

**WHERE WE'VE BEEN: "BEARING WITNESS
TO UNCHANGED FAITH AND UNBROKEN TRADITION"
ARCHBISHOP DANIEL PILARCZYK**

Briefly describe your own liturgical formation. How did it equip you for ministry?

- "I will not quit growing liturgically until I die."
- Rites done well lead us far beyond to pious moment.
- Were we malformed by some aspects of Pre-Vatican II liturgy – fear that some of that is being brought back.
- Catholic School Education
- Mentors – powerful influence in love of liturgy
- MA, PhD, ongoing education/formation in liturgy
- Work in the trenches
- We were primarily formed by the people with whom we worshiped:
 - Good presiders
 - Our elders – their evident faith and devotion
- Most said they did reading and study – but the best formation was experiential – liturgy well done
- Lots of liturgy courses that were separate from sacramental theology courses; concern that liturgy courses are being downsized in seminary curriculum
- Diverse
- Rich devotional life
- In seminary during Vatican II
- Involvement from the inside out: choir, teaching, H.S. seminary, family life, 1st book "bilingual" missal (English/Latin)
- Religious order formation
- Family Mass attendance, including altar serving, helping adults with altar care, teaching other children
- Church as home – life-long and continuous part of life
- Influence of parents, daily practice/ Mass, curiosity
- Curiosity → hunger → education → desire/passion to share
- Mostly post-Vatican II formation gives us the opportunity for personal interaction
- Grade school provided roots.
- Creativity led to exploring boundaries that caused desire to learn – read liturgical books
- Experiences at home and around table, being called forth by someone to become engaged in liturgy, having experienced liturgy as division and knowing it is a means of unity – going on to learn more so one can do a unifying method
- Formation varied over last 50 years
- Each "new" liturgical movement requires faithfulness and love
- As seminarian documents given to study changes from Pre-Vatican to Vatican II
- Given the opportunity to attend seminars and conferences which help to understand and help in ministry
- Deacon – only 3 classes in liturgical formation – a.k.a. not much formation
- Priests – liturgical practicums and liturgical education and formation
- Formation equipped us with flexibility; it taught us how to adapt
- Learn to live with ambiguity and change community worship – vs. individual inclusion

- On average, there was little formation, in-depth and comprehensive instruction in the understanding and practice of liturgy
- For many at the table it was seminary, life experience, catechetics, mentors/colleagues, intense study of documents, diocesan workshops, music ministry, parish involvement
- Seminary, internet, conferences, parish life, being in the cusp of change
- Through the experience of the reform – often during the formative years of life
- Seminary and masters programs at universities (ND)
- Personal love and attraction with experience of the liturgy led to study and reflection
- By doing music and art
- By training through Benedictines
- Through Notre Dame Center and Catholic University
- Most everyone at table has had formal liturgical training, i.e. degrees in liturgy
- Very well equipped by education

How do you pursue continuing formation in liturgy?

- Be patient – change and growth comes – stay committed, be positive
- This should be a time of building unity
- Reading books/ articles
- Caucuses
- Workshops
- Reading journals
- Celebrating well-prepared liturgies
- Continued study of the rites and praenotandae
- Reading, FDLC meeting and materials, intentional gathering in local areas
- FDLC and reading documents
- Gathering with colleagues; SWL Conference
- Experience inner city neighborhoods
- Read and identify resources in Spanish
- Stay informed
- Academic study grew from early formation
- Acknowledge the change is constant in the Church
- History is a great liberator
- Pray!
- Reading
- Continue teaching because we learn deeper ourselves
- Courses, workshops, getting degrees, networking, much reading, using technology
- Personal: liturgical documents, diocesan and regional workshops
- Enriched to Benedictine formation – looking at a mentor at the Diocese, sharing insights/skills on Reconciliation
- Enrich spiritual growth – come to understand and deepen our relationship of the Lord
- Combined with living a Christian life – ongoing formation
- Modeling
- Opportunity to do good catechesis to the people and understanding
- Reading good and current books and periodicals
- Workshops and study days

