

# THE ROMAN MISSAL 3RD EDITION

## BULLETIN INSERTS

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Insert #1 *And with your spirit* [October 9, 2011]

Insert #2 *From a Confession of Sins to a Confession of Praise* [October 16, 2011]

Insert #3 *Giving every word credit in our Creed* [October 23, 2011]

Insert #4 *The heavenly hosts lifting us up* [October 30, 2011]

Insert #5 *The very heart of our celebration* [November 6, 2011]

Insert #6 *Only Christ can make us worthy for Himself* [November 13, 2011]

Insert #7 *Becoming what we receive* [November 20, 2011]

Insert #8 *Every end marks a beginning* [November 27, 2011]

Insert #9 *Christmas* [December 25, 2011]

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# THE ROMAN MISSAL 3RD EDITION

[October 9, 2011]

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## #1: *And with your spirit*

One of the most noticeable changes in the new translation of the Roman Missal is the response to the greeting, “The Lord be with you.” The new response is, “And with your spirit.” This is a precise translation of the Latin phrase, “*Et cum spiritu tuo.*” Saint Paul is the first to greet Christians, “The Lord be with your spirit!” Early in the development of the Sacred Liturgy, Saint Hippolytus gives witness to this greeting of Saint Paul becoming an integral part of Christian worship. As early as the third century, Christians greeted the bishop or priest with the dialogue, “The Lord be with you . . . And with your spirit.” With the revised English translation of the Roman Missal, we will once again take upon our lips the liturgical dialogue that has been in place for most of the life of the Church.

A profound significance in the meaning of this greeting cannot escape us: the new response acknowledges the unique role of the priest celebrant whose spirit has been anointed by the Holy Spirit and whose soul has been conformed to Jesus the High Priest. The priest, taken from among the Christian faithful and called to act *in persona Christi*, stands in the place of Christ whenever he celebrates the Sacraments of the Church. As “another Christ”, God works through the priest to make present the salvation won for us by the Lord’s passion, death, and resurrection. In the end, each time we use this dialogue, the Church is reminding us to open our eyes of faith and see that God is working through human instruments to give us divine gifts.



# THE ROMAN MISSAL 3RD EDITION

[October 16, 2011]

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## #2: *From a Confession of Sins to a Confession of Praise*

We prepare ourselves to enter into the Sacred Mysteries of the Holy Eucharist by admitting that we have sinned and asking for the grace of forgiveness. The “I Confess” or *Confiteor* has been part of the celebration of Mass in a fixed way since 1570, although its presence is noted even before then. It contains two distinct parts: an honest acknowledgement of our sins and asking for the Church on earth and in heaven to intercede on our behalf. Since 1970, the *Confiteor* is said by both the priest and the assembly, who together confess humbly, “through my fault, through my fault, through my most grievous fault,” while striking their breast one time. Having properly disposed ourselves by repenting of our earthly sins, we may then, through God’s goodness, enter into the heavenly glory of the Sacred Liturgy.

From confessing our sins we move to confessing the glory and goodness of God in the *Gloria in excelsis Deo*. Borrowing the joyful song of the angels at the birth of Christ, the Church has been singing this great hymn of praise in one form or another since the fourth century. At one time, the *Gloria* could only be sung at Masses with the bishop who would intone these joyful words as the conclusion to his entrance procession. Since 1570, the priest intoned the *Gloria* on a regular basis. Today, the *Gloria* is sung on Sundays outside of Advent and Lent and is used for solemnities and feasts. Whenever it is sung, it marks the solemnity and festive nature of the celebration of the Holy Eucharist which enables us, having been washed clean of our sins by Christ, to worship the Triune God with all the angels and saints.



[October 23, 2011]

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*#3: Giving every word credit in our Creed*

*Credo* means “I believe.” The original creeds or symbols of faith come down to us from the celebration of Baptism. In the early Christian communities, like today, the basic tenets of our faith in the Blessed Trinity had to be accepted before one was baptized. The creed we profess on Sundays and Solemnities is derived from composite creeds professed in the Councils of Nicaea (325 AD) and Constantinople (381 AD). In 589 the Council of Toledo mandated the use of the creed on Sundays in its ecclesiastical province. Eventually this custom reached Rome and became part of the Roman Liturgy by the eleventh century.

