

Coming

...s, we are
...nd sometimes
... — by being
...f the living
...rist. The bless-
...our Faith is
...at, ever new.”
...e Word we
...sacraments
...ate in, and the



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...devote ourselves to come from Jesus, and
...t in place on earth through his Incarnation.
...ow that the Church’s understanding of what
...vealed definitively in Christ is always deep-
...means that the Church’s way of explaining
...ating the mysteries we hold true has devel-
...the last 2,000 years, and continues to do so.
...e, some things never change: the funda-
...ents of our Faith, and the doctrines explained
...thism of the Catholic Church, for example,
...t. These “core” elements, at the heart of our
...art of our lasting Sacred Tradition (that’s
...with a capital “T”). But some of the practices
... (what we might call traditions with a small
...d do change, as the needs of God’s people
...t often, but occasionally, the Magisterium
...ch (the teaching office that is entrusted to
...in communion with the successor of Peter,
...ther) decides changes in our practices need
...ed by the faithful so that we can more fully
...the universal Church. One such occasion
...n us soon.

...g in late 2011, we will notice some changes
...in our liturgy — in
...particular, the words
...that are said in the
...Mass. The changes
...will be the product of
...what began nearly ten
...years ago, as a revi-
...sion of the *Missale
Romanum* (Roman
Missal), which is the
ritual text for cel-
ebration of the Mass
around the world.



A Brief History of the Mass in English

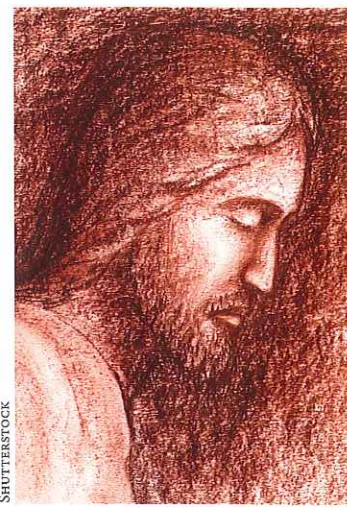
Following the liturgical reforms of the Second Vatican Council, permission was given to celebrate the Mass in the vernacular, or the language of the people, and a standard text was released in Latin to facilitate necessary translations. Official translations of the Mass followed in subsequent years, the first English edition being published in 1973, with minor revisions implemented in the years directly afterward.

The newest translation, the third edition, has been overseen by the International Commission on English in the Liturgy (ICEL), which, largely due to the universality of the English language, represents ten conferences of bishops in addition to the United States. The United States Conference of Catholic Bishops approved the final version in November 2009, and the Vatican gave final approval in April 2010.

Reasons for the Changes

On the night before he died, Jesus prayed for his disciples, as well as “those who will believe . . . through their word, so that they may all be one” (Jn 17:20-21). This fervent prayer for unity, offered at a time when Jesus was struggling with his coming crucifixion, shows how very important the unity of all Christians is to Jesus. In praying for those who would come to believe through the word of the disciples, Jesus was also offering a prayer for Christians today. *We were on Jesus’ heart that night.*

It is understandable, then, that unity — for the faithful to come together to the altar as a single Body of Christ — and continuity — that our sacrifice today may be an extension of the ancient foundations of our faith — has continued to be of utmost importance to the Church. The unity of Christians was a primary concern of Pope John Paul II and, following in his footsteps, of Pope Benedict XVI. While we don’t all worship



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in one language as we did prior to Vatican II, we continually strive for the language we do use to faithfully echo the prayers our ancestors passed on as the foundation of the Mass.

Liturgiam Authenticam, the Vatican’s instruction on the translation of the liturgy, states:

Certain expressions that belong to the heritage of the whole or of a great part of the ancient Church . . . are to be respected by a translation that is as literal as possible (56).

In previous English translations, some of our expressions did not accurately represent the meaning of the Latin. The new English translation of the Roman Missal aims to recover that meaning — to unite more closely the words we use during the celebration of the liturgy with those that are, and have been, spoken in faith throughout all the world. Thus we can envision one glorious and universal chorus, offering a united prayer to God our almighty Father.

New Words, Recovered Meaning: One Example of the Revised Responses of the Assembly

Using the current translation we may be familiar with giving the response, “And also with you” to the priest’s words, “*Dominus vobiscum*” (“The Lord be with you”). In the Latin, however, the congregation’s reply has always been “*Et cum spiritu tuo*” — literally, “And with your spirit.” The English translation will now join all other major translations in carrying over this subtle but significant difference. (The expression *et cum spiritu tuo* is only addressed to an ordained minister.)

In their response, the people assure the priest of the divine assistance of God’s spirit in using the charismatic gifts given to him in ordination, and, in so doing, to fulfill his prophetic function in the Church.



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What Is Changing

Some changes have already been made following the publication of the new Roman Missal in Latin. For example, in the 1975 version used until recently, after the gifts were brought forward, the people would wait to stand until after saying, “May the Lord accept the sacrifice at your hands, for the praise and glory of his name, for our good and the good of all his Church.” Now in many parishes, we stand while (or just before) giving our response to this prayer, which will be our future practice.

