



## DIOCESE OF CAMDEN

*Office of Worship and Christian Initiation*

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October / November 2019 Newsletter: Upcoming Events / Liturgy Updates / Holy Hours / Parish Contact Forms

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## Upcoming Events

### ***Lector Training and Certification***

**November 23, 8:30am-Noon, Sts. Peter and Paul Parish Center, Turnersville, NJ**

Introductory Training for new ministers: Nov. 23 registration form is page 7 of this newsletter.

### ***Extraordinary Minister of Holy Communion Training and Certification***

**English - December 4 and 11: 6:30-9pm, Our Lady of Hope, Blackwood, NJ**

**Spanish – January 18 (snow date February 1), Holy Cross, Bridgeton, NJ**

Introductory Training for new ministers: the registration forms are pages 8 and 9 of this newsletter.

## Liturgy Updates

### **November 24: Our Lord Jesus Christ, King of the Universe**

The paradox of the cross is the Gospel reading today, concluding this year of Luke's Gospel. We have been shown how to live by the one entitled "King". This last Sunday of Ordinary Time was formerly titled Our Lord Jesus Christ the King, instituted in 1925 by Pope Pius XI. The recent addition "of the Universe" to the title has hopefully called us to reflect on how God reigns over not just over people, but *everything*... all of creation and the cosmos, visible and invisible. As today is also a day to preach about religious liberty, these materials have been sent to parishes: <http://www.usccb.org/issues-and-action/religious-liberty/christ-the-king/index.cfm>

### **November 28: Thanksgiving Day**

Food may be brought to Mass to be blessed for Thanksgiving dinner and/or to be distributed to those in need. The *Blessing of Food on Thanksgiving* (Book of Blessings nos. 1755-1780) may take place outside of Mass. Can we set aside the Monday-Wednesday prior to Thanksgiving, as suggested, for "deeds of charity, penance, and prayer for economic justice?"

### **November 30: St. Andrew, Apostle, which this year is the last day of the 2019 Liturgical Year**

The Glory to God is part of the liturgy on feasts. Celebrate this last day of Ordinary Time well; consider something special for this Saturday, it isn't just an ordinary daily Mass. St. Andrew was one of the first whom Jesus called. Perhaps celebrating his feast on the final day can be a reminder of how the first shall be last, and the last shall be first. What other reflections on discipleship can we carry into 2020 as we enter a new year?

**Saturday Masses in honor of the Blessed Virgin Mary** may celebrated on Saturdays which have no commemoration having the rank higher than Obligatory Memorial. Both the readings and prayers may be chosen from the *Collection of Masses of the Blessed Virgin Mary*. Remember though, that the Introduction to the *Lectionary for Mass* tells us we should not omit “too often or without sufficient cause the readings assigned for each day in weekday Lectionary.” As the feast of St. Andrew, Apostle, falls on Saturday, and the seasons of Advent and Christmas follow, the next opportunity for a Mass in honor of the BVM will occur on Jan. 18.

### **December 1: The First Sunday of Advent**

“Advent has a two-fold character, for it is a time of preparation for the Solemnities of Christmas, in which the First Coming of the Son of God to humanity is remembered, and likewise a time when, by remembrance of this, minds and hearts are led to look forward to Christ’s Second Coming at the end of time. For these two reasons, Advent is a period of devout and expected delight.” (Universal Norms for the Liturgical Year and the Calendar)

The Advent Wreath may be positioned in the narthex or gathering space, or near the ambo. If the candles of the wreath are carried in procession, they could follow the thurible and cross, ahead of the Book of the Gospels. The lighting of the first candle takes place within the Order for the Blessing of an Advent Wreath (Book of Blessings 1509-1540), which may be celebrated during Mass, a celebration of the Word of God, or within Evening Prayer. When during Mass, the blessing (and therefore the lighting of the candle) takes place at the close of the Universal Prayer (Prayer of the Faithful). On the remaining Sundays of Advent, the candles of the wreath are either lit before Mass or immediately before the opening prayer. Remember, if a rose-colored candle is used, it is lit on the 3<sup>rd</sup> Sunday of Advent.