Each word of the creed warrants great reflection. Great defenders of the Faith fought over the meaning of each word. Some of the words warrant a bow or genuflection, such as, “and by the Holy Spirit was incarnate of the Virgin Mary and became man.” In the revised translation of the Roman Missal, we will begin using words that have great theological significance for all Christians. Although they are not used in conversational English, words like “consubstantial” and “incarnate” are utterly important because they speak to us of the very nature of God the Father, God the Son, and God the Holy Spirit. The new translation of the Niceno-Constantinopolitan Creed helps us to see that the very mystery of God Himself is not one we can easily put into words, while each word we use invites to a deeper reflection.



# THE ROMAN MISSAL 3RD EDITION

[October 30, 2011]

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## #4: *The heavenly hosts lifting us up*

Sometimes the earthly reality of celebrating the Holy Eucharist can be overwhelmingly clear when, for instance, babies are crying or someone becomes ill or a musical note is missed. We have constant reminders that we celebrate Mass among real people and in real time. Yet, at the same time, we are challenged to look beyond the trappings of earth and enter more deeply into the Mystery of God. Whenever we begin the Eucharistic Prayer, “lifting up our hearts” to give God the thanks that is “right and just,” we participate in the praise of the angels in heaven singing, “Holy, Holy, Holy, Lord God of Hosts.” We are invited to cast aside the worries and distractions of the earth for the glory and joy of heaven. In the celebration of the Eucharist, we are reminded time and time again that we are no longer merely on earth, but we have entered into the mystery of heaven!

The dialogue that prefaces the Eucharistic Prayer dates back to Saint Hippolytus and his writing, *The Apostolic Tradition*, from the third century. Parts of it are found in the writings of Saint Cyprian in the fourth century and the entire dialogue is handed down in the late fourth century work *Apostolic Constitutions*. Together with the *Sanctus*, when we sing this ancient chant to the thrice-Holy God, we are taking onto our lips words and prayers that have formed the hearts of Christians for centuries, transporting them from the limitations of this earth to the eternal banquet of heaven with all the angels and saints.



[November 6, 2011]

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#5: *The very heart of our celebration*

At the heart of the celebration of Mass is the Eucharistic Prayer. There are several Eucharistic Prayers that may be used, chosen by the priest to best fit the occasion of the celebration. On Sundays, we typically hear Eucharistic Prayer I, called the *Roman Canon*, or Eucharistic Prayer III. Each prayer expresses in its own way the Paschal Mystery of Jesus' passion, death, and resurrection; this remembering is called the *anamnesis*. Each Eucharistic Prayer calls down the Holy Spirit to change the bread and wine into the True Body and Blood of Jesus Christ; this invocation is called the *epiclesis*. Each Eucharistic Prayer intercedes on behalf of the entire Church, both for the earthly members like the Pope and the Bishop, as well as for those who have died in Christ, that they may enjoy eternal life in heaven.

Although the images and language differ in the various Eucharistic Prayers, the words of consecration remain constant recounting the words and actions of Jesus at the Last Supper. This is sometimes called the *Institution Narrative*. In a beautiful way, these words bring together the various Gospel accounts of the Last Supper where Jesus instituted the Sacrament of the Holy Eucharist which is celebrated "in memory" of Him. The one offering of Jesus on the Cross is made present again through the praying of the Eucharistic Prayer. This allows us to stand mystically at the foot of the Cross. Our holy remembering, through the power of the Holy Spirit, brings the offering of Christ into the present moment and allows us to share in the redemption He won for us.



# THE ROMAN MISSAL 3RD EDITION

[November 13, 2011]

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## #6: *Only Christ can make us worthy for Himself*

“Lord, I am not worthy that you should enter under my roof.” These words are taken directly from the Gospel of Luke and recount the humility of the centurion who asked Christ to heal his sick servant. At every Mass, we take these words upon our own lips as we prepare for Christ to enter into the home of our hearts in Holy Communion. This is a constant reminder that we have become the Temple of the Holy Spirit and that the Lord has come to dwell within us. There is certainly nothing we can do to make ourselves worthy of this great gift. Yet, there is Someone who has the power to make us worthy.

