Where two or three are gathered, gathered in my name, there am I, there am I in the midst of them.
Deepening the Renewal—
the opportunities presented by
the new Roman Missal
Deepening the Renewal—
the opportunities presented by
the new Roman Missal
(OR: How To Rebuild the Engine While the Vehicle Is Operating —And You Thought Changing a Tire on a Moving Car Was Difficult!)
an English speaking hearing challenge singing
a pastoral opportunity
FAQ: Why are we doing this?

- a third edition of the *Missale Romanum* (1<sup>st</sup> 1970, 2<sup>nd</sup> 1985, 3<sup>rd</sup> 2000)
- the theory of translation has changed
  - from *dynamic* equivalence
  - to *formal* equivalence
The new *Roman Missal*

- is not *very* new
- 4 new prefaces
- 2 new vigil Masses
- 4 new votive Masses
- 2 added ritual Masses and editorial changes
- 2 new Masses for various needs and occasions and editorial changes
- 8 new saints (and changes to 7 others), and various and editorial changes.
Mortem tuam annuntiamus, Domine, et tuam resurrectionem confitemur, donec venias.

dynamic equivalence  Christ has died,  We proclaim your death, O Lord,  Christ is risen,  and profess your Resurrection  Christ will come again.  until you come again.

formal equivalence
the essential documents

- The General Instruction of the Roman Missal (GIRM)
- The Order of Mass (OM)
- The Lectionary for Mass: Introduction (LMI)—1981
- The Directory for Masses with Children (DMC)—1973
- Oratio Universalis / The Universal Prayer (or Prayer of the Faithful)—1966
the essential documents

- The General Instruction of the Roman Missal (GIRM)
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the essential documents

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- The Directory for Masses with Children (DMC)—1973

*Oratio Universalis / The Universal Prayer (or Prayer of the Faithful)—1966*
the essential insights

❖ the primacy of the Word
❖ the priesthood of all
❖ the work of the Holy Spirit
As Keith Pecklers notes in concluding his reflections on the new Missal, “The future of the liturgy . . . is the future of the Church . . . . If the Roman Rite of the twenty-first century fails to intersect with the lives of those gathered for worship — if they fail to recognize themselves within the Rite — then the future of Roman Catholic worship is very bleak indeed.”

Romans 12:1 & 2

I urge you, therefore, brothers and sisters, by the mercies of God, to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship.

Do not conform yourselves to this age but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect.
Come to [the Lord], a living stone, rejected by human beings but chosen and precious in the sight of God, and, like living stones, let yourselves be built into a spiritual house to be a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ. . . .

But you are “a chosen race, a royal priesthood, a holy nation, a people of his own, so that you may announce the praises” of him who called you out of darkness into his wonderful light.

Once you were “no people” but now you are God’s people; you “had not received mercy” but now you have received mercy.
every flat surface an altar

your desk is your altar
your counter top is your altar
your chair / sofa is your altar
your bed is an altar
the shower floor / tub bottom is an altar
your garden / the playing field
your dash board
your skate/surfboard, your bike seat
your computer keyboard
your cell phone pad
79. The chief elements making up the Eucharistic Prayer may be distinguished in this way:

f. **Offering**: By which, in this very memorial, the Church—and in particular the Church here and now gathered—offers in the Holy Spirit the spotless Victim to the Father. The Church’s intention, however, is that the faithful not only offer this spotless Victim but also learn to offer themselves, and so day by day to be consummated, through Christ the Mediator, into unity with God and with each other, so that at last God may be all in all.
THE FIVE NECESSARY INGREDIENTS IN EVERY MASS
(according to Pope St. Clement I [1st Century]
and Fr. Louis Bouyer [20th Century theologian])

The ordained MUST
1) proclaim the Word with apostolic authority
2) confect the Eucharist

The baptized MUST
3) pray
4) offer
5) “communicate”
First Covenant

the high priest
archiereus

the priests of the first rank
hieraeus

the priests of the second rank
levites

the people

New Covenant

the overseer / the elders
episcopos/presbyteroi

the people
laicos

the deacons
diakonoi
THE FIVE NECESSARY INGREDIENTS IN EVERY MASS
(according to Pope St. Clement I [1st Century]
and Fr. Louis Bouyer [20th Century theologian])

The ordained MUST
1) proclaim the Word with apostolic authority
2) confect the Eucharist