### **December 8: The Second Sunday of Advent**

Sunday is always a holy of obligation! “Sunday, on which by apostolic tradition the paschal mystery is celebrated, must be observed in the universal Church as the primordial holy day of obligation.” (Canon Law 1246) The Sundays in Advent rank higher than solemnities on the Table of Liturgical Days which is found in the “Universal Norms on the Liturgical Year and Calendar” in the Roman Missal. In the United States, The Immaculate Conception is also a holy day of obligation because this is our country’s patronal feast day. (It’s also our diocesan patronal feast day!) When a solemnity falls on an Advent Sunday, it is moved to Monday...

### **December 9: Solemnity of the Immaculate Conception of the Blessed Virgin Mary**

...but the *obligation* connected to the solemnity stays connected to the proper calendar date.

December 9 is therefore not a holy day of obligation.

The optional memorial of Blessed Juan Diego Cuauhtlatoatzin is omitted.

### **December 12: Our Lady of Guadalupe**

This day was raised to the rank of Feast in 1999, long after Our Lady of Guadalupe was declared patroness of the Americas by Pope Pius XII. Many nations are united within the Americas in sharing this patronage. It has been said that we should never be attending Mass unaware of and untouched by current events in our world. If this is the case, in what ways can we be aware of, attentive to, and praying for the needs of others? And on this day especially the needs of others, and our relationships with those, in countries with which we share Our Lady of Guadalupe as a patronal Feast?

## Some thoughts about Holy Hour...

Eucharistic adoration is becoming very popular among youth and young adults in many places. It's quite common to see a Holy Hour within retreats or even as a stand-alone event. This is a great thing in today's day and age when surveys and studies consistently try to point out how church membership and understanding of the real presence is in decline. Adoration is trending... Perhaps as busy as we are, or as inundated as we are with media and/or social media, we're finding that we really do need some "peace and quiet" to balance out our lives. Meditation and meditative prayer in many forms have also become increasingly popular in recent years, also perhaps due to the overstimulated lifestyles we live. We all know what a little vacation or renewal feels like after a period of working or thinking hard for a while.

As Holy Hours and Eucharistic Exposition and Benediction continue to grow in popularity (while perhaps nudging to the side participation in the Liturgy of the Hours – another story), let us keep in mind that according to the USCCB, exposition and benediction is part of the Church's liturgy. The ritual books *Holy Communion and Worship of the Eucharist Outside of Mass* and the *Order for the Solemn Exposition of the Holy Eucharist* provide us with rites for the various forms that a Holy Hour might take. In the past, exposition and/or benediction would often be added onto the end of another devotion or service. This should no longer be common practice, as Eucharistic exposition and benediction, while *devotional* in nature are to be understood as *liturgical*, having rituals that regulate worship of the eucharist outside Mass. In the introduction to *Holy Communion ... Outside Mass* we are told that "the origin and the goal of worship which is shown to the eucharist outside Mass" is "the celebration of the eucharist in the sacrifice of the Mass". In the introduction to the *Order for the Solemn Exposition...* we are told that "care must be taken that everything clearly brings out the meaning of eucharistic worship in its correlation with the Mass." All this said, Holy Hours should be derived from the liturgy (and lead people back to it), and be in accord with the liturgy as well as the liturgical season. In short, it is not a randomly planned event where we could or should take everything into our own hands in the preparation.