“Only say the word and my soul shall be healed.” Christ has the power to render us worthy for His divine indwelling. Our souls can only be made worthy by the forgiveness available to us because of Christ. In order that we may gain the greatest benefit from our participation in the Eucharistic offering, we must be sure that we are properly disposed. For this reason, whenever we have fallen from the state of grace through mortal sin, we must present ourselves for sacramental Confession so that Christ can “say the word” to heal and forgive our souls. Nothing we can do can take away the stain of sin: this is the work of Christ that we celebrate in the Sacraments of the Church. Allowing Him to say the healing word of forgiveness opens our hearts to receive the grace that makes us holy and gives us hope that we will become like the “blessed ... called to the supper of the Lamb.”



#7: *Becoming what we receive*

*Ave Verum Corpus natum ex Maria Virgine!* Hail to the True Body born of the Virgin Mary. As we celebrate the Solemnity of the Most Holy Body and Blood of Christ, we reflect on the very mystery that makes us the Church: the Holy Eucharist. Saint Augustine of Hippo reminds us that when we worthily eat the Body and Blood of Christ, we become what we have received. All the activity of the Church, the Body of Christ, finds its origin and its fullest expression in the celebration of the Eucharist. In every stage of our Christian life, we are invited to reflect more deeply on this central Mystery of our Faith.

As we prepare to receive the revised translation of the Roman Missal in Advent, our preparation through prayer and study helps to deepen our appreciation of the Sacrament of Sacraments. Yet, more than a change in the words, we are invited to change our hearts and our lives. Our encounter with Christ in the Holy Eucharist brings us to our knees in humble adoration of the gift of redemption and lifts us up, impelling us to “go, glorifying the Lord by your life.” Our Holy Communion with Christ transforms us to become His hands and feet bringing mercy and compassion to each person we meet. As we adore the Body of Christ, we pray that we will be open to the grace that changes us into the instruments of Christ who comes to heal the brokenhearted.

#8: *Every end marks a beginning*

The Solemnity of Christ the King marks the last Sunday of the Church's liturgical calendar. The images presented for our reflection show forth the end of the world and the fulfillment of all the work God is doing for us in Christ Jesus. In our celebration, we look forward to the end times, not as something to be feared as destructive, but as the complete inauguration of the Kingdom of God. This is the fulfillment of our hope, when there will be a new heaven and new earth, and all will be one in Christ.

In light of these beautiful themes, we might also reflect on the end of our use of the current words for Mass as we look forward to next Sunday when the revised translation of the Roman Missal will be inaugurated. These last six weeks, we have reflected on many aspects of the revised English translation of the Mass. On the First Sunday of Advent, we begin again the entire cycle of the Church's year, focusing on the principle events in the life of our Lord and His wonderful deeds reflected in the lives of the Blessed Mother and the saints. The new translation invites us to renew our appreciation and participation in this year of grace, allowing the Lord of Lords and King of Kings to become even more firmly the King of our hearts.



# THE ROMAN MISSAL 3RD EDITION

## [ Merry Christmas ]

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### #9:

Each Christmas many parishes around the world will begin with these simple words from a much loved song, “In the little village of Bethlehem was born a child one day and the sky was bright with a golden light o’er the place where Jesus lay.” There is a hush in the parish as the song is sung. It is both familiar and reassuring as we all sing together as a family. The words bring forth an image that is imprinted in our minds, the humble place where The Blessed Virgin Mary gave birth to the infant, Jesus.

Throughout the Advent season we have been immersed with new “words” of the Revised Translation of the Roman Missal for the Mass. Words that give us great images of holy Scripture and the essence of our faith. For many of us the change brought us closer to Christ and the deeper spiritual enlightenment.

For those who may have missed a few of the instructions or perhaps those who would like to reread some of the instructional leaflets that were in past bulletins during the advent season rest assured that you can go to our Archdiocesan website ([www.archphila.org](http://www.archphila.org)) and become better acquainted on the actual changes in the Mass texts, especially the people’s parts. All these changes are positive and they help to convey many of the rich biblical images and allusions in the original Latin text. These changes help to emphasize God’s unconditional love, goodness, power and glory for us. When we become immersed with the meanings of the revised text we can better understand the Eucharist as the sacrificial memorial of Christ’s death, and the real presence of Jesus in the Eucharist.

