



Matter and Form

Transforming Words

Matter and Form, the title for this newsletter regarding things liturgical, is also that which is necessary for the validity of the celebration of a sacrament. In short, the "matter" refers to the substance, e.g., water, oil, bread, wine; the "form" is the formula or words that transform the ordinary into the extraordinary.

This newsletter will give attention to "matter": events, people, news, and strive to convey them with the intent to not only *inform* but to *transform* the liturgical minister.

A liturgical minister is that faithful woman and man who steps out from the security of the pew to become actively engaged in the building up of the Body of Christ. They say to Jesus, "call me out of the boat!"

Lector, EM, server, sacristan, usher, greeter, choir member, wedding assistant — each one models active and humble discipleship as they place themselves in the service of the Church's great corporate prayer—the Eucharistic liturgy.

The lector's, "the Word of the Lord"; the EM's, "the Body of Christ;" the server's, "Amen", the usher's and greeter's, "welcome;" the choir member's "Alleluia;" the wedding assistant's reassuring words, are all transforming words and by their own words they are, at once, transformed and transforming!



The Heart of Hospitality

The ministry of Greeter is a recent addition to liturgical ministry at Saint John's. It is a ministry of hospitality that welcomes all who come to pray with us—be it for the first time or once again.

We are many parts but all part of the one Mystical Body of Christ. Each member, each person is significant and must be made to feel as the be-

loved son and daughter of God that they are. Vatican II reminded us of the four modes of the presence of Jesus in our liturgical celebrations; in his sacred Word, in the bread and wine, in the person of the priest and in the people gathered. The latter mode of presence is often overlooked or the least acknowledged. It seems much easier to recognize

and revere Jesus in a small host that it is to see him in another human being.

More than simply another chore to perform, the Greeter perpetuates the essence of Jesus' own ministry and mission. He welcomed the least and the littlest; extended love, patience, tolerance and acceptance to all.

Inside this issue:

The Revised Roman Missal	2
Vianney Views	2
Chatter Matter	2
Assembly Required	3
Moving Rite Along	3
Musical Notes	3
<i>Ite, Missa Est</i>	4

Did you know that...

As the central object in the Liturgy of the Word, the **Book of the Gospels** ranks first among sacred objects after the chalice and paten. For this reason the **Book of the Gospels** is carried in procession for the celebration of the Mass and enthroned at the center of the altar.

The Revised Roman Missal Goes Into Effect November 27, 2011

The challenge of change is before Catholics as the Church in the United States and the rest of the English speaking world prepares for the most significant change in the liturgy since the introduction of the new Order of Mass in 1970.

On November 17, 2009, the bishops of the United States completed the review and gave approval to the translation of the *Missale Romanum, editio typica terna*, which brought to a conclusion the work begun in 2004. Pope John Paul II announced the publication of the third edition of the Roman Missal during the Jubilee Year 2000. To aid in the process of translation the Congregation for Divine Worship and the Discipline of the Sacraments issued *Liturgiam Authen-*

ticam in 2001, the fifth instruction on the vernacular translation of the Roman Liturgy which outlined the principles and rules for translation.

Liturgical language is important for the life of the Church. The well-know axiom, *lex orandi, lex credendi*, reminds us that what we pray is not only the expression of our sentiment and our reverence directed toward God. What we pray also speaks to us and articulates for us the faith of the church.

The process of translation of the new edition has involved linguistic, biblical and liturgical scholars from each of the 11 English speaking countries which ICEL(International Commission on English in the Liturgy) serves. The result is a text

that draws us together and situates us as Americans within a much larger ecclesial communion.

We humans are creatures of habit. We Catholics are creatures of ritual. Ritual is based on the familiar— on patterns that have been learned. Because a change in the ritual will affect how we participate, it is natural to resist change and cling to the familiar simply because it is comfortable. It is important to realize that the new texts of the Roman Missal represents a change in language but not in ritual.

As we prepare to receive the new texts, we should eagerly anticipate the opportunity as “a moment to sink our roots deeper into the soil of tradition handed on in the Roman Rite” (*Vicesimus Quintus Annus*, 23).

Vianney Views: Randy Graham

Randy Graham and his wife, Irene, have been parishioners at Saint John Vianney since 1978. Over the years Randy has been involved in various ministries: Children’s Liturgy of the Word; That Man Is You, ACTS, Lector, Extraordinary Minister of Holy Communion, Instituted Acolyte, Pastoral Council Member and coordinator for Ministry to the Homebound.

In addition to his commitment to these ministries Randy has been in Diaconal formation. This entails attending classes twice a week at St. Mary’s Seminary and annual retreats with his fellow candidates. Randy also ministers once a week to youth detained in the Harris County Juvenile Detention



Center.

Randy is in his fourth year of formation and looks forward to ordination in February, 2013.

Along with his wife, 3 children and 3 grandchildren, Saint John Vianney parish rejoices for him and with him.

Chatter Matter

- Richard Rynearson (Sat., EM) sends greetings from Mesa Verde National Park. Richard and his wife are working in the tourist center for the summer and will return in October.
- Choir member Maria Garcia was selected to participate in the Salzburg Voice Institute competition in

Salzburg, Austria, July 17—30.

- The June 25 EM training welcomed 18 new ministers!
- JP Pfeifer (EM, 9:30am) returns to active duty after her maternity leave (daughter, Joseanna, is now 3 mths.!).
- Welcome to new lectors: Walter

May and Paula Goodhart.

- 9:30 EM Ellyn Poole looking forward to the August birth of her son, Matthew Brian.



David and Stacia Morgan Dunn (cantor) at Maria Garcia's benefit concert.