The two largest celebrations of exposition and benediction for which I was present this year were at conferences I was attending. Several hundred people were in attendance during both of these experiences. Neither one of the rituals contained much silence at all. The presider essentially delivered a homily the entire time during one experience, and during the other, music completely filled the time period of exposition. It was great music, led well by a very well known Catholic recording artist. I'm a musician at heart, so I appreciate the efforts. But there was no time for the assembly to meditate and reflect on our own on the eucharist. No time was left for our own meditations on the eucharist using the preaching or the songs. It felt as though we were instructed or directed the entire time. These were both good prayer experiences, just not quite what a Holy Hour was intended to be according to the ritual. One could argue, however, that since new practices are attracting young faithful back to exposition and benediction, why should anyone dare to address what's seemingly "working"?

The rituals we have are here for a reason. They "work" well when done well in every aspect. It takes a great deal of careful planning. Maybe we're not aware they exist, or maybe we feel the need to make up

“something better” because the ways we experienced rituals done poorly in the past left us feeling empty. Whatever the reason, we should be allowed time for our own meditation with the real presence during a Holy Hour. We can be allowed to have our own thoughts while meditating on the eucharist. Properly set-up silence can be more effective in allowing an individual to be drawn deeper into relationship and understanding of real presence than a period of time where an individual is being told what to think, or exactly what words to use to pray.

So, allow for the quiet time we so most need in this crazy world. Arrange your Holy Hour “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.” (*Holy Communion...Outside Mass* 89)

## Book Service Publishing Companies

Updated Sept. 2019

ACTA <a href="http://www.actapublications.com">www.actapublications.com</a>	Ave Maria Press <a href="http://www.avemariapress.com">www.avemariapress.com</a>	Catholic Book Publishing <a href="http://www.catholicbookpublishing.com">www.catholicbookpublishing.com</a>
Catholic Word Publishing <a href="http://www.catholic.org">www.catholic.org</a>	FAITH Catholic <a href="http://www.faithcatholic.org">www.faithcatholic.org</a>	FDLC <a href="http://www.fdlc.org/publications">www.fdlc.org/publications</a>
Franciscan Media <a href="http://www.franciscanmedia.org">www.franciscanmedia.org</a>	Liguori Publications <a href="http://www.liguori.org">www.liguori.org</a>	Liturgical Press <a href="http://www.litpress.org">www.litpress.org</a>
Liturgical Training Pub. <a href="http://www.ltp.org">www.ltp.org</a>	Loyola Press <a href="http://www.loyolapress.org">www.loyolapress.org</a>	Magnificat <a href="https://us.magnificat.net">https://us.magnificat.net</a>
Oregon Catholic Press <a href="http://www.ocp.org">www.ocp.org</a>	Our Sunday Visitor <a href="http://www.osv.org">www.osv.org</a>	Pauline Books and Media <a href="http://www.pauline.org">www.pauline.org</a>
Paulist Press <a href="http://www.paulistpress.org">www.paulistpress.org</a>	Paulist Evangelization <a href="http://www.pemdc.org">www.pemdc.org</a>	RCL Benzinger <a href="http://www.rclbenzinger.com">www.rclbenzinger.com</a>
Resource Publications <a href="http://www.resourcepublications.net">www.resourcepublications.net</a>	Twenty Third Publications <a href="http://www.twentythirdpublications.com">www.twentythirdpublications.com</a>	
USCCB (no discount available) <a href="https://store.usccb.org">https://store.usccb.org</a> <a href="http://www.catholiccurrent.org">www.catholiccurrent.org</a>	World Library Publications <a href="http://www.wlp.ispaluch.com">www.wlp.ispaluch.com</a>	

All titles from these publishers are available at discount except for USCCB. Rates vary by publisher, so if there's something you'd like to order that you don't see on the Parish Liturgical Resources catalog, please get in touch with Cheryl Summers

[Cheryl.Summers@camdendiocese.org](mailto:Cheryl.Summers@camdendiocese.org) or 856-583-2901.

