

LITURGY AND WORSHIP REPORT

MISSION STATEMENT

We, who are called to be the Church of God in Western North Carolina, find unity in our cultural diversity by following the command and example of Jesus through celebrating the Word and Eucharist. Participating in the Liturgy and Sacraments as a source of Faith Formation through the Guidance of the Holy Spirit, we become living examples of Christ's Disciples.

Amen

HISTORY AND PRESENT SITUATION

The bishops of the Second Vatican Council desired a continuation of the liturgical reforms begun under Pope Pius XII. Specifically they desired "...to undertake with great care a general restoration of the liturgy itself."¹ The changeable elements of the liturgy should be reformed in such a way "... to express more clearly the holy things they signify..." so that the Christian faithful "... should be able to understand them with ease and take part in them fully, actively, and as a community."²

A Diocesan Synod was called for and completed in 1987 which identified various issues and concerns from across the Diocese. These included the need:

- ❖ for adult education that is ...attuned to the reality of the lives of those who participate in the parish or on the diocesan level, as well as those who are marginalized;³
- ❖ to evangelize the increasing number of persons migrating into the Diocese who are of non-European ancestry;
- ❖ to open our parishes to the evangelization of our churches to marginalized and alienated groups;
- ❖ for better education of the clergy and laity "... to the theologies of the diaconate and of lay ministry as proclaimed by Vatican II with emerging roles open to both men and women."
- ❖ to train priests, deacons, and laity so that the liturgy is better understood by all the faithful;

¹Second Vatican Ecumenical Council, The Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, 21.

²Ibid.

³Synod of the Diocese of Charlotte, 1986-87, p. 11.

- ❖ to “... develop a variety of kinds and opportunities for prayer within parishes to deepen our Catholic Christian faith...” including extended opportunities for varied retreats and spiritual direction.”⁴

Since the conclusion of the Diocesan Synod there has been significant progress in implementing the wishes of the Church Fathers in the Council. Many of these same issues, however, were identified in by those on the Liturgical Committee for this plan. This is due to a wide variety of changes that are affecting the Diocese.

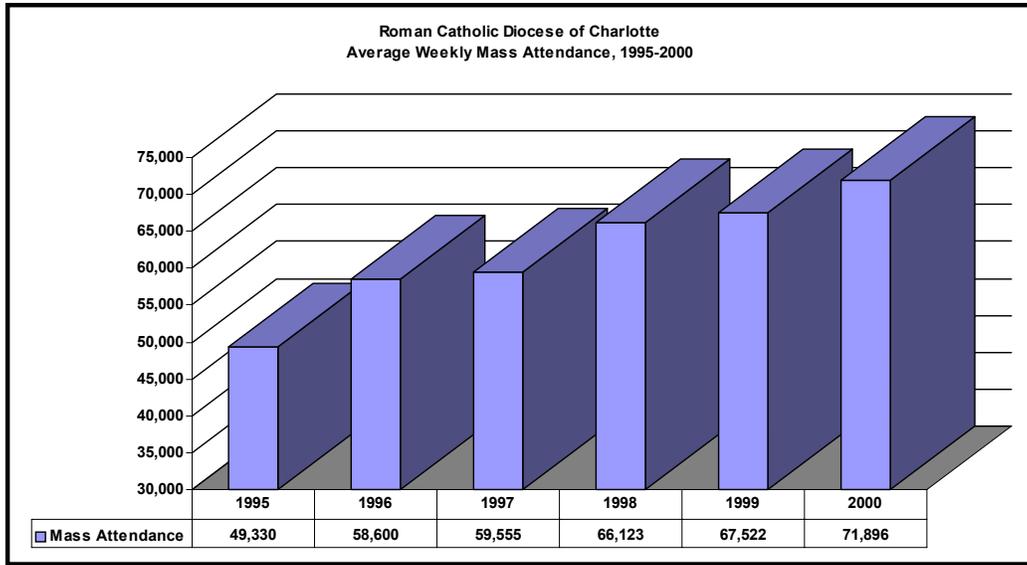
Over the past ten years the number of registered households has grown from 27, 181 households to 47, 619, or 7.5% a year. This is phenomenal growth considering that the state of North Carolina has grown at an average rate of 2.1% a year. This growth has also been reflected in the sacraments received as illustrated in table 1.