Another change that has already come with the new *General Instruction of the Roman Missal* was that those processing to receive the Eucharist, before they receive Communion while standing, should make a sign of reverence to be determined by the local conference of bishops. (The U.S. bishops determined this sign would be a slight bow.) Even in this, we continue a practice of the early Church:

Make your hand a throne for Christ as though you were receiving a king. Having hollowed your palm, receiving the Body of Christ, say over it, “Amen.” Tell me, if anyone gave you grains of gold, would you not hold them with all care? Will you not be more reverent when receiving Christ who is more precious than gold?

— St. Cyril of Jerusalem (+c. 385)

st changes in language, however, will be in the wording of some prayers of the priest and the congregation.

Confiteor (the prayer that begins, "I confess mighty God . . .") wording will change from "I have sinned through my own fault" to "I have sinned through my own fault."

In the same prayer, after we say, "what I failed to do," we will add, "through my fault, through my most grievous fault."

Noticeable changes will be in the *Gloria*, the Creed, and various parts of the prayers.

More Things Change, the Things Stay the Same

Elements of Christian worship have remained the same since the early Church. Some of the earliest forms of Christian worship, like Sts. Justin and Irenaeus (second and third century), reiterate the elements present in their community's celebration of the Eucharist present in ours today: the gathering, read-

ings, prophecies, prayers, and the offering of gifts, especially, the Eucharist. The Eucharist is the "flesh and blood of that Jesus Christ who gave himself for us, the redemption of all flesh" (Apostolic Constitutions, Book VIII, 12).

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Christ, and the fellowship of the Holy Ghost, and the assembly then responds, "And the peace be with you" (Apostolic Constitutions, Book VIII, 12). Our liturgy has developed gradually over time, and continues to do so, the meaning continues to that which is eternal and unchanging.

Change — The Challenge, The Opportunity

Some Catholics may be unhappy with the changes in wording and will say they liked the Mass better before the changes. Some of the new phrasings may feel awkward at first. For many of us, the more familiar responses of the Mass may be like second nature, so the new responses may be hard to remember.

In change, however, we might also find an opportunity. We will need to think carefully about what we are saying, and we may find that certain prayers that we used to say almost automatically take on new meaning again. If we keep a positive attitude about the changes to the Mass, and strive to understand their significance, they can be an opportunity for renewing our worship and drawing closer to Christ.

One way we might be able to help ourselves adapt to the new changes is to pray the new versions of the *Gloria* and the Creed as part of our daily prayers throughout the week. It may also be helpful to keep a written guide to the changes handy in the car, to bring with us into church and use as a visual aid as we get used to the flow of the revised liturgy.

Certain aspects of our style of worship may change, but one thing remains the same: we are one Church with one Shepherd. Let us worship with joy as we praise him with one voice!

Prayer Before Mass

You have given me your sacred Body to be the refreshment of my soul and body, and have set your Word as a lamp to my feet. The Word of God is the light of my soul, and your Sacrament is the bread of my life. One might describe them as two tables, set on either side of the treasury of Holy Church. The one is the table of the holy altar having on it the Body of Christ. The other is the table that enshrines holy doctrine and the true faith that unerringly guides our steps.

— Thomas á Kempis,
The Imitation of Christ, Chapter 11

For Further Reading:

The How-to Book of the Mass, Revised and Expanded, Michael Dubruel (Our Sunday Visitor, 2007).
Faith Charts: The Mass at a Glance, Mike Aquilina (Our Sunday Visitor, 2010).
Revised Order of the Mass Pew Card (Our Sunday Visitor, 2010).
Visit www.usccb.org/romanmissal for more examples of the changes to and responses of the Mass.

To view a PDF of additional topical pamphlets or to order bulk copies of this pamphlet, go to www.osv.com/pamphlets

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Bishop of Fort Wayne-South Bend

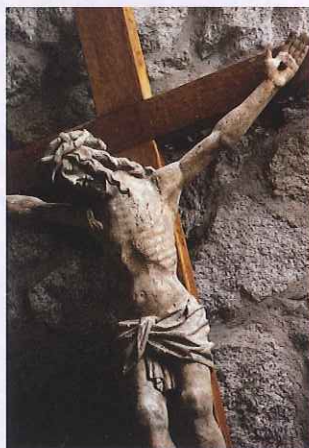
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Why Is the Translation of THE MASS Changing?



