

ROMAN CATHOLIC LITURGY

New Liturgy – Brilliant, Great!

What New Liturgy?

PART 1

Father Dwight Longenecker

Sunday, Dec 02, 2012 5:34 AM Comments

National Catholic Reporter

One year ago, Catholics all across America braced themselves for the introduction of the new translation of the Roman Missal, which means the liturgy.

The translation promised to be more reverent in its style, more faithful to the original Latin text and more integrated with the Scriptures.

Advocates praised the crisp, formal and more ornate liturgical style of the language: "At last! The 1960s' popular, popcorn, people-centered, dumbed-down language would be gone forever."

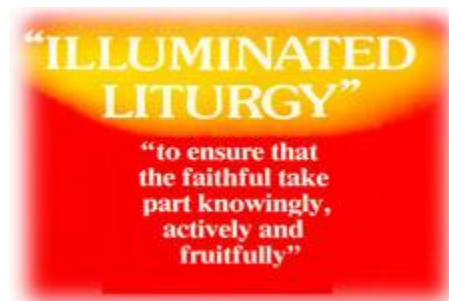
The other side was saddened by the new translation. They had concerns that the language was too lofty, too archaic and stilted.

They worried that the "Joe and Mary Catholic in the pew" would not understand difficult words like "consubstantial" or "incarnate."

Some theologians shook their heads that Jesus was once again dying "for many" rather than "for all."

Complaints were lodged. Requests for delays of execution were made. A website called Misguided Missal was launched.

A LITURGICAL RESPONSE



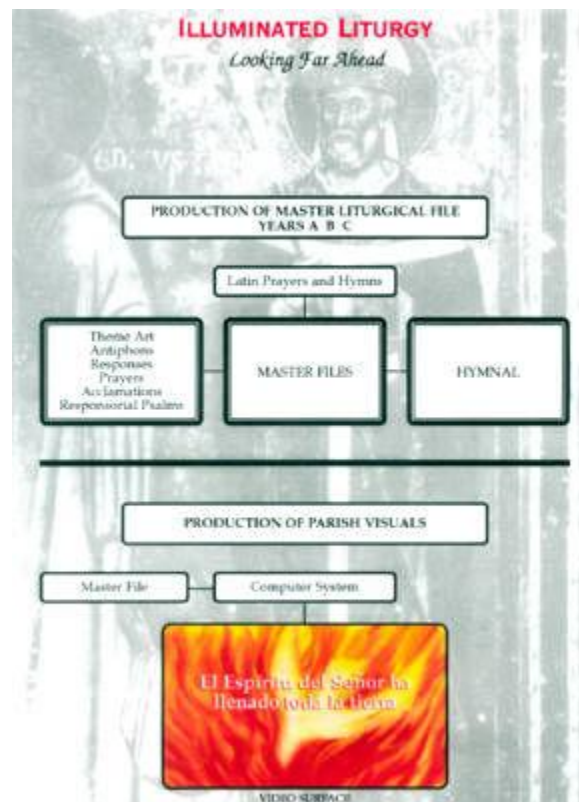
If Roman Catholic Liturgy Is Truly The Fountain Of Faith And Grace Promised By The Church In Its Constitution On The Sacred Liturgy, Certain Important And Far Seeing Liturgical Decisions Must Be Made By The Church Immediately

The development of electronic media has produced one of the most startling forces in the evolution of communications. This development has produced a

sense of thought, understanding and togetherness not able to be communicated by the printed word alone. It is logical that we should now apply this communications ability to our religious celebrations.

Rudolph S. Daldin
1972

The Church's invitation to the faithful to come and share in a common spiritual and social experience is an invitation to an inappropriate and unsuitable liturgical space. The Church has not adequately prepared itself to offer this weekly invitation. As a result, it cannot present to those gathered liturgies which renew and strengthen their faith. If the Church continues to avoid meaningful liturgical, parish and evangelical renewal and fails to demonstrate to the faithful the commitment, planning and the work necessary to achieve the liturgical goals of the Second Vatican Council, the invitation will be accepted by fewer and fewer Catholics.



It is now time to make use of the communications potentials of computer-video technology. The development of computerized media has produced one of the most startling forces in the evolution of communications. This development has produced a sense of thought, understanding and togetherness previously unattainable by the printed word. It is important that we now apply this technology to our religious celebrations. It is pregnant with liturgical possibilities.

As a result of this demonstration by the Church to a new and totally revolutionary approach to parish liturgy, religious vocations may once again be on the minds of young Catholics exposed to this display of religious vitality and hope. The Church will also win back the service of the professional people whose places have long since been taken by commercial producers, or volunteers who do not have the appropriate qualifications.

The Church must leave the world of books and print and enter fully into the new reality of computer-video technology communications, precisely where it belongs. Failure to do so will carry with it grave consequences and responsibilities. The Church is now called to engage its spiritual and religious knowledge and its secular resources directly with present and future computer-video technologies.