- NOCERC sometimes deals with liturgical formation
- Some internet use
- Read
- Prepare
- Workshop
- Self-study, conferences and reading
- Advanced degree wk, diocesan workshops, national workshops, reading, continued formation for priests
- Internet! – advantages and dangers
- Studying what you love
- Reading and Internet classes
- Experience a variety of worship occasions
- Keep reading
- Teaching liturgy courses and learn from student experiences
- Formation opportunities for people in pews are few
- People often attracted to what and how – not why and who
- Big gaps in formation – not Catholic Universities in western states
- Workshops
- Reading – original texts when possible
- On-line
- Experiencing different styles of liturgy

Briefly describe a success story in how you have provided formation for others at the parish or diocesan level or in academia. What documents, tools, or methodologies did you find particularly helpful?

- Encourage parishioners to read and study documents
- Teach why we do what we do
- Workshops – some rather intensive – on SCAP
- Gathering for ministers with the Bishop
- Ketchup on your faith
- Liturgy Trivia
- Theology on Tap
- Ministry formation program – curriculum development
- SCAP training diocesan wide
- Helping start liturgy com – opening “control” of preparation to others; formed by the people who one was trying to lead
- Renovating church – great learning process for all
- Weeding out personal library – where we’ve been, seen a lot
- Involving students wherever possible – Boy Scouts firing palms for ashes
- Methodology – Praying the liturgy well, according to rubrics and documents, should be the foundation of good catechesis
- Long term plan creating a comprehensive approach to training
- Liturgical Conference with training, renewal, prayer
- Opening the rites and using all the documents
- Celebrating the rites in a way to help them understand what the prayers are all about.

- Giving them formation and not just information.
- Major impact on people's life in the RCIA process.
- Use of most effective tools, technology
- Bulletin series "What We Do At Mass"
- Every Introduction is very important and should be the essential for teaching
- Use of RCC videos
- Listening to original sources and their experiences
- Should not be a concern but the quality of understanding and participation
- Discussions on women preaching
- Workshops on liturgy and liturgical function – put yourself in the space and learn
- Workshop on the "slow Mass" – going through the Mass and discussing each part
- 5 minute teaching prior to Mass
- Bulletin articles
- Parish workshops
- Liturgy and Baptismal labs with videotape and review at the seminary is helpful. Three minute vignettes to the congregation of liturgy instruction is helpful.
- Catechesis (which should be ongoing)
- Determine what effects the presider and what effects the congregation
- Change was gradual
- Pre-Mass catechesis
- Consistency is essential for parishes
- Formation with class
- Spirituality of ministry – Hughes "A Monk's Tale"
- Waiting for a "teachable" moment
- Providing formation opportunities – local days, workshops
- "Mystery of Faith" – primary resource – getting the right tools into people's hands

How can we go beyond "compliance and uniformity?" How will a healthy concept of law deepen our appreciation of what liturgy is?

- The way we celebrate is not the only measure of orthodoxy
- How do we sustain vibrancy for the people?
- Get beyond change for change sake.
- Why are we here in the first place?
- Unity is more on the textual level not in the uniform way we celebrate.
- Move (especially our vocabulary) from liturgy planning to liturgy preparation on the parish and seminary levels
- Values of what law is trying to protect
- Let's be mindful that law protects the rights of the faithful – it is for their service
- Law will remain a balance to "creeping congregationalism" – keep the community of the Church universal
- Advocating for an appreciation of law – teaching about it – may help clergy who are feeling very discouraged or skeptical about the upcoming changes
- Liturgy done well can foster respect for the law – the law is a help – how to adapt well – needed in many situations
- Training and orientation, aids, plan of law and rubrics