	1990	1995	1996	1997	1998	1999	2000
Baptisms	2,024	2,577	2,787	3,143	3,647	3,713	3,942
1st Communion	1,623	1,980	2,420	2,470	2,740	3,038	3,035
Confirmations	871	1,048	1,243	1,826	3,019	2,921	2,322
RCIA	358	432	479	452	506	552	638
Marriages	707	731	730	753	820	751	839
Deaths	454	663	637	552	606	729	673

This growth is no surprise for the average catholic in the pew. Almost every parish in the diocese has notice significant growth in mass attendance, most notably in the urban centers of Charlotte, Greensboro, Winston-Salem, and Asheville-Hendersonville. Mass attendance for the diocese has increased at 7.5% each year since 1995 and is illustrated in the chart on the following page. Over the past 10 years there have been 88 major capital campaigns across the diocese for major church or facility expansions.

Not only has the number of people attending Mass been increasing, but the cultural diversity of the persons in the pew has also seen significant changes. Most parishes are made up of many diverse cultures, each attempt to express their faith from their own cultural background. The Synod noted the migration of new people into the Diocese from other countries and that “... *some* reflect Latin

⁴Ibid.



and Oriental cultures (emphasis mine).”⁵ This is no longer the case in the Diocese. Persons of Hispanic descent are becoming a significant portion of the population in many parishes of the Diocese. In several parishes of the Diocese persons of Hispanic descent make up over 50% of the persons attending weekly Mass. In addition, there are three Hispanic Cultural Centers that did not exist 10 years ago. Persons of Asian descent have also increased. The two newest churches of the Diocese are the Vietnamese and Korean chapels.

Parishes are communities of believers that follow customs, devotions, and traditions that have developed over time. The increasing number of immigrants into the Diocese, whether from different counties or different locales in this country, has begun to challenge these local customs. Persons that have had a long history within the parish are finding long established traditions challenged or changed to accommodate those new to the area who may bring their own traditions that they hold just as deeply. The clergy and faithful will be challenged over the next twenty years in bringing these peoples into a community of faith. This will require prayer, patience, Christian charity, and education at all levels to move many of these parishes forward into the next millennium.

WHO IS SERVED

It was the desire of the Liturgical Committee that the Diocese continue the improvements begun after the Diocesan Synod. But it became clear from the discussions that who the church serves has changed significantly since the Synod. Who is served is always the people of God, but as mentioned

⁵Synod of the Diocese of Charlotte, 1986-87, p. 10.

above that number has increased significantly. So the “who is served” must be clarified to specifically include:

Hispanic	Liturgical Ministers	Elderly	Native American
Families	Immigrants	Homebound	African American
Young Adults	Migrants	Non-conformists	Northerners
Sick and Dying	Single	Disabled	Retired
Asian	Rural	Priests	Seniors
Marginalized and	Urban	Southerners	Deacons
Disenchanted	Divorced&Separated		

Critical Issues for the Future

The committee reviewed a large number of concerns, some of them minor, but many of serious concern. It should be noted that the new *General Instructions for the Roman Missal* were reviewed as part of this discussion and there were no significant special concerns raised expect for the need to educate the faithful, particularly the laity. The full list of these concerns are listed in the appendix of the report, but the following paragraphs summarize these concerns.

Formation and Education of Liturgical Commissions. There is a need for the development of a stronger and more educated commission structure. The existing structure of a part-time Liturgical Director with Parish Liturgical Commissions need to be expanded. Commissions should be developed on either a regional or Vicarate level. The primary role of these regional commissions is to educate parish commissions and develop them into more of a visioning and educating body. They should become the most educated person on liturgy in the parish, not just willing to do the routine tasks need to do liturgy. Liturgical Commissions need to become more of a voice for the people. A Diocesan Liturgical Commission should be developed to advise the Bishop concerning matters of liturgy but the primary bodies for education and implementation should be the Regional and Parishes Commissions

Laity: Challenge the laity to assume their role and foster a sense of community. With the development and education of the Commission should also be a major effort to educate the laity so that they can assume their proper role in the liturgy. The laity still do not understand their proper role nor are they able to fully participate as called for in the Council Documents. But at the same time, the laity need to be educated concerning the proper role of the priest and deacon.