The more we grasp the meaning of what we say and do at mass the better our encounter with Christ can be. The Liturgy will then be familiar and imprinted in our minds and heart with the great images of holy Scripture and the essence of our faith. Then a month, six months or a year from now, when we sit together as the Body of Christ, as a family celebrating the Holy Sacrifice of the Mass we will be fully immersed as active participants.



# BULLETIN INSERTS

## *The Roman Missal*

✠Third Edition✠

### **AND WITH YOUR SPIRIT**

One of the most noticeable changes in the new translation of the Roman Missal is the response to the greeting, “The Lord be with you.” The new response is, “And with your spirit.” This is a precise translation of the Latin phrase, “*Et cum spiritu tuo.*” Saint Paul is the first to greet Christians, “The Lord be with your spirit!” Early in the development of the Sacred Liturgy, Saint Hippolytus gives witness to this greeting of Saint Paul becoming an integral part of Christian worship. As early as the third century, Christians greeted the bishop or priest with the dialogue, “The Lord be with you . . . And with your spirit.” With the revised English translation of the Roman Missal, we will once again take upon our lips the liturgical dialogue that has been in place for most of the life of the Church.

A profound significance in the meaning of this greeting cannot escape us: the new response acknowledges the unique role of the priest celebrant whose spirit has been anointed by the Holy Spirit and whose soul has been conformed to Jesus the High Priest. The priest, taken from among the Christian faithful and called to act *in persona Christi*, stands in the place of Christ whenever he celebrates the Sacraments of the Church. As “another Christ”, God works through the priest to make present the salvation won for us by the Lord’s passion, death, and resurrection. In the end, each time we use this dialogue, the Church is reminding us to open our eyes of faith and see that God is working through human instruments to give us divine gifts.

Week # 1– October 9, 2011

## *The Roman Missal*

✠Third Edition✠

### **FROM A CONFESSION OF SINS TO A CONFESSION OF PRAISE**

We prepare ourselves to enter into the Sacred Mysteries of the Holy Eucharist by admitting that we have sinned and asking for the grace of forgiveness. The “I Confess” or *Confiteor* has been part of the celebration of Mass in a fixed way since 1570, although its presence is noted even before then. It contains two distinct parts: an honest acknowledgment of our sins and asking for the Church on earth and in heaven to intercede on our behalf. Since 1970, the *Confiteor* is said by both the priest and the assembly, who together confess humbly, “through my fault, through my fault, through my most grievous fault,” while striking their breast one time. Having properly disposed ourselves by repenting of our earthly sins, we may then, through God’s goodness, enter into the heavenly glory of the Sacred Liturgy.

From confessing our sins we move to confessing the glory and goodness of God in the *Gloria in excelsis Deo*. Borrowing the joyful song of the angels at the birth of Christ, the Church has been singing this great hymn of praise in one form or another since the fourth century. At one time, the *Gloria* could only be sung at Masses with the bishop who would intone these joyful words as the conclusion to his entrance procession. Since 1570, the priest intoned the *Gloria* on a regular basis. Today, the *Gloria* is sung on Sundays outside of Advent and Lent and is used for solemnities and feasts. Whenever it is sung, it marks the solemnity and festive nature of the celebration of the Holy Eucharist which enables us, having been washed clean of our sins by Christ, to worship the Triune God with all the angels and saints.

Week # 2– October 16, 2011

# BULLETIN INSERTS

## ***The Roman Missal***

✠*Third Edition*✠

### ***Giving every word credit in our Creed***

*Credo* means “I believe.” The original creeds or symbols of faith come down to us from the celebration of Baptism. In the early Christian communities, like today, the basic tenets of our faith in the Blessed Trinity had to be accepted before one was baptized. The creed we profess on Sundays and Solemnities is derived from composite creeds professed in the Councils of Nicaea (325 AD) and Constantinople (381 AD). In 589 the Council of Toledo mandated the use of the creed on Sundays in its ecclesiastical province. Eventually this custom reached Rome and became part of the Roman Liturgy by the eleventh century.

