use last year's candle?

The candle may not be reused. The Paschal Candle must be new each year and receive its blessing at the Easter Vigil. It must be made of wax, never be artificial, be only one in number, and be of sufficiently large size so that it may evoke the truth that Christ is the light of the world. *Paschale Solemnitatis*, the 1988 Circular Letter concerning the preparation and celebration of the Easter feasts, states that the Paschal Candle must "be renewed each year". Many suppliers accept the return of used candles and will then recycle the wax to produce new candles. The candle could also be burned privately or recycled.



A Musical Note

Exulting the Exultet

"This is the night...bright as day...full of gladness."

The jubilation of the Easter Proclamation begins once the Paschal Candle is in place. One of the earliest mentions of the Exultet is found in the writings of St. Augustine (*City of God* XV.22) but the language, rhythm and ideas seem to have been influenced by St. Paul. In Italy during the Middle Ages, the proclamation was sung from long strips of parchment, gradually unrolled as the deacon proceeded.

The Exultet, a proclamation on par with the Gospel, is proclaimed from the ambo by a single voice not to be substituted with any other text. The significance of this ancient declaration demands serious preparation and the talents of the most distinguished of voices.

When writing of the Exultet, Fr. Paul Turner notes, "in the history of music for Mass, no song was more important, no chant more beautifully crafted, no moment so significant as the Exultet of the Easter Vigil." While variations exist today, this proclamation remains one of the most awesome moments of the Vigil. Turner reflects that the deacon or cantor has quite an honor as their "faith, skill, and spirituality" come together in this manifestation of Easter joy.

Why the fuss? What's so hard? Turner tells us to take a good look as we page through the piece. "Seven pages of notes with shifting rhythmic patterns." The short form might be inviting – but never in a parish setting. The option exists to recite the whole thing but that just won't do either. Nowhere in the Liturgy is there another composition of such dimension and power. "The text is too important, the event too special. The Exultet deserves to be sung, and sung well."

Practice videos for the Exultet are available at:

www.ccwatershed.org/exultet

Free downloads of music for the Roman Missal can be found at:

www.icel.org/musicfolder/openmusic.php

For the entire Turner article, go to:

<http://paulturner.org/wp-content/uploads/2012/08/exultet.htm>

Priming the Pump

Holy Week 2015 by Fr. Tom Iwanowski

Palm Sunday of the Passion of the Lord's homily could be based on the inscription found on the cross of Jesus, namely, "The King of the Jews." (Mark 15:26) The charge was false. Jesus was no earthly king of power and might with armies at his command.

Yet the charge was accurate. Jesus was a king, but a king who showed his power by being powerless. He "emptied himself, taking the form of a slave....he humbled himself." (Philippians 2:7-8) Of all the kings who have walked this earth, Jesus is the one most remembered. For in powerlessness, Jesus showed true power for he had the strength to remain faithful to the Father and faithful to the Gospel he preached.

We live in a world much like the one that witnessed the events of the first Good Friday – a world where power rests with those who level charges against people and put them on "crosses." But the passion, death, and resurrection of Jesus proclaim that true power is found in being faithful and obedient to God no matter the cross we face.

At the **Evening Mass of the Lord's Supper**, a homily might be centered on the fact that the Gospels of Matthew, Mark, and Luke contain the familiar account of Jesus taking bread and wine and saying "This is my body, this is my blood." However the Gospel of John does not contain that scene; instead John relates the washing of feet.

Since John's Gospel was the last to be written, John may have emphasized the washing of feet because the ritual of the Last Supper was already becoming disconnected from life. By highlighting the washing of feet, John was saying **LITURGY HAS TO BE CONNECTED TO LIFE**. Our sharing at the table of the Lord must affect our way of living. We need to serve.

The liturgies of the Triduum are not rituals confined to a church, they are liturgies meant to shape how we live as followers of the Risen Lord.

Good Friday's homily could explore how stories affect us. The stories that most touch us are those that remind us of something we have experienced in our lives. The rejection, betrayal, cruelty, injustice, pain, suffering, and death spoken of in the Passion account are things to which we can relate. The longer we live, the more we experience such things in life.

In John's account of the Passion, Jesus is not pictured as a helpless, hopeless victim. Jesus retains a dignity, a strength, a composure, even a sense of control. Jesus knew who he was as the Father's beloved Son. He knew the Father would never abandon him.

While we can relate in some way to the pain and suffering described in the Passion, we are also called to relate to the strength, courage, faith, and victory of Jesus Christ.