## PARISH LITURGY / RCIA CONTACT INFORMATION

PARISH / CITY: \_\_\_\_\_

PRIMARY CONTACT FOR LITURGY: \_\_\_\_\_

TITLE: \_\_\_\_\_ Full Time / Part Time / Volunteer

PHONE / EMAIL: \_\_\_\_\_

PRIMARY CONTACT FOR MUSIC: \_\_\_\_\_

TITLE: \_\_\_\_\_ Full Time / Part Time / Volunteer

PHONE / EMAIL: \_\_\_\_\_

PRIMARY CONTACT FOR RCIA: \_\_\_\_\_

TITLE: \_\_\_\_\_ Full Time / Part Time / Volunteer

PHONE / EMAIL: \_\_\_\_\_

LANGUAGES IN WHICH LITURGY IS CELEBRATED WEEKLY: \_\_\_\_\_

HAVE ALL THOSE RESPONSIBLE FOR CHILDREN'S CHOIRS / RCIA ADAPTED FOR CHILDREN  
FINGERPRINTED / VIRTUS - CAP TRAINED? \_\_\_\_\_

OTHERS RESPONSIBLE FOR LEADERSHIP IN LITURGY / MUSIC / RCIA:

TITLE: \_\_\_\_\_ Full Time / Part Time / Volunteer

PHONE / EMAIL: \_\_\_\_\_

TITLE: \_\_\_\_\_ Full Time / Part Time / Volunteer

PHONE / EMAIL: \_\_\_\_\_

TITLE: \_\_\_\_\_ Full Time / Part Time / Volunteer

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TITLE: \_\_\_\_\_ Full Time / Part Time / Volunteer

PHONE / EMAIL: \_\_\_\_\_

TITLE: \_\_\_\_\_ Full Time / Part Time / Volunteer

PHONE / EMAIL: \_\_\_\_\_

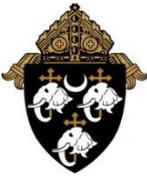
TITLE: \_\_\_\_\_ Full Time / Part Time / Volunteer

PHONE / EMAIL: \_\_\_\_\_

TITLE: \_\_\_\_\_ Full Time / Part Time / Volunteer

PHONE / EMAIL: \_\_\_\_\_

Please scan and email to: [Michael.Bedics@camdendiocese.org](mailto:Michael.Bedics@camdendiocese.org) Fax: 856-338-0826  
Mail to: Office of Worship and Christian Initiation, 631 Market St. Camden, NJ 08102



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*Office of Worship and Christian Initiation*

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Camden, NJ 08102

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Fax: 856-338-0826

**APPLICATION FOR A LECTOR**

**Training Date: November 23, 2019, 8:30am-Noon, \$40**

**Location: Sts. Peter and Paul Parish Center, 362 Ganttown Rd., Turnersville, NJ 08080**

All participants must be registered in advance. This form is to be completed and signed by the pastor of the requesting minister's parish, the administrator of a comparable diocesan agency or program, or the pastoral associate / staff member / liturgy coordinator responsible for lectors and/or all liturgical ministers.

Please type or print clearly and email, fax, or mail to the address above.

NAME \_\_\_\_\_

PARISH OR INSTITUTION / CITY \_\_\_\_\_

HOME ADDRESS \_\_\_\_\_

EMAIL / PHONE \_\_\_\_\_

I AM AT LEAST 15 YEARS OF AGE? Yes / No

I HAVE PREVIOUSLY SERVED AS A LECTOR? Yes / No

I HAVE ATTENDED A SCHOOL OF LITURGY SESSION IN THE PAST? Yes / No

IF SO, WHEN? \_\_\_\_\_

PAYMENT WILL BE MADE BY: Bringing check payable to "Diocese of Camden" / Bill my Parish

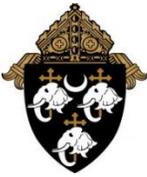
**PASTOR / ADMINISTRATOR / PASTORAL ASSOCIATE / COORDINATOR AFFIRMATION**

I, the undersigned, do hereby certify that I have personally interviewed the candidate. This individual is bound by no canonical impediment and is willing to serve as a lector. I will support them in this ministry, and in their ongoing liturgical formation.