Each word of the creed warrants great reflection. Great defenders of the Faith fought over the meaning of each word. Some of the words warrant a bow or genuflection, such as, “and by the Holy Spirit was incarnate of the Virgin Mary and became man.” In the revised translation of the Roman Missal, we will begin using words that have great theological significance for all Christians. Although they are not used in conversational English, words like “consubstantial” and “incarnate” are utterly important because they speak to us of the very nature of God the Father, God the Son, and God the Holy Spirit. The new translation of the Niceno-Constantinopolitan Creed helps us to see that the very mystery of God Himself is not one we can easily put into words, while each word we use invites to a deeper reflection.

Week # 3– October 23, 2011

## ***The Roman Missal***

✠*Third Edition*✠

### ***The heavenly hosts lifting us up***

Sometimes the earthly reality of celebrating the Holy Eucharist can be overwhelmingly clear when, for instance, babies are crying or someone becomes ill or a musical note is missed. We have constant reminders that we celebrate Mass among real people and in real time. Yet, at the same time, we are challenged to look beyond the trappings of earth and enter more deeply into the Mystery of God. Whenever we begin the Eucharistic Prayer, “lifting up our hearts” to give God the thanks that is “right and just,” we participate in the praise of the angels in heaven singing, “Holy, Holy, Holy, Lord God of Hosts.” We are invited to cast aside the worries and distractions of the earth for the glory and joy of heaven. In the celebration of the Eucharist, we are reminded time and time again that we are no longer merely on earth, but we have entered into the mystery of heaven!

The dialogue that prefaces the Eucharistic Prayer dates back to Saint Hippolytus and his writing, *The Apostolic Tradition*, from the third century. Parts of it are found in the writings of Saint Cyprian in the fourth century and the entire dialogue is handed down in the late fourth century work *Apostolic Constitutions*. Together with the *Sanctus*, when we sing this ancient chant to the thrice-Holy God, we are taking onto our lips words and prayers that have formed the hearts of Christians for centuries, transporting them from the limitations of this earth to the eternal banquet of heaven with all the angels and saints.

Week # 4– October 30, 2011

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## ***The Roman Missal***

✠*Third Edition*✠

### ***The very heart of our celebration***

At the heart of the celebration of Mass is the Eucharistic Prayer. There are several Eucharistic Prayers that may be used, chosen by the priest to best fit the occasion of the celebration. On Sundays, we typically hear Eucharistic Prayer I, called the *Roman Canon*, or Eucharistic Prayer III. Each prayer expresses in its own way the Paschal Mystery of Jesus' passion, death, and resurrection; this remembering is called the *anamnesis*. Each Eucharistic Prayer calls down the Holy Spirit to change the bread and wine into the True Body and Blood of Jesus Christ; this invocation is called the *epiclesis*. Each Eucharistic Prayer intercedes on behalf of the entire Church, both for the earthly members like the Pope and the Bishop, as well as for those who have died in Christ, that they may enjoy eternal life in heaven.

Although the images and language differ in the various Eucharistic Prayers, the words of consecration remain constant recounting the words and actions of Jesus at the Last Supper. This is sometimes called the *Institution Narrative*. In a beautiful way, these words bring together the various Gospel accounts of the Last Supper where Jesus instituted the Sacrament of the Holy Eucharist which is celebrated "in memory" of Him. The one offering of Jesus on the Cross is made present again through the praying of the Eucharistic Prayer. This allows us to stand mystically at the foot of the Cross. Our holy remembering, through the power of the Holy Spirit, brings the offering of Christ into the present moment and allows us to share in the redemption He won for us.

Week # 5– November 6, 2011

## ***The Roman Missal***

✠*Third Edition*✠

### ***Only Christ can make us worthy for Himself***

"Lord, I am not worthy that you should enter under my roof." These words are taken directly from the Gospel of Luke and recount the humility of the centurion who asked Christ to heal his sick servant. At every Mass, we take these words upon our own lips as we prepare for Christ to enter into the home of our hearts in Holy Communion. This is a constant reminder that we have become the Temple of the Holy Spirit and that the Lord has come to dwell within us. There is certainly nothing we can do to make ourselves worthy of this great gift. Yet, there is Someone who has the power to make us worthy.