- Rubrics at service of celebration; rubrics as a matter of justice – education of both clergy and laity
- Richness of symbols
- Multicultural challenges beyond compliance to law
- We think people need to be balanced. People who act at either extreme are harming the community. When you know the structure, there is freedom. People need to know the value and meaning of the law instead of just the letter of the law. “Young men know the rules and old men know the exceptions.”
- Focus on presence of God in Mass – knowing where is the mystery
- Sense of holy in today’s culture – needs re-discovering
- Work on removing the blur of what makes us rich.
- Worship doesn’t stay in church – people getting sense of mission
- Wish we did have something more of a “compliance and uniformity” to start from!
- Law is understood in relation to ecclesiology. Keep in mind our cultural understanding of law and religious cultural understanding of ecclesiology will assist in appreciation of liturgy
- Homilies
- Extended training
- To understand what it means, to go beyond just what happens
- Difference in Church law as an ideal not punitive (Rubrics are/can be punitive)
- Foster a greater understanding of liturgy and laws – rights of the liturgy. Restrictive = negative approach.
- Rubrics are important but not to be more than that
- Attire @ Catholicity
- What we are celebrating should be at the center
- What would Jesus do? Where is Jesus in all of this?
- Variety of priests; variety of presidential skills – trying to find a bit of uniformity at the local level so that the people are not confused in their role of full, active and conscious participation
- Help us understand why something is new or changed, instead of just saying “do this”
- Are we forgiving “dynamic equivalency”
- The attitude of the priest to embody a healthy respect for liturgical law while promoting a full and active participation of the laity is very helpful.
- Explain the why of what we do – theology and understanding
- History (past/present/future)
- How do we pray together, acknowledge differences (variety of expressions)
- Awareness and appreciation for the gifts and limitations of local communities
- Striving to look at the big view
- Have a sense of humility in understanding the liturgy belongs to the Church
- Lessen sense of liturgy belongs to us, but we are drawn into the liturgy
- Reconsider how to handle compliance and uniformity because this is very difficult to work out in the practical life of worship
- Making distinction between “unity” and “uniformity” – they are not the same

RESOLUTION

In the coming year, I will...

- Deal with larger issues
- Let those things that are tertiary remain there
- Keep abreast of directives and implementation of the third *Roman Missal*
- Lead, parish worship commission to continue
- Prepare, prepare – learn, create
- Further my education/ formation
- Network and share success to encourage others

In the coming year, our parish should...

- Formation programs for preparers of liturgy
- Promote and engage parishioners' participation in liturgical formation
- Gradually enter into change
- Educate/Form
- Provide formation in small bites

In the coming year, our diocese should...

- Take every opportunity to do liturgical catechesis
- Forum for priests for study and development
- Share struggles in a positive, affirmative way
- Teach and catechize
- Helping people understand the danger of “typing” people based on gestures or attire – that we are one body. Making people “the other” is dangerous.
- Provide a process that we will form the gathered community to be Church
- Teach, teach
- Educate/Form
- Draw on and present the information

In the coming year, the FDLC should...

- Capitalize on the opportunity that the new edition of the *Roman Missal* provides for catechesis
 - This could be our “bread and butter” for a number of years
- Create/publish bulletin snippets catechizing new collects
- Book of pastoral stories of priests dealing with the sacramental celebration for seminary use
- Widely publish Archbishop Pilarczyk's talk – beyond newsletter, beyond membership – maybe in *Origins*?
- Provide good catechesis through the *Roman Missal* project
- Remind us that it is our job, each of us, to teach and catechize
- Help us find catechetical resources – what are the best resources for catechesis – provide us with a bibliography in a timely manner
- Giving us the tools to help people transition to the 3rd edition
- Information, information
- Help us to become educated/formed and to aid us to educate/form others

- Provide material that may be broken down and presented in “small” chunks, i.e. cut & paste, reproducible

**WHERE WE ARE: “WE PRAISE YOU WITH GREATER JOY THAN EVER”
SR. KATARINA SCHUTH, OSF**

In light of what you just heard and based on your own knowledge, how would you evaluate the current state of liturgical formation in seminaries and lay ministry formation programs?