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GOD GIVES IT ALL

THEN CALLS US TO SHARE

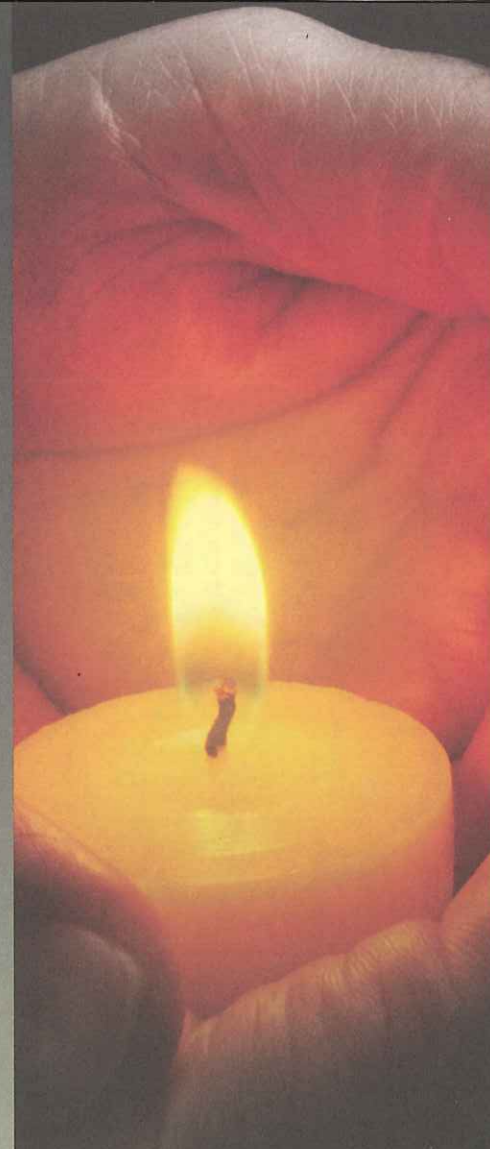
MAKE A DIFFERENCE

If you haven't already decided on your parish stewardship commitment, please prayerfully consider your giving and return a commitment card to the parish office, through the mail, or in the collection basket.

What is the right amount to give? When you are at peace about the size of your gift—when you do not find yourself making excuses for its size (either too big or too small) and you know in your heart that you have been completely honest with yourself and God—then your gift is the proper size.

Please return your parish stewardship commitment card today.

SHARE YOUR TREASURE



*Honor the Lord with your
wealth, with first fruits of all
your produce.*

PROVERBS 3:9

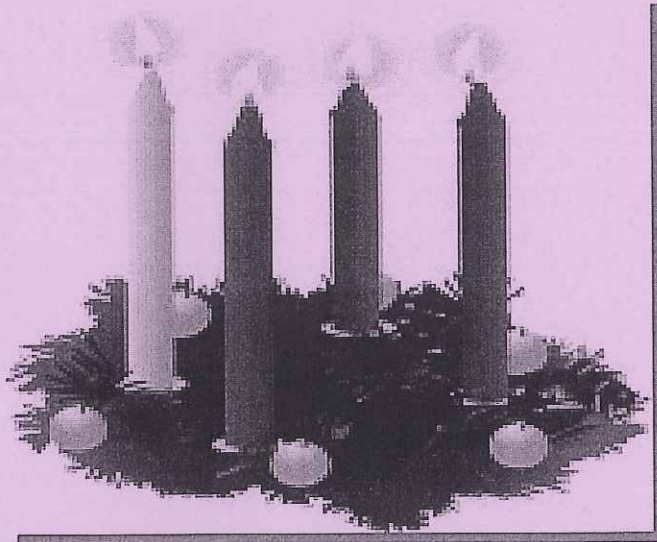
Parish
STEWARDSHIP

Let's Get Ready for Jesus

An ADVENT-ure for FAMILIES AND EVERYONE!

Advent is a time to prepare for the birth of Jesus Christ. Yet, in our modern day culture the season is portrayed as a time for buying and getting. As a way to remind us of and return us to the spiritual meaning of Christmas, come to our Family Advent Rally.

There we explore the meaning of the birth of Jesus, the reason for the season and provide opportunities for families to create their family advent wreaths, practices and rituals within their home which will help them prepare for the coming of Jesus and how they can utilize this season to remember those who have been forgotten and left out.



One of the crafts we will do at the Family Advent Rally is an Advent wreath. This traditional evergreen wreath with three violet and one rose candle can be used at home with readings you can pick up at the rally. It's helpful to use the wreath at dinner time to remember the meaning of the season during these busy weeks!

There will be a **Blessing of Advent Wreaths** at the end of the Family Advent Rally (around 10:45am) – so bring your new Advent Wreath or the one from home to be blessed!

If you are interested in helping out, please call Micie in the parish office.

We hope to see you there!

Date: 11/20/11—Sunday

Time: 9:45-10:45 AM

Parish Hall

If you and your family like to have some fun and create some beautiful crafts for the season, consider coming to this Rally.

Crafts are planned for children between the ages of 3 and 12. Younger and older children are always welcome. There is NO cost but will accept any FREE WILL DONATION. ***Please also bring gloves, mittens, socks or hats (adult sizes) at the entrance door.*** These will be donated to the Reach Out program. The kids get to make a gift tag at the Rally to go with their gift. The families will also create a Christmas card to go with the SVDP Holiday Giving Baskets. We plan on going GREEN with our cards and so we are collecting old Christmas cards to help with this. Please drop your old Christmas cards in the box provided in the narthex area.

There will be NO Faith Formation classes for children in grades K - 5. This Family Advent Rally will take its place—so we ask parents NOT to drop off their kids. Parents must accompany their kids at this Rally.

For more information: 253-838-5924