Signature \_\_\_\_\_

Position and Parish / Institution (if different from above)

\_\_\_\_\_



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**APPLICATION FOR AN EXTRAORDINARY MINISTER OF HOLY COMMUNION**

**Training Date: December 4 and 11, 6:30pm – 9pm, \$40**

**Location: St. Agnes Church – Parish Family Center, McGivney Room  
701 Little Gloucester Road, Blackwood, NJ 08012**

All participants must be registered in advance. This form is to be completed and signed by the pastor of the requesting minister’s parish (or the administrator of a comparable diocesan agency or program). Please type or print clearly and email, fax, or mail to the address above.

NAME \_\_\_\_\_

PARISH OR INSTITUTION / CITY \_\_\_\_\_

HOME ADDRESS \_\_\_\_\_

EMAIL / PHONE \_\_\_\_\_

I AM AT LEAST 15 YEARS OF AGE? Yes / No

I HAVE PREVIOUSLY SERVED AS AN EMHC? Yes / No

I HAVE ATTENDED A SCHOOL OF LITURGY SESSION IN THE PAST? Yes / No

IF SO, WHEN? \_\_\_\_\_

PAYMENT WILL BE MADE BY: Bringing check payable to “Diocese of Camden” / Bill my Parish

**PASTOR / ADMINISTRATOR AFFIRMATION**

I, the undersigned, do hereby certify that I have personally interviewed the candidate. This individual meets the qualification outlined in Immensae Caritatis, is bound by no canonical impediment, and is willing to serve as an extraordinary minister of Holy Communion. I will support them in this ministry, and in their ongoing liturgical formation.

Pastor / Administrator Signature \_\_\_\_\_

Parish / Institution (if different from above) \_\_\_\_\_



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**FORMULARIO PARA MINISTRO EXTRAORDINARIO DE LA SAGRADA COMUNIÓN**

**Fecha de Entrenamiento: 18 de enero, 2020, 8:30am – 12:00pm, \$40**

**(En caso de nieve: el 1 de febrero)**

**Lugar: La Parroquia de la Santa Cruz, 46 Central Ave., Bridgeton, NJ 08302**

Todos los participantes deben inscribirse con anticipación. Este formulario debe ser llenado y firmado por el párroco de la parroquia del ministro solicitante (o el administrador de una agencia o programa comparable). Escriba o imprima claramente y envíe por correo electrónico, correo postal o fax a la dirección de arriba.

NOMBRE \_\_\_\_\_

PARROQUIA O INSTITUCIÓN / CIUDAD \_\_\_\_\_

DIRECCIÓN POSTAL \_\_\_\_\_

CORREO ELECTRÓNICO \_\_\_\_\_

TELÉFONO \_\_\_\_\_

¿TENGO POR LO MENOS 15 AÑOS DE EDAD? Si / No

¿HE SERVIDO ANTERIORMENTE COMO *MINISTRO EXTRAORDINARIO DE LA SAGRADA COMUNIÓN*?  
Si / No

¿HE PARTICIPADO ANTERIORMENTE EN SESIONES DE LA ESCUELA DE LITURGIA?  
Si / No

SI HE PARTICIPADO, ¿CUANDO? \_\_\_\_\_

FORMA DE PAGO: Llevaré un cheque a nombre de “*Diocese of Camden*” / enviar factura a mi Parroquia

**AFIRMACIÓN DE PÁRROCO / ADMINISTRADOR**

Yo, el afirmante, certifico que he entrevistado personalmente al candidato/a. Esta persona cumple con la calificación descrita en *Immensae Caritatis*, no tiene ningún impedimento canónico y está dispuesta a servir como ministro extraordinario de la Sagrada Comunión. Lo/a apoyaré en este ministerio y en su formación litúrgica en curso.

Firma del Párroco / Administrador \_\_\_\_\_

Parroquia / Institución (si es diferente a la mencionada arriba) \_\_\_\_\_