Develop Guidelines for Ordained and Lay Liturgical Ministers. Education, as was also mentioned in the Synod documents, is the key concern of liturgy. There is still a significant need to educate the clergy concerning their role and the role of the laity in liturgy and the celebration of the Mass. But there is also a need to prepare the laity to assume their own liturgical roles, including, if necessary, to lead communion services in the absence of a priest.

Promote a sense of the cathedral and Basilica to be a model for Diocese in liturgy. As much as the people of the Diocese love their Cathedral, there was a general recognition that the Cathedral is too

small for current and future needs. While the committee expects this to be the most controversial finding, it still insists that this is a critical need that needs to be faced sooner than later.

The Liturgical Documents state that the Cathedral and Basilica should be models for liturgy in the diocese. The committee members saw the Cathedral and the Basilica of St. Lawrence as “centers for learning” for other parishes, complementing the Regional Liturgical Commissions in the education the laity and clergy.

Education of the Laity and Clergy on Liturgy and Its Importance: The Sacrament. There is still a serious need to educate the laity concerning the sacrament. There are still many coming to the sacraments unprepared or with little understanding of their purpose. Many of the laity perceive Matrimony as a rite of passage and not a sacrament. Couples still need to be better educated concerning the sacrament of Matrimony. There is still problems of implementing the Rite of Christian Initiation for Adults even though the bishops of the United States ordered the revision of the rites 13 years ago. The Sacrament of the Sick is still perceived by both laity and clergy as a sacrament for the dying as opposed to a sacrament of community and healing.

Education of the Laity and Clergy on Liturgy and Its Importance. In addition to those issues mentioned above, the laity and clergy need to be educated on an on-going basis so that they understand the importance and centrality of the Eucharist in their lives. But there should also be placed major emphasis on encouraging prayer in the Domestic Church so the laity will seek to live the liturgy and the Liturgical year in the home and community.

Finding unity in cultural diversity. The Diocese will soon find itself in transistion from a primarily European style of liturgy to a more diverse form of worship. This transistion will be as significant as that following the Second Vatican Council and the laity must be prepared for these changes. But unlike those caused by the Council Fathers, these changes will effect parishes differently dependig on local circumstances. There is a need to educate, at the parish level, all those involved in liturgy to the changes which will occur due to an ethnically changing population so that we can develop true, authentic multi-cultural liturgies.

Development of guidelines for environment, art, and architecture. The current guidelines need to be revised and additional guidelines issued concerning particularly art and music.

GOALS AND OBJECTIVES

Goal I

Liturgy Is the Source and Summit of Catholic Life as such the Diocese needs to create a system through which leadership and resources are consistently available for parishes to promote the full, conscious, and active participation by all the faithful.

Objectives:

1. Within two years of the adoption of the Plan, the Diocesan Director of Worship should hire a paid coordinator and who will assist in the reorganization of the Diocesan (Liturgy and) Worship Committee. This office will provide resources, training and guidance to vicariate and parish liturgists and liturgy committees. It is recommended that the Director of Worship be a member of the clergy and the coordinator be a lay person.
2. Within two years of the adoption of the Plan, the Diocese, through the Office of Liturgy and Worship, will assist the Vicars in the promoting organized sharing of ideas to encourage cooperation, and coordinate regional liturgical celebrations, especially in the rural areas and among ethnic groups within a vicariate.
3. Within two years of the promulgation of the plan, after consultation with the Bishop and Pastors of the Diocese, the Office of Worship shall design a set of training programs and workshops which will address the liturgical training needs of the Diocese.
4. Within two years of the adoption of the plan, the Office of Worship will develop a resource pool of qualified people who would research the liturgical documents of the church, assisting the Director and parishes in answering questions that may occur from time to time. For example, if questions are raised by individuals about music, or musical training, they should be encouraged to consult local, regional or national chapters of the American Guild of Organists, or other church related organizations, such as the National Association of Pastoral Musicians, or the Conference of Roman Catholic Cathedral Musicians, to see if they have programs or materials already in place to address those questions. Individuals should also be encouraged to take advantage of local schools or universities in their educational pursuits.
5. Within one year of the adoption of the Plan, the Diocese will provide an annual 1-day liturgy workshop for all clergy, offered where and when it will be accessible to most clergy. This workshop, distinct from vicariate and parish level training for laity, will center on the ordained minister's role in liturgy, his interaction with supporting lay ministries and his engagement of the cultural dynamics of the community in the liturgy.