Continued on page 6



RCIA

REMINDERS

February 21, 2015

Saturday after Ash Wednesday

CALL TO

CONTINUING CONVERSION

Cathedral Basilica

11:00: Essex & Union Counties

1:30 Bergen & Hudson Counties

February 22, 2015

First Sunday of Lent

RITE OF ELECTION

Cathedral Basilica

2:30 Essex & Union Counties

4:30 Bergen & Hudson Counties

March 1: 2nd Sunday of Lent

Penitential Rite (RCIA, 459 ff)

March 8: 3rd Sunday of Lent

1st Scrutiny (RCIA, 150 ff)

March 15: 4th Sunday of Lent

2nd Scrutiny (RCIA, 164 ff)

March 22: 5th Sunday of Lent

3rd Scrutiny (RCIA, 171 ff)

April 2 – 5: Paschal Triduum

(RCIA, 206 ff)

April 5—May 24: Easter Season

Period of Mystagogy

Laboring in the Field by Pat Krema

People & Parishes Working to Improve Liturgy in the Archdiocese of Newark



Deirdre Yates: Giving Voice to God's Word

Deirdre Yates is a Professor of Communication in the Department of Communication and the Arts at Seton Hall University where she has been teaching theater performance classes since 1992. In addition, she teaches a study abroad class in England, and works as a professional director with several theater companies. Since earning her M.F.A. from The Catholic University of America, Professor Yates has used her talent to go beyond the scope of her professional work, to also include the training of lectors for Archdiocese of Newark.

In the Office of Divine Worship's "Guidelines for Lectors," it states that, "Lectors bring the living Word of God to the liturgical assembly. In and through them God speaks to the gathered faithful. The ministry, therefore, is treated seriously and with great dignity . . . [they] must be properly trained for their ministry. The ministry of the word requires skill in public reading, knowledge of the principles of liturgy, and an understanding and a love of the Scriptures." Thus, to give all parishes in the Archdiocese the opportunity to train lectors, the Worship Office hosts semi-annual Lector Workshops, utilizing professional training to help train lectors, especially in the key areas of public speaking, principles of liturgy and understanding of Scripture. Despite her busy schedule at Seton Hall University, Deirdre Yates is a featured speaker for the Lector Workshops.

Professor Yates trains those who are to be lectors to be effective public readers. Early in her career, while working on her graduate degree at Catholic University, Professor Yates, worked with Fr. Gilbert Hartke, O.P. (then head of the Drama Department at Catholic University) who inspired her to see that her passion was not simply a study of performing arts, but was "theater with the Word." Carrying that mission with her, Professor Yates not only worked as a communications professor at Seton Hall, she also became involved in working with seminarians, teaching Oral interpretation Classes and Proclamation Workshops. In her work with seminarians, Professor Yates helped those from abroad preach the Gospel in English. Seeing their passion when proclaiming the Gospel in their native language, she helped them work through their struggle of doing the same when preaching in English. That work with seminarians led to her participation with workshops for lectors.

Deirdre Yates clearly delineates the difference between performing and being a lector. She says that "there is power in God's Word and it is a great gift to read it aloud." Being a lector "is an amazing mission and gift . . . it makes you realize what it [Scripture] is all about." Yates affirms the role of the lector by offering not only practical and technical advice, and training on how to effectively proclaim God's Word, but also how to communicate the power of the Word to those in the assembly. She emphasizes three points for lectors: read, pray and share from your heart. When one reads and prays, then one is prepared to share from the heart and "then others will understand and meet you where you are . . . the congregation then isn't reading, but engaged and so communication occurs." Through Archdiocesan workshops, Professor Yates and her colleagues offer encouragement to those who volunteer as lectors. Her willingness to share her time and talent with lectors in the Archdiocese has prepared many to be effective in giving voice to God's Word.

New Lectors or Extraordinary Ministers of Holy Communion in your parish?

Check out the Worship Office Web Page: www.rcan.org/worship

Follow the [Liturgy](#) Link to the [Liturgical Ministers](#) where you'll find Archdiocesan [Guidelines](#)

Sign them up for Workshops (offered in English & in Spanish) at the Archdiocesan Center:

Lectors — February 7, 2015

Extraordinary Ministers of Holy Communion — May 9, 2015



Worth a Look

by Rev. Thomas A. Dente

Reviewing Rev. Paul Turner's Book:

In These or Similar Words:

Praying and Crafting the Language of the Liturgy

Those familiar with the *Sacramentary* often ask, "Whatever happened to the rubric, 'In these or similar words?'" This rubric, which appeared in the previous *Sacramentary*, allowed for free-form language on behalf of the priest during introductory parts of the Mass. The strict nature of the current translation of the *Roman Missal* leaves the impression that only the exact words provided may be used without variation.