- Most have no negative experience from the state of liturgical formation but in what they termed “underground formation”
- Concerned about quality control – introduction of personal piety in liturgy
- We need to get away from thinking of ordination as “graduation.” Formation for priests and lay ministers continues lifelong.
- Concern about lack of liturgical training
- Additional concern regarding priests outside American seminaries: foreign priests
- Question: where are young priests seeing pre-Vatican II liturgical gesture modeled if not at seminary. Who is influencing their liturgical behavior?
- Former seminarians felt they had been formed well for their current priestly ministry
- Where is spiritual formation
- Need to nurture sacramental imagination
- How to break the counter-culture or “subculture” mentality
- Still question where are seminarians getting their understanding of liturgy? Personalized rubrics can reflect personal piety! Lack of history being understood by seminarians – need a “sense” of history!
- There may be technically-correct knowledge (though not always) – for permanent deacons as well
- Self-awareness/understanding/internalization of a spirituality as presider and its responsibility is lacking – for permanent deacons as well
- Appears that liturgical formation may be low, due to many classes
- Person asked what are seminarians reading, resp – “heavy” liturgical documents, but not much theological reflection books
- Respect for priesthood is not in externals (black dress, cassock) but internal/ live long enough to understand “real life”
- Lack of mentoring, connection, knowing one another among the priests
- Should encourage dialogue of vocation direction and worship director with seminaries
- “It’s not YOUR Church” needs to be taught/ caught better
- Personal piety takes over
- Influence of EWTN
- Need more training/formation for deacons (permanent) and laity professionals in liturgy
- Those seminarians formed in Rome have cultural challenges – American vs. Roman
- We find most formation on multi-cultural issues are post-ordination
- Liturgical formation was rigid, not getting the information
- No consistency in liturgical formation – private practices are done.
- Greater care should be done by the bishops to the interns and parochial vicars – what is the identity of priesthood? There should be ongoing formation

- Need to shape interns with good liturgical practice. Finishing school for those recently ordained.
- Liturgy is taught and modeled in many courses in seminary
- Need to utilize summers for pastoral liturgical formation
- Mentoring is crucial
- There is a clash between what deacons bring to parish and what newly-ordained bring to parish
- Seminarians are getting information from dubious sources outside of seminary
- We wonder about how seminarians would evaluate their liturgies
- We wonder about how mystagogy is used in seminary formation
- Sometimes newly ordained celebrate in a very different way than they did in seminary. Is their liturgical life in seminary an honest preparation for parish life?
- We wonder how seminarians are training seminarians in the art of celebration
- Difficult at times for priests to find a good balance between overly rigid vs. overly loose style
- Limited – parish/diocese/seminary all wide range
- Divided – Priests, lay
- There is more to teach; courses on homiletics seem to be weak
- Seminaries seem to produce a more “conservative” priest
- More demands on the student
- More structure needed in evaluating the intern
- Mentoring young priests needs to be improved, as well as choice of “mentors”
- Continuing education/formation should become mandatory for all
- Diocesan Worship Commissions are doing well in keeping parishes similar
- Chicago has a great process to evaluate a priest from Parochial Vicar, to Administrator, to Pastor
- Did not speak on lay ministry formation
- Our lived experience is not as encouraging as Sr. Katarina’s report was
- To be considered: outside influence – especially that of EWTN and Internet – is a key reality
- Anecdotal: lay ministers in lay ministry formation are coming out of their programs with more credit hours in liturgy study than seminarians

How would you evaluate the current state of the liturgical formation of the faithful in your diocese? in your parish? Identify strengths and weaknesses.

- Most felt this type of formation had fairly good guidance from “Lay Ecclesial Ministry”
- In many dioceses there is little communication between seminary and the worship office.
- Overall good – some feel it is excellent
- Mixed – 3 on a scale of 1 to 5 – varies by parish and personnel
- 2 dioceses trying to establish lay ministry formation programs
- Parish formation on liturgy (home study/ self-study) of 8 sessions in preparation for next year on 3rd edition of the *Roman Missal*
- Some new things happening, BUT more is needed
- Need more multi-cultural
- It would have been good to know if respondents were clergy today!
- Great formation of ministers – disconnect of the liturgy

- Some pastors are good in educating their people – others are not
- Very little
- Each parish does its own thing – depending on the pastor
- Priests are not good at doing the “same” – responses can be different
- Old and new pastors seem to form parishioners from their spirituality, which may not be consistent with the Church’s liturgical practices (today)
- Still too many “buffet choices” for Catholic laity. Lack of true consistency in practices, e.g. Reception of Communion
- Liturgical formation of laity rests too heavy on the +/- of the pastor
- Weakness: limited personnel with necessary formation/expertise to teach
 - Good “job security” for those with this formation – the need for much catechesis remains
- Strength: resources are readily available
- Reality: Much learning in this area depends upon the interest of the individual

Briefly share a success story of liturgical formation that has born fruit in parish praxis and in liturgical ministries. How have you responded to the formation needs of God’s holy people in multi-cultural communities?