Goal II

Strengthened by the Eucharist, the Laity will seek to live the Liturgy and the Liturgical year in the home and community. As such, the larger church family should take all necessary actions to develop liturgical life in the Domestic Church enabling the laity to assume its proper role in the parish family.

1. The Pastor and Pastoral Council in each parish shall foster prayer in the home and shall include this in their Pastoral Plan for the parish within 18 months of adoption of the plan. These efforts should be coordinated with the parish Faith Formation Commission so that the programs are mutually supportive.
2. Within two years of the adoption of the plan, the Diocesan Office of Liturgy and Worship, in concert with the Office of Faith Formation, should make available resources which encourage family devotions which flow from the liturgy.
3. The Catholic News and Herald should publish at least monthly a column which introduces the reader to devotions in the home. There could be a "Letters from Families" on devotions they practice and the spiritual benefits they gain.
4. Although family devotions are very important, the faithful should be instructed on the importance of being part of a parish family. Family Life and Faith Formation Commissions should develop programs within two years of the adoption of the plan "...so fashioned that they harmonize with the liturgical seasons, accord the sacred liturgy, are in some way derived from it, and lead the people to it..."⁶

Goal III

The liturgies at the Cathedral of St. Patrick and the Basilica of St. Lawrence represent the "ideal." Therefore, great care and effort must be placed in the celebrations in these two important churches. We can expect that the aspects of art, architecture, and environment will correspond to the needs of liturgy in these places. They should not represent a singular expression of the liturgy, but rather should provide leadership so that people who come to them would leave with an experience of the richness, and fullness of the celebration.

Objectives :

1. Within five years of the promulgation of the Strategic Plan, The Diocese should begin the process to plan and build a new Cathedral that will be adequate for our Diocese.
2. Since the Cathedral and Basilica are called to be the primary centers of liturgies, the Rectors and their staffs should be willing to share their knowledge with other parishes and Liturgical

⁶Second Vatican Ecumenical Council, The Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, 13

Commissions in a spirit of collegial cooperation and mutual support. A plan for implementation will be developed and submitted to the Bishop within one year of the promulgation of the Strategic Plan by the Diocesan Director of Liturgies.

3. Within 18 months of the promulgation of the Strategic Plan, the Diocese shall establish an endowment that will provide adequate funding to the Cathedral and Basilica specifically for the development and preservation of model liturgies.
 - ❖ Urge the rectors of the Cathedral and Basilica to be active in promoting high standards of liturgical celebration. Encourage them to sponsor events that would educate the greater community, such as an annual "Liturgy Day."
 - ❖ All priests and lay leaders of the liturgy are involved in the study, and celebration of the liturgy. Continuing education is to be encouraged, and provided for by the churches.
 - ❖ Each leader should bring his/gifts to the service of the community and be open to the sharing of ideas and experience.

Goal IV

The Liturgy is central to our Catholic identity. Therefore all the people should receive the necessary formation to assume their proper roles in its celebration.

Objectives:

1. Within a year of its creation the Office of Worship, along with the Office of Planning will review and if necessary make recommendations to the Bishop concerning the guidelines for the function of Parish Liturgical Commissions.
2. Over a period of two to three years following the creation of a Diocese Office of Worship educational materials for parish liturgical commissions, emphasizing the importance of the liturgy, sacraments, special services (healing services, ect),rite of Christian Burial and models to use for communal celebrations, with guideline on music selections, become distributed.
3. Within 6 months of the adoption of the Plan, the Bishop is urged to issue a pastoral letter to be read in all parishes on the centrality of liturgy to Catholic life.
4. Within 1 year of the adoption of the plan, the Bishop is urged to promulgate a pastoral letter with guidelines on the celebration of sacraments and sacramentals and on the relationship between them.

Goal V

Realizing the Diocese of Charlotte is comprised of an ever-growing diversity of cultures, we must celebrate our liturgies allowing all peoples to express their rich traditions of faith, finding catholic unity in diversity.

