

Bulletin Blurbs on the New Roman Missal

August 2011

In preparation for the implementation of the new Roman Missal in November, we're encouraging parishes to include a short blurb in their bulletins each week. The Office of Worship will send suggested bulletin blurbs monthly. Since this is an excellent opportunity for catechesis on the liturgy, some blurbs will focus specifically on the upcoming changes; others will focus on our celebration of the Eucharist in general.

Below are the bulletin blurbs for August 2011:

Sunday, August 7, 2011

On Sunday, November 27 of this year, Catholics in the United States will begin worshiping with the newly-translated texts of the third edition of the Roman Missal.

The Constitution on the Sacred Liturgy (the first document issued by the 2nd Vatican Council) tells us that “the Church earnestly desires that all the faithful be led to that full, conscious and active participation” in the celebration of the Eucharist and that this “is the aim to be considered before all else.” What does “full, conscious and active” participation in the celebration of the liturgy mean? We begin with “full.” An attitude of “full participation” brings us to the liturgy, body and soul, with all our might. It begins long before the liturgy in making sure that Sunday Mass is not just one more thing on our “must do” list. Catholics let the time of liturgy be first. They come to Mass mindful of their responsibility—to themselves, one another and God. Just as they want the priest, choir and lector to prepare, they know that they too must prepare to be good members of the assembly. Full participation means that a baptized person does not mentally weave in and out of the liturgy. Our duty is not just to be present; our duty is to be fully present. The songs are for singing, the Scriptures for listening, the silence for reflecting, the intercessions for pleading, the eucharistic prayer for immense thanksgiving, the Communion for every kind of hunger and thirst satisfied in partaking together of the Body and Blood of Christ and the dismissal for going out to love the world the way God does.

Sunday, August 14, 2011

On Sunday, November 27 of this year, Catholics in the United States will begin worshiping with the newly-translated texts of the third edition of the Roman Missal.

The Constitution on the Sacred Liturgy (the first document issued by the 2nd Vatican Council) tells us that “the Church earnestly desires that all the faithful be led to that full, conscious and active participation” in the celebration of the Eucharist and that this “is the aim to be considered before all else.” Last week, we talked about “full participation.” Today we look at “conscious participation.” “Conscious participation” means we must enter with great openness into the chant and song, the processions and gestures, the words and silences of the liturgy. “Conscious” participation is opening every part of ourselves—body, mind and spirit—to what we do at the liturgy. We stand consciously and with

attention. Because we died to our old selves in Baptism and became alive in Christ, we gather on Sunday, not as isolated persons, but as the Church, with its diversity of cultures, languages and races. This is difficult for those accustomed to think of themselves as autonomous individuals—workers, taxpayers, citizens. But here, the liturgy is celebrated by the assembled Church. It is not so many individuals who are standing here singing, but the Church. It is not individuals who are coming forward to the table, but the Church. It is not even individuals who are going forth to live by the word they have listened to and the Body and Blood of Christ they have eaten and tasted. It is the Church going forth as a leaven in the midst of the world God loves.

Sunday, August 21, 2011

On Sunday, November 27 of this year, Catholics in the United States will begin worshiping with the newly-translated texts of the third edition of the Roman Missal.

The Constitution on the Sacred Liturgy (the first document issued by the 2nd Vatican Council) tells us that “the Church earnestly desires that all the faithful be led to that full, conscious and active participation” in the celebration of the Eucharist and that this “is the aim to be considered before all else.” “Active” participation is not the opposite of “contemplative.” Some of our activity at liturgy is contemplation. Part of the genius of the Roman rite is that it presumes a beauty on which our spirits can feast. If we have too often seen “active” as “busy,” consider the liturgy and see the wealth of silence, as well as the powerful reading of Scripture, and preaching and singing of psalms to engage our contemplation. “Active” participation also calls us to attend to others, to a kind of presence. This is crucial to what Catholic liturgy is all about. We are here not to make our own prayer while each other person in the church at the same time makes his or her own prayer. We are baptized people standing with other baptized people. Additionally, “active” participation means the awareness that at liturgy we never close out the larger world. The liturgy shows us gospel living and how to be in the world. Catholic morality, how we deal in justice and charity day by day with great and small matters, is to be encountered and uncovered from our active participation in the liturgy.

Sunday, August 28, 2011

On Sunday, November 27 of this year, Catholics in the United States will begin worshiping with the newly-translated texts of the third edition of the Roman Missal.

We’ve heard many times the term: “full, conscious and active participation by all the people in the Mass” – it is what the Second Vatican Council in the 1960s called the “aim to be considered before all else” in the reform and promotion of the liturgy. The council was so concerned about this because it recognized that this kind of participation “is the primary and indispensable source from which the faithful are to derive the true Christian spirit.” The council fathers insisted such participation is our right and duty by reason of our baptism, because through baptism we have become “a chosen race, a royal

priesthood, a holy nation, God's own people" (1Pet. 2:9). We all share in the priesthood of Christ, and it is Christ who offers his sacrifice to the Father whenever Mass is celebrated. Thus the council said this full participation is "called for by the very nature of the liturgy." All the baptized form Christ's body, and it is the whole Christ, head and members, who offers the sacrifice of the Mass. Sometimes we think that our presence or our participation in the celebration of the Eucharist doesn't matter much. But each of us is important to the celebration of the liturgy. We each have a role to play that no one else can do for us. Only together can we offer God proper worship. Let us all lift up our voices and our hearts to the Lord as we share in Christ's sacrifice.