Fr. Paul Turner's latest book, *In These or Similar Words, Praying and Crafting the Language of the Liturgy*, responds to this valid question. Prolific author, liturgical scholar, and longtime pastor, Fr. Turner has penned a simple yet poignant book challenging the notion that introductory words as found in the *Missal* may never be adapted. In only 112 pages of large, easy to read type, Turner takes a fourfold approach to the question of when a priest can use his own words at Mass:

In These or Similar Words

In Similar Words

In These Words

[*In Thee or Similar Actions*] brackets his

In the first section Turner begins by asking, "Are there still parts of the Mass that allow us to use these or similar words?" His answer: "Yes." He names places in the *Missal* which explicitly allow for the presider to use his own words (e.g. the introduction to Palm Sunday and parts of the Easter Vigil). Ritual Masses also abound with introductions that may be adapted by the priest.

Attention is then turned to specific parts of the Mass where introductions occur. Because the *Missal* does not explicitly allow for variety, it has been assumed that no other words are ever permitted. Here is where the reader discovers Turner's defense of "in these or similar words." He quotes the 1973 Circular Letter, *Eucharistiae participationem*, prepared by the Congregation for Divine Worship and approved and confirmed by the authority of Blessed

Pope Paul VI:

Prominence should also be given to those introductions that the Order of Mass provides for certain rites, for example, the introductions to the penitential rite and the Lord's Prayer. By their very nature such introductions do not require that they be given verbatim in the form they have in the Missal; consequently it may well be helpful, at least in certain cases, to adapt them to the actual situation of a community.

The second part of Fr. Turner's book, "2. In Similar Words" begins with a quote from the GIRM, 31:

The presiding priest is permitted, furthermore, in a very few words, to give the faithful an introduction to the Mass of the day...to the Liturgy of the Word...and to the Eucharistic Prayer... though never during the Eucharistic Prayer itself; he may also make concluding comments regarding the entire sacred action before the Dismissal.

Fr. Turner dissects these moments, giving helpful "dos and don'ts" for those wishing to take advantage of these introductions. His most helpful advice for these self-composed moments: "...ministers should write out what they want to say. And they should use as few words as possible. The Mass already has lots of words. Less is more." (Page 26)

Given the difficulty that many are having with the vocabulary of the *Roman Missal*, Fr. Turner dedicates section three, "In These Words," to explain the more obtuse words of the *Missal* (e.g. abasement, conciliation, prevenient, etc.).

The last section, "4. [In These or Similar Actions]," adds a final touch of insight to the topic by drawing a parallel between the words and actions of the *Missal*. Turner implies the hypocrisy of those who call for a strict proclamation of the words in black in the *Missal* but at the same time are willing to allow for a much looser interpretation of the words in red.

To make his point, Fr. Turner includes a few "pop quizzes" for the reader regarding the actions of the Mass followed by explanations of the correct answers. These quizzes enlighten the reader as to what should and should not be done in the Mass.

Fr. Paul Turner's Book, *In These or Similar Words*, is a must read for clergy who use the *Roman Missal* or lay and religious involved with liturgical planning. But don't take my word for it. Order your copy from the Worship Office today by using the order form on the back page.



Looking Ahead...

Feb 18 – May 24: Lent and Easter Time

Apostles' Creed recommended in place of Nicene Creed

February 18—April 2: Lent

All memorials of saints are optional;
when observed, only the Collect is used
Color – violet (Roman purple)
Communal Penance Service recommended

Feb 21: Ash Wednesday*

Penitential Rite omitted
Catechumens, children & non-Catholics may receive ashes.

Feb 22, Mar 1,8,15,22,29 Sundays of Lent/Palm Sunday **

Mar 19: Solemnity of St. Joseph*

Mar 25: Solemnity of the Annunciation *

Mar 29 – April 5: Holy Week

Mar 30: Chrism Mass, Cathedral Basilica

April 2 – 5 Paschal Triduum**

Easter Vigil not to begin before 8:00 P.M.