For the Church to remain mired in the centuries old medium of print may now be seen as a negation of the prime ministry of the Church.

Certainly the archdiocesan hierarchies are charged with this responsibility. Archdiocesan and diocesan leaders have the personnel, the resources and the influence required to facilitate needed change and modernization. They must act quickly and boldly in these matters in order to learn how to communicate, using modern communications technologies. Present liturgical modes and processes are socially and liturgically inadequate and as a result are incapable of the work which lies ahead. This required liturgical renaissance is no easy task for anyone involved, and it must be done if our generation is to pass on the flame of faith undiminished

“The new electronic media are no more hostile to the gospel than were the vehicles of manuscript and print

The Church is communications.

Avery Dulles, S.J.

http://www.daldin5.com/illuminated_liturgy1.pdf

http://www.daldin5.com/illuminated_liturgy2.pdf

PART 2

SACRED WORDS OF THE CONSECRATION OF
THE EUCHARISTIC HEARD EACH SUNDAY OF
THE YEAR.



“Spoken Words of the Eucharistic Consecration and of the Liturgical readings are presently inadequate in order to bring a true or possibly truer meaning to the words being read and spoken each Sunday of the year to the Congregation, that has gathered once again to hear the Sacred words of the Liturgy, and to partake of the Sacred Words of the Consecration of the Eucharistic each Sunday of the year.”

Aesthetic Images are now required to support and enhance the meaning of the spoken word, in order to better act upon the truths and the teachings of the Roman Catholic Church in a new and greatly enhanced understanding of the innovative dual languages, being celebrated that day for both the congregation and the Celebrants alike.”

*Father Vincent Thompson C.S.B. Windsor, June 16, 2012 (Paraphrase: RSD)

REALIA

n.pl [L.L., nuet.pl. of *realis* real]

Aiding and supporting
The mystical
Solemnity of the
Celebrant's Sacred
Spoken Words



SYMBOLISM

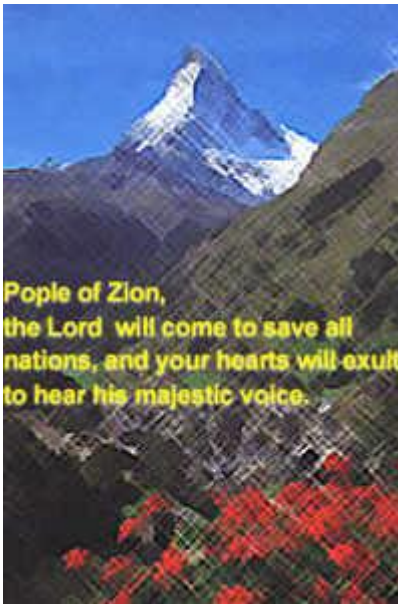
The practice of representing things by means of symbols or attributing symbolic meanings or significance to objects, events, or relationships only by the use of signs and symbols in Christian worship can we hope of presenting parishioners with the mystical reasons to believe more intensely in the mystery of the Sacred Eucharist

Lay Readers Programs: Most readers are volunteers of the parish, who confidently believe that they have the communication skills and talents needed to successfully read the Liturgical Readings of the First and Second Readings of the Liturgical Year to the assembled parishioners, but it is fair to say that the majority of lay readers have no voice communication training and as a result they cannot command the needed attention of parishioners gathered each week to listen to these ancient and religiously important Readings in a manner that is easily heard and understood by the gathered parishioners amid the normal congregational din of parish life. A program of public speaking training is needed to bring parish weekly readings to a semi-professional level.

Today, Catholics receive excellent attention from their pastor or the pastoral team concerned with their individual spiritual, economic, marital or family needs. As many of these needs are overwhelming to a significant number of Catholics in today's fast paced world, pastors have little time to plan and execute the type of liturgies which make the whole idea of a Christian community relevant, meaningful and attractive.

The full and active participation by all the people is the aim to be considered before all else; for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit.

The Catholic Church has a rich history of using a variety of materials, mediums and period styles to better communicate the Christian message to the world. Stained glass windows being the most admired and best known. There seems to be a parallel between new visual media and the traditional function of stained glass.



NOW, RELIGIOUS COMMUNICATION MUST DEVELOP AN
AUDIENCE CAPABLE OF FINDING THE TRUTH.
CREATING COMMUNITIES THAT CAN GENERATE GOSPEL
WISDOM ARE A CRITICAL WAY TO BECOMING
CHURCH IN THIS NEW CULTURE.

"IT'S NOT ENOUGH TO USE ELECTRONIC TECHNOLOGY TO
COMMUNICATE THE GOSPEL," SAYS FRENCH
MEDIA EXPERT FR. PIERRE BABIN, OMI.

"WE NEED TO BECOME ELECTRONIC."

"THROUGH MEDIA WE WILL FIND GOD"



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In memory of Valentino and Angela (Nella) Daldin

Author of Illuminated Liturgy - 1972

www.daldin5.com