- Newly ordained need a time of mentoring and continued formation covering spirituality, humility
- One diocese requires 1 week of formation for new priests for the first five years of priesthood
- Wheelchair bound MS victim was not included in socialization at liturgy. Pastor anointed at Mass. Attitude of assembly changed – she became part of the community
- We were blessed to have a very new priest with us, confirming the findings of Katarina. Clearly, there’s an ongoing and growing cultural hunger for spirituality. We were certainly of one mind that liturgy is not a rubrical event but a mystagogical experience.
- Stopping periodically within liturgy to explain the reasons behind the rite and experience our interior attitudes
- Conforming to the liturgical environment and expectation (within reason!) of the parish you serve
- Worship works jointly with Hispanic Offices
- National level: Secretariat of Divine Worship works with USCCB Cultural Diversity in the Church Task Force
- Cite where new items come from (GIRM, etc.)
- Seminaries that form students, both lay and ordained, are seen as a positive.
- With seminarian and office of worship:
 - During summer seminarians are gathered and Director of Office of Worship presents diocese liturgical matters
 - Work with seminarians at Diocesan stational liturgies
- When everyone learns together
- Long-standing pastors
- Quality liturgical director in our diocese who has provided formation opportunities for clergy and laity
- “Preaching group” among fellow priests promoted better homilies

- Implementation of GIRM, “stand” during Communion was well received when good education/formation was provided
- Louisville has had success with targeted programs/workshops that deal with a specific matter, i.e. the GIRM study in anticipation of new *Roman Missal*. Or when the posture was changed to standing during Communion, they had a large turnout for regional workshops

RESOLUTION

In the coming year, I will...

- Pray and read FDLC literature
- Reach out “casual or disenfranchised” Catholics during Advent/Christmas
- Communicate better with director of liturgy at our seminary

In the coming year, our parish should...

- Give more feedback to vocations offices regarding newly ordained
- Buy FDLC literature
- Prepare, prepare

In the coming year, our diocese should...

- Look for ways to buy FDLC literature (LOL)
- Have a dialogue with seminary about how OFW might assist them
- Insist that seminary expand liturgy curriculum
- Teach, inform: why, how come

In the coming year, the FDLC should...

- Encourage whole person formation
- Publish Sr. Katarina’s work!
- Suggest that region send representatives to seminary to establish a dialogue. FDLC Seminary Committee could create a model for regions to approach seminaries
- Address the liturgical formation of deacons
- Inform, inform
- Sr. Katarina – style presentation in home liturgical formation is happening at the diocesan and parish levels
- Provide a bibliography of liturgy and presiding resources that could help recently ordained priests
- Provide “talking points” or suggestions to use when worship offices contact seminary liturgy faculties
- Provide talking points or strategy for a worship director to talk to his/her bishop about liturgy instruction in the seminary and about the connection between the worship office and the diocesan seminarians

GENERAL COMMENTS

- We had a great conversation
- Continuing Formation for priests (newly ordained, middle age, older) absolutely necessary, as well as professional staff

- Discussion was held on requirements at Sacred Heart and changes as viewed by recently ordained priest ☺

**WHERE WE ARE GOING: “WE DO WELL ALWAYS AND EVERYWHERE
TO GIVE GOD THANKS AND PRAISE”**

Daniel Cardinal DiNardo

Describe the role of the bishop in providing for the liturgical formation of his clergy and other liturgical leaders.