Objectives:

1. Parishes, based on the cultures represented within its faith community, will invite members of other ethnic groups to celebrate the main liturgy in their manner and culture. This will be done on a regular basis within the parish and it is suggested that Parish Liturgical Commissions encourage parish celebrations of feast days that are special to the different cultures.
2. The Diocese will provide for the development and circulation of the Order of Mass in the various languages of the cultures within the Diocese. Bilingual editions should be developed for those who do not know the language of the primary culture. This will be done under the direction of the Director of Liturgy and the Diocesan Worship Commission. The translations will be completed within three years of the adoption of the plan and made available to the parishes electronically and in printed form.
3. Under the auspices of the Diocesan Worship Commission, qualified members of the various different cultures of the Diocese will be called upon to conduct routine training in the celebration of the liturgy. This training will expose the priests, deacons, liturgical commissions, and ministers to the celebration of the liturgy within that culture's tradition.
4. The Diocesan Worship Commission shall sponsor joint festivals with emphasis on the various cultures' music and dance in the context of Liturgy. The Commission shall recommend a plan to the Bishop within three years of the adoption of the Diocesan Strategic Plan.
5. Where practical and good for the community of the faithful, recognized individuals of other denominations shall be invited to share their faith experiences, particularly in light of their cultural background. This should be done at the diocesan, vicariate and parish level to educate the faithful.

Goal VI:

To accommodate a rapidly growing Catholic population, the Church must provide and promote art and architecture that reflect the Eternal Beauty of God, welcomes and inspires people, and enhances the celebration of our Eucharistic Life.

Objectives:

1. Within one year after the adoption of the plan, the Office of Liturgy and Worship will develop a list of liturgical consultants that can properly guide parishes in developing worship spaces that "reflects the Eternal Beauty of God, welcomes and inspires people, and enhances the celebration of our Eucharistic Life."

2. The Office of Liturgy and Worship will develop within 18 months of the adoption of the plan a set of guidelines for the Diocese for the proper implementation of the liturgical documents and specifically:
 - The General Instructions of the Roman Missal*
 - Music for Catholic Worship*
 - Environment and Art in Catholic Worship*
3. Within one year after adoption the plan, the Diocese of Charlotte's *Guidelines and General Principles for Building and Renovating Churches* will be reviewed and revised to ensure that this document is current, dynamic in its response to the requirements of rapid physical-plant growth, and that it sensitively addresses the precepts of Goal Six.
4. The Director of Liturgy and Worship should review plans for the construction of all new church buildings and major additions/modifications to existing worship facilities to ensure compliance with the spirit and letter of Roman Catholic liturgical criteria.
5. The Diocesan publication, *The Catholic News and Herald*, should at least quarterly, feature an article promoting the awareness of liturgical art and architecture by portraying examples of tastefully done church buildings, outstanding decor and art, and/or explaining the history of Roman Catholic elements of art, architecture, sculpture, and music which enhance the liturgy. (Perhaps a knowledgeable person could periodically write a column devoted to this initiative.)

GOAL VII

“The Church exists to evangelize” (*Evangelii Nunciandi*) therefore, *The Rite of Christian Initiation of Adults* should be fully implemented in every parish for unbaptized adults and children as mandated by the USA Bishops in 1988.

Objectives:

1. Effective immediately, all parishes will provide a process of evangelization and conversion for unbaptized adults and children which includes all the liturgical celebrations for catechumens: the Rite of Acceptance, the Rite of Election, the Three Scrutinies, the Initiation Sacraments at the Easter Vigil, and Mystagogy.
1. Effective immediately, all parishes will provide a process of liturgical preparation for Reception into Full Communion/Confirmation/Eucharist for adults and children already baptized in other Christian traditions, using liturgical adaptations provided by *The Rite of Christian Initiation of Adults* in a spiritual journey separate from the catechumens but parallel.
2. Effective immediately, all parishes will provide a process of liturgical preparations for already baptized Catholic adults and children for Confirmation/Eucharist as provided by *The Rite of Christian Initiation of Adults* in a spiritual journey separate from the catechumens.

3. Effective immediately, parishes will provide appropriate cultural adaptations of both the process of conversion and the liturgical celebrations of *The Rite of Christian Adults* (UCCB "Journey to the Fullness of Faith").
4. Within one year, the diocese will appoint a Diocesan Director of RCIA and maintain a Diocesan RCIA Commission to oversee parish implementation, provide ongoing formation for catechists and liturgists, oversee policy development, and prepare the annual Rite of Election with the Bishop on the First Sunday of Lent. Sufficient funds will be provided to accomplish these tasks.
5. Within two years of the adoption of the Plan, the Diocesan Offices of Faith Formation and Liturgy & Worship will develop training materials and programs for clergy and laity on the Rite of Christian Initiation for Adults-its implementation as an educational program, its liturgical expressions and the interaction between the two.
6. Within one year, the diocese, through the Office of Faith Formation and the Office of Liturgy and Worship, will provide a schema for certification of RCIA catechists and a plan to provide the ongoing formation.
7. Within five years, all parishes will provide ongoing formation, year-round (as opposed to a school-year model).