April 5 – 12: Octave of Easter *

April 5 – May 24: Easter Season

Sprinkling Rite recommended; Paschal Candle in sanctuary

May 14: Ascension of the Lord** Holy Day of Obligation

May 24: Pentecost

Sanctuary Candle removed from sanctuary after last Mass

*Funeral Masses **permitted**;
Votive, Ritual & Various Needs **NOT** permitted.

**Funeral, Votive, Ritual and Various Needs Masses
NOT permitted.

Priming the Pump

Continued from page 3

On **Easter Sunday**, a homily could explore why we believe in the Resurrection.

“There is a person who flies, a person who can soar like an eagle.” If we heard such a astonishing statement we would be incredulous. We would want to see this flying person for ourselves .

The Gospel for Easter Sunday proclaims something even more remarkable. It proclaims that the crucified Lord is risen and alive.

As Christians we have heard “Jesus is risen” so often that we may not really appreciate how unbelievable that statement is. There are no historically documented cases of dead people returning from the grave.

The disciples became believers because they encountered the Risen Lord. He spoke with them. He ate with them. He spent time with them. They had proof of his Resurrection.

We too can have such encounters with the Risen Lord for by his Resurrection Jesus broke the bonds of death and the boundaries of space and time. Because of this, the Risen Lord is with us in the Church, in the Eucharist, in the other Sacraments, in our moments of prayer, in the events of our lives, and in people who faithfully live the Gospel.

It was an encounter with the Risen Lord that brought the first disciples to believe in the Resurrection. Such wonderful encounters still happen for the Lord is risen and alive.

We believe the Lord is risen.
We have proof.
We have met him!

Moving Forward

Continued from page 1

FOCUSING ON CONTENT

Future issues of *Word on Worship* will include a central article focusing on the work of Liturgy as well as additional articles regularly featuring the following.

- **Looking Ahead** -- Things to remember when preparing for the coming liturgical season.
- **Q & A** -- Responses to questions submitted to the Office of Divine Worship or directly to the publication.
- **Worth a Look!** -- Worthwhile books, articles and websites dealing with Liturgy as well as printed materials available from the Worship Office.
- **Priming the Pump** -- Short homiletic suggestions for major liturgical feasts and special situations.
- **A Musical Note** -- Practical suggestions for the upcoming season.
- **Laboring in the Field** -- A short spotlight on some 'best practices' within the Archdiocese.
- **Rite of Christian Initiation of Adults Update** – information regarding RCIA .

SHARING THE NEWSLETTER

A lot has changed since 1981. Immediate Internet access was not the norm thirty years ago and corresponding via email was a futuristic concept. Individuals with questions sought the counsel of an expert and getting the message out to parishes and other institutions depended on paper communications. Technology has changed all of that. One can easily search the Internet for immediate answers to quandaries and updated liturgical news is at one's fingertips.

Hard copies of *Word on Worship* will continue to be sent through the mail unless an individual prefers "email only" and sends that request to wow@rcan.org. We are in the process of uploading all prior editions of *Word on Worship* to the Office of Divine Worship page of the Archdiocesan website (www.rcan.org/worship) along with a comprehensive Index. This reference site will serve as a valuable resource.

EXPANDING READERSHIP

Word on Worship is sent to all priests, deacons, seminarians, parish liturgy coordinators, parish directors of music as well as other individuals who request subscription. Certainly, there are others in the archdiocese who would enjoy this newsletter – particularly in its new format. Help us spread the word to interested individuals as well as other diocesan institutions. Send requests to wow@rcan.org.

An annual appeal solicits donations that support the publication of this newsletter.

GATHERING FEEDBACK

While a considerable amount of time was spent revising this newsletter, we are well aware that there is always room for improvement. To that end, we invite your comments, critiques and observations regarding the newsletter as well as suggestions and recommendations of items that would benefit others in praise and worship of God. Contact us via email wow@rcan.org or by regular post to the Office of Divine Worship at the Archdiocesan Center.

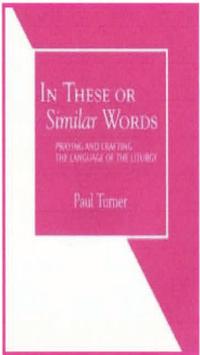
Kathy Skrupskis
Editor



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NON-
PROFIT

Coming in the Next Issue: Celebrating Ordinary Time



OFFICE OF DIVINE WORSHIP
 Archdiocese of Newark - Books and Resources

In These or Similar Words
Praying and Crafting the Language of the Liturgy
 Rev. Paul Turner

\$18.95 each -- soft cover, 7 x 10, 112 pages

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