"Only say the word and my soul shall be healed." Christ has the power to render us worthy for His divine indwelling. Our souls can only be made worthy by the forgiveness available to us because of Christ. In order that we may gain the greatest benefit from our participation in the Eucharistic offering, we must be sure that we are properly disposed. For this reason, whenever we have fallen from the state of grace through mortal sin, we must present ourselves for sacramental Confession so that Christ can "say the word" to heal and forgive our souls. Nothing we can do can take away the stain of sin: this is the work of Christ that we celebrate in the Sacraments of the Church. Allowing Him to say the healing word of forgiveness opens our hearts to receive the grace that makes us holy and gives us hope that we will become like the "blessed ... called to the supper of the Lamb."

Week # 6– November 13, 2011

# BULLETIN INSERTS

## ***The Roman Missal***

*✠Third Edition✠*

### ***Becoming what we receive***

*Ave Verum Corpus natum ex Maria Virgine!* Hail to the True Body born of the Virgin Mary. As we celebrate the Solemnity of the Most Holy Body and Blood of Christ, we reflect on the very mystery that makes us the Church: the Holy Eucharist. Saint Augustine of Hippo reminds us that when we worthily eat the Body and Blood of Christ, we become what we have received. All the activity of the Church, the Body of Christ, finds its origin and its fullest expression in the celebration of the Eucharist. In every stage of our Christian life, we are invited to reflect more deeply on this central Mystery of our Faith.

As we prepare to receive the revised translation of the Roman Missal in Advent, our preparation through prayer and study helps to deepen our appreciation of the Sacrament of Sacraments. Yet, more than a change in the words, we are invited to change our hearts and our lives. Our encounter with Christ in the Holy Eucharist brings us to our knees in humble adoration of the gift of redemption and lifts us up, impelling us to “go, glorifying the Lord by your life.” Our Holy Communion with Christ transforms us to become His hands and feet bringing mercy and compassion to each person we meet. As we adore the Body of Christ, we pray that we will be open to the grace that changes us into the instruments of Christ who comes to heal the brokenhearted.

Week # 7– November 20, 2011 /"qr vqp"3

## ***The Roman Missal***

*✠Third Edition✠*

### ***Every end marks a beginning***

The Solemnity of Christ the King marks the last Sunday of the Church’s liturgical calendar. The images presented for our reflection show forth the end of the world and the fulfillment of all the work God is doing for us in Christ Jesus. In our celebration, we look forward to the end times, not as something to be feared as destructive, but as the complete inauguration of the Kingdom of God. This is the fulfillment of our hope, when there will be a new heaven and new earth, and all will be one in Christ.

In light of these beautiful themes, we might also reflect on the end of our use of the current words for Mass as we look forward to next Sunday when the revised translation of the Roman Missal will be inaugurated. These last six weeks, we have reflected on many aspects of the revised English translation of the Mass. On the First Sunday of Advent, we begin again the entire cycle of the Church’s year, focusing on the principle events in the life of our Lord and His wonderful deeds reflected in the lives of the Blessed Mother and the saints. The new translation invites us to renew our appreciation and participation in this year of grace, allowing the Lord of Lords and King of Kings to become even more firmly the King of our hearts.

Week # 8– November 22, 2011/"qr vqp"4

# BULLETIN INSERTS

## *The Roman Missal*

✠Third Edition✠

### *Merry Christmas*

Each Christmas many parishes around the world will begin with these simple words from a much loved song, “In the little village of Bethlehem was born a child one day and the sky was bright with a golden light o’er the place where Jesus lay.” There is a hush in the parish as the song is sung. It is both familiar and reassuring as we all sing together as a family. The words bring forth an image that is imprinted in our minds, the humble place where The Blessed Virgin Mary gave birth to the infant, Jesus.

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The more we grasp the meaning of what we say and do at mass the better our encounter with Christ can be. The Liturgy will then be familiar and imprinted in our minds and heart with the great images of holy Scripture and the essence of our faith. Then a month, six months or a year from now, when we sit together as the Body of Christ, as a family celebrating the Holy Sacrifice of the Mass we will be fully immersed as active participants.