Appendix

Critical Issues for the Future

Formation and Education of Liturgical Commissions including education; visioning body; voice for people; and training.

- ❖ Commissions should be developed on the Parish, Vicariate and Diocesan level, with emphasis placed on the first two.
- ❖ Workshops need to be accessible to outlying Vicariates ... Hamlet to the East and the Smoky Mountains to the West.
- ❖ Education of laity as to the importance of community celebration of sacraments.
- ❖ Need and importance of hospitality.
- ❖ Liturgical ministry is not a function.
- ❖ Lack of consistency in Eucharistic Theology and application.
- ❖ Standards for the types of music appropriate for liturgies.
- ❖ Pastoral sensitivity to make up of community, history, style and tradition.
- ❖ Need to build a sense of community in ALL parishes.
- ❖ Liturgy should be reflective of the community.
- ❖ How are our liturgies and worship experiences moments for evangelization?
- ❖ Need for a Diocesan director of Liturgy and Worship.
- ❖ Diocese needs to be pro-active in coordinating liturgical life of Diocese.
- ❖ There are many who are unchurched, divorced, fallen away-how do our liturgies reach them?
- ❖ Need to re-evangelize the unchurched, divorced, fallen away.
- ❖ Diocesan and parish budgets should reflect the importance of liturgy in Catholic life.
- ❖ Liturgy dependent on personality of the presider.
- ❖ Lack of vicariate level liturgical commissions for training and support.
- ❖ Lack of vicariate level liturgical commissions for training and support.
- ❖ Need for on-going liturgical newsletter.
- ❖ Catholic News and Herald needs to run a liturgy column.

Develop Guidelines for Ordained and Lay Liturgical Ministers

- ❖ Formation of trained liturgical leaders
- ❖ Need to train ALL persons involved in liturgy
- ❖ Cantors/song leaders should not use the ambo or lectern
- ❖ Diocesan and parish budgets should reflect the importance of liturgy in Catholic life
- ❖ Need to clarify church documents
- ❖ Need to re-order priorities of diocese so liturgy takes an appropriate place
- ❖ Need to be faithful to the Word in liturgy
- ❖ Need to advocate professional standards for music ministry
- ❖ Deacons-role
- ❖ Cantors/song leaders should not use the ambo or lectern

Laitiy: Challenge the laity to assume their role and foster a sense of community

- ❖ Church community is not a family - we do not practice or know our religion.
- ❖ Need an informed liturgical commission.

- ❖ Lack of vicariate level liturgical commissions for training and support.
- ❖ Authentic symbols speak authentically when used authentically.
- ❖ Look at the protestant method of receiving communion... "march up the aisle" puts pressure on those unable, for whatever reason, to receive.
- ❖ Formation/training of liturgical commissions.
- ❖ Educate the faithful in their role.
- ❖ Need to fully implement RCIA in each parish.
- ❖ Policy on photos/videos during celebrations.
- ❖ Attitude of "leave it to Father"-priesthood of the laity.
- ❖ People do not think liturgically.
- ❖ Expansion of liturgy of the hours or other expressions of worship (also).
- ❖ Liturgy outside of Eucharist.
- ❖ Sundays without priests.
- ❖ Lack of understanding of the meaning and need of ritual.
- ❖ People are not "educated" liturgically.
- ❖ Change from Vatican II we have lost something-the "mystery" is gone.
- ❖ "My work" to worship and make it a part of my life.
- ❖ People do not feel "touched by the sacred."
- ❖ Desire for restoration of pre-Vatican II liturgy.
- ❖ Perceived lack of reverence in liturgy.
- ❖ Due to changes in demographics, the potential shortage of priests, coupled with a rapid growth in the Catholic population-Need for small faith groups for support through prayer and worship.