- 1st – Bishop modeling good presiding by example
- Bishop perceived by presbyterate as a leader with integrity
- He’s the example
- Creates environment to learn and teach
- Know what needs to be done, but inspire rather than mandate
- Bishop doing something but not telling anyone else to do (i.e. receiving Communion last.)
- How Bishop presides TEACHES!
- Convocations, ad hoc committees: collaboration with offices in chanceries (i.e. cross collaboration)
- The Bishop should be the leader to communicate to the priest so they can bring it back to their parish.
- The Bishop should spend time to inspire and model.
- Receptivity from the priest.
- Authentic prayer is ultimately received.
- To provide days of liturgical formation
- To model good liturgy
- Bishop is important, but concern about bishops who model the liturgy themselves (i.e. bishops where focus is something else (e.g. canon law) vs. liturgy)
- Bishop is the chief liturgist for his diocese. They do set the tone (for good or bad)
- Lead by example – workshops, modeling, pastoral DVD to all parishes from bishop to play at parishes
- *Lumen Gentium* “Church gathered around the Bishop” – need to remember this
- Bishops need to be attentive to their own formation
- Whatever the Bishop does in liturgy theologizes for his priests
- Primary liturgist of his Diocese
- Cathedral be the example
- The Bishop must do the liturgy well, to model for his priests and people. This is opportunity to celebrate bishop as unifying agent. Often, people can bypass levels of ecclesiology, skipping pastor, bishop, and identifying only with Pope.
- They are called to lead, to model and direct their flock.
- Bishops must allow to be taught
- Bishop should “model” good liturgy
- Bishop should charge the worship office to provide useful tools
- Bishop should point out priests who are good liturgists and role models
- Bishops should work with the other bishops in their state to make this as unified as possible

- There was a variety of experiences at our table. Some bishops are very involved, even teaching as they outline their expectations. Others do not promote formation at all.
- Lead and be responsible for diocesan formation.
- Move beyond what's comfortable
- Encourage priests to sing the liturgy
- Bishop needs to be well formed as primary catechist
- Needs to be more direct/directive in their formation
- Needs to teach by example – singing, preaching, etc.
- Unaware of how his priests preside
- Bishop needs passion and commitment as an example to all clergy.
- Bishop needs to see priests as first catechists
- Bishop needed to support efforts of diocesan liturgical staff
- Ideally:
 - Model
 - Encourage
 - Provider of resources
 - Provides fraternal correction
 - Recognizes and names liturgy as priority
- Example, but not “Daddy” who disciplines but models the behavior
- Good modeling
- Help us to be faithful to the celebration of liturgy (doing it well and “correctly”)
- Being a pastor to pastors
- Where is liturgy in diocesan budget?
- Being enthusiastic and joyful about liturgy
- Strong preparation of priests liturgically and practically
- Be model and witness in word and song and symbol to the beauty of the liturgy
- The effort of the bishop towards liturgy has to be noticeable among clergy and people
- The bishop has to be the cheerleader for the process to prepare the priests.

Identify key personnel who aid him in this important task. What methods or structures do you suggest for ongoing collaboration among them?

- Office of Worship
- Office for Clergy
- Office for Religious Education
- Bishops should be encouraged to choose well balanced staff and advisors
- Office of Liturgy reflects diverse nature of liturgy
- Utilize local parish communities
- Also need to include presbyteral council
- Diocesan Liturgy Offices; difficult to be a woman in Diocesan Ministry offices
- Small faith communities
- NPM will have all canon chants online – how to form people of God in some Latin Mass settings
- The pastors and whoever the bishop appoints to direct such as catechetical people – welcoming the people into the mystery of the liturgical formation