Assembly Required

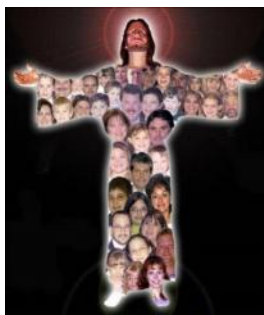
To the EMs participating in the recent training session I noted a distinction between “gathering” and “assembling”. Positing a model car or airplane kit, I suggested that while the pieces are gathered in the box they do not get to *be* an airplane or car until the pieces are assembled.

The same is true of the Church at prayer. If we stay at the level of simply gathering we have missed an essential aspect of the liturgy. When we assemble for the Eucharistic liturgy, we are not a group of anonymous individuals who happen to be gathered in the same place and time. We are brothers and sisters in the Lord united by his blood in the waters of baptism. By the sacrament of baptism we

become members of Christ’s body and are privileged to participate in his great Eucharistic prayer to the Father.

When the community assembles to pray, it prays as the body of Christ, as a sort of “corporate” Christ. In the liturgy, the word “I” rarely means one of us individuals. It refers to the assembly that prays as one. The “my” in the liturgy does not mean “mine alone.” It is the voice of the one Christ that speaks here; we fold our voices into his.

The essential task then, for the



liturgical assembly, is to form, or better yet, to be formed, into the body of Christ. St. Augustine said: “Become what you receive, receive what you are.”

We must also be wary of the inclination to think of ourselves as an audience. Rather, we deliberately assemble for our collective action and collective prayer; not as spectators present merely to watch or to listen. We come not to be entertained or impressed by the discourse or music. Eagerly we gather, then assemble, for this most exquisite presentation of the Church. For in her liturgical prayer “we” are most perfectly the bride of Christ and his own beloved body.

Moving Rite Along

In marriage preparation the question regarding matter and form is raised. The typical response regarding the matter is often: “the rings!” Wrong! The “matter” is the bride and the groom; the “form” is the exchange of consent.

In the first centuries, Paul’s passage in Ephesians (5:21-33) about

Christ’s sacrifice for the Church and the Church’s obedience to Christ was used to exemplify how husbands and wives should regard each another. St. Paul was not saying that the union of Christ and his Church is like a human marriage, but rather that the hu-

man marriage is like the union of Christ and his Church. The realities are eternal; what happens in time is its shadow. It is to be the *will* of the bride and groom to make such a union a reality.

Nietzsche said that before a man married, he should ask himself: “Would I be willing to talk to this woman all the days of my life?”

Musical Notes

Directors, Clayton Roberts and David San Miguel, together with their search committee, have been busy interviewing and auditioning candidates for the position of Director of Music. While numerous candidates from around the world submitted resumes and portfolios, a select few have been invited to

Houston to interview and run “rehearsal” with the choir. Technical skill, rapport with the choir and commitment to pastoral music ministry are among the facets evaluated. David and Clayton have also been busy reviewing the various new Mass settings for the revised Mass texts.



Organist, Clayton Roberts and Interim Director, David San Miguel

SAINT JOHN VIANNEY

Archdiocese of Galveston –Houston

625 Nottingham Oaks Trail
Houston, Texas 77079
281/497-1500
www.stjohnvianney.org

Send your news, questions and
comments to
Yvonne Gill
Director of Adult Formation
ygill@stjohnvianney.org
281/584-2022

Save the Date!

Aug. 4: Saint John Vianney Feast Day

Mass at 6:30pm;

Spaghetti Dinner immediately following

Sept., 10: Fr. Leon Strider Presents: "The Revised Roman Missal; What's The Fuss?"

6:30pm Activity Center

Sept. 18: Legacy III Series Begins: The History of Liturgy and the Revised Roman Missal (4 sessions; 9:30am)

Oct. 4: Concert in Honor of Our Blessed Mother; 6:30pm in the Church

Living faith

Changing lives

Making a difference

Ite, Missa Est

When we look back into our liturgical history we note that dismissals have quite a history within the Mass. In fact, the concluding dismissal gives us the name "Mass," which is an English version of the Latin *missa* ("send"). The final dismissal, *Ite, missa est*, is as old as the Roman liturgy. We are not really saying that the Mass is "ended" (*finis est*), but that it has been accomplished" (*missa est*), and we are being sent forth.

In many ways everything that has preceded leads up to the final words



of the Mass: "Go in peace to love and serve the Lord." We are not simply told to go. We are fired up to

Greeter: Belinda LeBouef

"go and serve!" We are given a task, a mission. The rites of the Eucharist make it clear that the entire liturgy is one giant sending service.

At each Mass when the gifts are prepared and the bread and wine are brought forth, we thank God,



Left: EM, Pam Smith & friends

the creator of all things, for having given us something to offer. We are invited to put our own lives, hopes and struggles; doubts and frustrations, on the altar as well. They, like the bread and wine, will be transformed during the Eucharistic prayer so that they can be offered up to God as a fitting sacri-

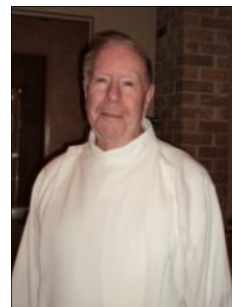
fice. Unless we have something to offer, we bring precious little to be transformed.

The dismissal is a challenge to live what we have celebrated. Our "thanks be to God" is an enthusiastic acceptance of being sent forth. As we recess out of the church, we are



EM, Bryan Claypool

conscious that we have done more than fulfill an obligation. In uniting ourselves with Christ, we have



been renewed, strengthened and sanctified. What a gift!

Acolyte, Sam EM team captain, Hank Wenzler