Promote a sense of the cathedral and Basilica to be a model for Diocese in liturgy

- ❖ Liturgical ministry is not a function.
- ❖ Policy on photos/videos during celebrations.
- ❖ Retrofit the cathedral for taped or live broadcast of liturgies.
- ❖ Importance of liturgy at Cathedral church-positive example to diocesan community.
- ❖ There should be 3 deacons at diocesan liturgies: one to proclaim the gospel and to minister at the altar and two to assist the bishop.
- ❖ model of good liturgy.

Education of the Laity and Clergy on Liturgy and Its Importance:

- ❖ Sacraments of Initiation
 - RCIA - implementation not uniform across Diocese
 - Resistance of "Spiritual" Journey – structured as a classroom
 - Rites not always done at parish level
 - Liturgical component of process needs work
 - Need to train liturgical ministers /Priests (Pastors) on the value and importance of RCIA
 - RCIA seen as "separate" thing
 - Parish/Diocese pay for training for RCIA

- Baptisms should be done during Liturgy - private should be the exception
 - Baptism - Immersion option isn't used/explored as a valid option in parishes
 - "classroom attitude" is not conducive to the proper formation of the faith
 - Baptism as a community celebration, not a private one
 - TWO methods of formation.
 - RCIA should be a reflection of the faith community.
- ❖ Sacrament of Matrimony
- Culture prevails --- difficult to celebrate as faith community
 - Not open to "Spiritual" aspect of matrimony
 - Proper education and formation regarding Marriage as a vocation
 - Proper direction and education of couple and family as to what is appropriate for the service --- i.e. Music selection, readings, etc
 - Emphasis as Sacrament - not as "the show"
 - De-emphasize the importance of the unity candle
- ❖ Sacrament of the Sick
- Still perceived as "extreme unction"
 - Not perceived as a community celebration
 - Lack of education of laity as to purpose and reason for anointing
 - Cleansing of sin not understood
- ❖ Sacrament of Reconciliation
- Lack of education and understanding
 - Numbers have decreased but the quality has increased
 - Inconsistency of celebration both publicly and privately
 - Training of clergy on proper celebration of Sacrament
 - Still perceived as a "private" not as a community sacrament
 - Proper formation of faithful
 - Few attend - poor utilization
 - Poor understanding of Sacrament in Christian Theology -Mission of Christ and us

Education of the Laity and Clergy on Liturgy and Its Importance

- ❖ Need to educate laity and clergy on liturgy and its importance.
- ❖ Lack of adequate support staff in parishes so pastors can turn their attention to liturgy.
- ❖ Need to educate laity and clergy on liturgy and its importance.
- ❖ Importance of emphasizing the primary role of liturgy in Catholic life.
- ❖ What is our Eucharistic Theology and how does it fit into our Diocesan vision?
- ❖ quality of the bread for Eucharist.
- ❖ Diocesan clarification on the order of sacraments for children and adults.
- ❖ Policy on perpetual adoration chapels-"cult"-becoming "separate."

- ❖ Inconsistencies in the training of seminarians in the celebration of sacraments, preaching and presiding. Sacrament of Holy Orders.
- ❖ Need for more education concerning the ordained Deacons. Role not properly understood by laity.
- ❖ Rite of Christian Burial Not following rites - particularly the wake service.
- ❖ Rite of Christian Burial Homilies should not be a eulogy --- focus should be reminder that death is our goal . . . preparation Resurrection.

Finding unity in cultural diversity

- ❖ Hispanic Community is a model of community celebration of sacraments.
- ❖ European style of liturgy is not welcoming to those of non-European ancestry.
- ❖ Transition from primarily European liturgy to multi-cultural.
- ❖ Need to educate at the parish level all those involved in liturgy to the changes which will occur due to an ethnically changing population.
- ❖ True, authentic multi-cultural liturgies.

The problem of bilingual liturgies celebrated by the diocese and in parishes.

- ❖ Use of cheaply made symbols for convenience and money.
- ❖ Look at the Protestant method of receiving communion... "march up the aisle."
- ❖ The problem of bilingual liturgies celebrated by the diocese and in parishes.

Development of guidelines for environment, art, and architecture

- ❖ Running-water fountains/ how do we keep them sanitary and clean
- ❖ Churches-community building or large devotional space---How do we view our church buildings
- ❖ diocesan vestments quality and quantity
- ❖ Need for a consistent Eucharistic theology manifested in Diocesan building, renovation and interpretational texts.