- Collaborative effort of bishop, priests' councils, offices of worship, vocation directors for ongoing, unified formation
- Music director could be a great help.
- Director of Liturgy for the diocese – Bishop being humble enough to recognize a good liturgist (if not one himself)
- They're in charge of ongoing formation of clergy, etc.
- Pastor, musicians, worship commissions
- Persons he has confidence in and can assist in getting the message across
- Whatever is used will get the people to understand the “end product”
- The priests – catechesis for priests
- Diocesan offices and commissions can assist him. Yet, offices are often shut down because of finances. Liturgical commissions are primary consultative body. Does more work need to be done to form the commissions?
- Bishop needs to call conferences in their own Diocese.
- Office of Worship – resources and educational/formation materials
- Priests who are good liturgists as role models
- Focus on small groups of clergy, such as at the deanery or vicariate
- Priests, deacons, worship directors, parish lay ministers, parish/school DRE
- Opportunity to do formation for clergy
- No priest wants liturgy to be ugly
- Passion – common denominator for all learning, crosses all denominations
- Ideally:
 - People with training and expertise
 - Trusted
 - Good communication and interaction
 - Training for emcees and other personnel
- Overall priests. If a specific liturgy, all the liturgical ministers
- Be as simple as doves but sneaky as snakes
- Build relationships between Office of Worship and priests – ongoing formation and getting priests to recognize it's not about them
- A good staff – worship, secretary, etc. working well and together; collaborate with other offices – IT, Communications, with Worship
- Liturgy Offices, Liturgical Commission, key priest leaders
- Worship office personnel

Discuss the role of the bishop in the implementation of the new translation of the *Missale Romanum, edition typical tertia*. What methods or structures would be ideal to help him accomplish this?

- Bishop needs to be available for dialogue – hearing fears and hopes from people and presbyterate
- Bishop stepping up as primary teacher and liturgist
- Should speak directly to people about this, i.e. 4 settings across the diocese
- Cooperate with experts to educate
- Bishops need to shepherd priests to prepare
- Bishop needs to empower someone.

- Bishop needs to get with priest and liturgical leaders to begin the educating of the people. The *Missal* should be received by the whole church (community) itself and not only by the pastor
- The bishop could call convocations to facilitate priests formation – CDs with text of prayers for priests including small group session to pray the new texts together
- Bishop unpacking it through media available through the diocese
- Don't apologize for the new language – just explain it
- “Town Halls” – group gatherings – question/ answers
- Good catechesis – mandatory for parishes to do the same catechesis
- Bishop needs to listen to priests who commit to implement and those that do not. The liturgy is mysterious trust put into our hands and we must handle with care.
- The bishop has to be enthusiastic, zealous
- Education needs to be complete – homily being used, handouts in bulletin
- Go after priests who are causing problems, rather than the other presbyterate
 - Do not back down the morality of the priesthood
- Bishop needs to point out the benefits of the new translation
- Bishop needs to acknowledge the struggles of acceptance by the people and the priests, and still help them to move to the benefit
- Focus again on deaneries and vicariates
- Tap every channel that's available
- We must move beyond “doing” to “understanding” what we do
- Process must lead people to expect and embrace change
- Start with people one has to begin with catechesis. Not to worry about numbers
- Kicanas white paper
- BCDW material on website; keep adding
- Regional workshops – FDLC/ USCCB
- Singing will make learning texts easier
- Ideally:
 - Himself and willing learner
 - Training workshops for bishops themselves
- Create a safe place for priests to receive formation so that they do not “lose face,” with just priests/ bishops, using small groups for formation.
- Give priests a chance to grieve in an accelerated fashion so that “betrayal” attitudes can be set aside. Priest facilitator leading small group of priests over dinner, check out text, gripe, and move on.
- Bishop's column in diocesan newspaper
- Utilize formation experiences provided by BCDW and FDLC
- Catechetical instruction on the whole liturgy not just words
- Bishop must promote solidarity among all the faithful
- Starting point has to be catechesis on liturgy

What pastoral concerns have been raised about the upcoming translation? Identify specific ways that “liturgical formation with zeal and patience” can help alleviate them.

- Concern for dioceses without worship office – zeal of other dioceses offering help/ resources/ cooperation

