

New Words...Deeper Meaning...Same Mass

The issuance of the new *Roman Missal* provides the occasion to intensify our efforts to form people with a fuller understanding of the Eucharist as a mystery to be believed, to be celebrated and to be lived. Certainly, many are asking “why a new *Roman Missal* now?”

Some things to keep in mind: the Eucharist is the source and summit of our Catholic life. We have over forty years of experience in celebrating the Mass in the vernacular. In keeping with the theology of the Vatican II’s Constitution on the Sacred Liturgy, the new *Roman Missal* recovers many Scriptures references and images lost in the translation that followed. The revised text builds on that experience and offers a liturgical language marked by greater formality and dignity—the new translations use words filled with theological meaning.

While many are going to be uneasy about replacing prayers long ago committed to memory with new prayers, “catechesis” will lead to a renewed understanding and appreciation of the Eucharistic liturgy and its foundational role in our Catholic life. For us especially at the Newman Center, “catechesis” is more than the acquisition of knowledge; “catechesis” involves awakening, nourishing, and developing faith both individually and as a community of faith.

In the coming months, we will have an opportunity to examine our liturgical practices and help our community of faith—clergy, liturgical ministers and the congregation—develop a deeper understanding of the liturgical action embodied in the Mass. Our goal remains the same as spelled out in 1963 “the full, conscious and active participation” of the Christian faithful (Constitution on Sacred Liturgy).

Our Newman Liturgy Committee will soon begin reflecting on elements of the new *Roman Missal* and how we can best prepare our faith community in the coming months to receive these changes. If you would like to be a part of that process, please contact me at cgoecker@davisnewman.org.

Peace,
Deacon Clark