- Concern for poor proclamation/ praying skills by priests – how will we deal with new texts when current familiar texts are still so poorly proclaimed
- The nebulosity of the timeline for implementation makes timing of remote and proximate preparation difficult
- Catechesis needed to prevent a new exodus – focus on why we do what we do
- Learn from past mistakes – what about the last 46 years?
- Musical texts
- Be patient, compassionate with zeal
- Budgets and expense that this transition will entail for each parish
- Importance of communicating the importance of words
- Not productive to be negative – positive approach
- Multiple means/ languages of formation – all groups need to work collaboratively
- Answering “why change something that is being communicated well now”
- Don’t dismiss the emotional response of others, but listen and recognize it (patience)
- Recognize some people are afraid this is movement back to how things were (pre-Vatican II)
- Wordy – uses – languages/ words we don’t speak in this time frame – “deign,” “dew”
- More “reaction” than “promotion”
- From a practical prospective – many were formed by the Vatican II liturgy and it is known language, so there will be some difficulty, however, for many it will not be hard
- There is a level that will be difficult because of the internalizing of the Rite.
- Good catechesis for priests and deacons
- Priests don’t feel that the Eucharistic Prayer should always be sung
- If there is a directive , either we follow it or we don’t
- The concern is that some parishes will do it and others won’t.
- The question is still asked by priests, “Why are we making these changes?”
- Some have learned the current Eucharist prayers, and made them their own. How do we help people pray these new prayers, and deal with their loss?
- Timelines for implementation. How do we explain the reasoning for the changes?
- There are those who have this attitude “that if it is not broke, don’t fix it” – the liturgical changes are good
- Priests have to have an authentic appreciation fore the change to the liturgy.
- People in the assembly need good liturgical education/formation
- What is the “rationale” needs to be answered for the people
- Point out how the new translation better reveals scriptural and patristic references
- How to deal with the EWTN mindset of many Catholics.
- Please explain for all of us how each translation change is an improvement and what they mean? Language is internalized and cannot be imposed from outside (remember the wars of “sexist” language)
- In some dioceses, parishioners “don’t have a clue” about the implementation
- Pew people have no idea regarding revised translation.
- Printed materials are going to become the norm in the hands of the people
- Be inventive and creative in ways of teaching new texts – short pithy explanations
- Where is the negativity coming from?
- Change in itself brings resistance

- Feels like betrayal of Vatican II. We have forgotten the 1st translation was not meant as final.
- Identify what is/ is not a “big deal.” Put attention on the big deal part.
- Take opportunity to teach about all parts of Mass.
- Remember, we are one little piece of history
- Vatican II reflects our patristic foundations. There is a fear that the translation of the 3rd edition may have lost sight of this foundation
- Willingness and assistance to all involved to be humble in learning
- Small group with priests over dinner
- Study groups in parishes studying text – renewal for leaders
- The (liturgy offices, FDLC) have had a few years to reflect on this, and begin to accept it – we have lamented and moved on. How can we do this – help priests accept this?
- Secular press – tends to present negative slant on Church news – we need to get good/ positive information out first so that people don’t have a bias before they even experience the texts.
- We need help to overcome negativity in general, but especially from our priests
- Many concerns will be alleviated through experience
- Create ways after one year of use for local priest group to discuss difficulties and possible solutions to common problems.
- Getting priests on board
- Why is this being done?
- Get the priests to sing/ chant

RESOLUTION

In the coming year, I will...

- Ensure links are made to FDLC website
- Pray the various Eucharistic Prayers in my personal prayer
- Prepare myself for the transition by refreshing myself on the spirit of the evolution of liturgy, especially since Vatican II.
- Use the opportunities provided by the liturgical structure (ritual and seasons to emphasize formation)

In the coming year, our parish should...

- Link to FDLC and BCDW materials
- Reinforce the importance of catechesis – a “teachable” moment
- Teach presiders to slow down – both speech and movement through parts of Mass (ritual formation)
- Let us go now, it is the time for the Lord to act to be prayed before Mass with liturgical ministers

In the coming year, our diocese should...

- Look to this as a moment of hope to educate
- Prepare clergy first and foremost – “trickle down theory of praxis”
- Bishops example to “brother” priests love for the liturgy

In the coming year, the FDLC should...

- Assist the dialogue and promote learning
- Provide resources for quick catechetical moments to teach parishes about the liturgy
- Keep materials coming!
- Work with NPM (or alone) to provide CDs of sung dialogues and responses to help priests learn how to sing them. Use simple voices, not trained singers.
- Also, when the Roman Missal comes out, we need CDs of all the chants in the Missal.
- FDLC helps for Roman Missal catechesis needs to be ready as soon as possible with no delays.