The baptized MUST
3) pray
4) offer
5) “communicate”
Hearts and Engines
the human heart
the heart(beat) of the Church
a Wankel engine
A intake B compression C ignition D exhaust
WORD
Nourishment
Promise

SACRAMENT
Intimacy
Delivery us

Gathering
Community
Irreplaceability
Delivery world

Sending
WORD

Nourishment

Promise

SACRAMENT

Intimacy

Delivery

us

Gathering

pray

send

Offer

communicate

Sending

Community

Irreplaceability

Delivery

world
45. Sacred silence also, as part of the celebration, is to be observed at the designated times. Its purpose, however, depends on the time it occurs in each part of the celebration. Thus within the Act of Penitence and again after the invitation to pray, all recollect themselves; but at the conclusion of a reading or the homily, all meditate briefly on what they have heard; then after Communion, they praise and pray to God in their hearts.

Even before the celebration itself, it is commendable that silence to be observed in the church, in the sacristy, in the vesting room, and in adjacent areas, so that all may dispose themselves to carry out the sacred action in a devout and fitting manner.
With a new translation on the horizon . . .

- praying the prayers central to our Eucharistic Liturgy (GIRM 30) and
- using the silences (GIRM 45)
can be a great help for our leading the assembly.
The Theological Shape of All Collects

Invitation to Pray

Silent Prayer of ALL

Invocation

Description of God and/or Petition

Petition and/or Desired Result

Conclusion

Assent by ALL
54. Next the priest invites the people to pray. All, together with the priest, observe a brief silence so that they may be conscious of the fact that they are in God’s presence and may formulate their petitions mentally. Then the priest says the prayer which is customarily known as the Collect and through which the character of the celebration is expressed. . . .

The people, uniting themselves to this entreaty, make the prayer their own with the acclamation Amen.
77. Once the offerings have been placed on the altar and the accompanying rites completed, the invitation to pray with the priest and the prayer over the offerings conclude the preparation of the gifts and prepare for the Eucharistic Prayer.

The people, uniting themselves to this entreaty, make the prayer their own with the acclamation, Amen.
89. To bring to completion the prayer of the People of God, and also to conclude the entire Communion Rite, the priest says the Prayer after Communion, in which he prays for the fruits of the mystery just celebrated.

The people make the prayer their own by the acclamation, Amen.
When he was about to celebrate with his disciples the Passover meal in which he instituted the sacrifice of his Body and Blood, Christ the Lord gave instructions that a large, furnished upper room should be prepared (Lk 22:12). The Church has always regarded this command as applying also to herself when she gives directions about the preparation of people’s hearts and minds and of the places, rites, and texts for the celebration of the Most Holy Eucharist.

This phrase, “the preparation of people’s hearts and minds,” represents a growing emphasis in the last hundred years upon the dispositions of the faithful, lay and ordained.
Filled as We are with a most ardent desire to see the true Christian spirit flourish in every respect and be preserved by all the faithful, We deem it necessary to provide before anything else for the sanctity and dignity of the temple, in which the faithful assemble for no other object than that of acquiring this spirit from its foremost and indispensable font, which is the active participation in the most holy mysteries and in the public and solemn prayer of the Church.

Pope St. Pius X,
*Tra le Sollecitudini* (Instruction on Sacred Music) *motu proprio* promulgated on November 22, 1903
8:4. Since, however, the Sacraments of the New Law, though they produce their effect ex opere operato, nevertheless, produce a great effect in proportion as the dispositions of the recipient are better, therefore, one should take care that Holy Communion be preceded by careful preparation, and followed by an appropriate thanksgiving, according to each one's strength, circumstances and duties.

Pope St. Pius X, Sacra Tridentina
(On Frequent and Daily Reception of Holy Communion)
decree issued and approved on December 20, 1905
20. . . . people are instructed in the truths of faith, and brought to appreciate the inner joys of religion far more effectually by the annual celebration of our sacred mysteries than by any official pronouncement of the teaching of the Church. Such pronouncements usually reach only a few and the more learned among the faithful; feasts reach them all; the former speak but once, the latter speak every year — in fact, forever. The church's teaching affects the mind primarily; her feasts affect both mind and heart, and have a salutary effect upon the whole of human nature. People are composed of bodies and souls, and they need these external festivities so that the sacred rites, in all their beauty and variety, may stimulate people to drink more deeply of the fountain of God's teaching, that they may make it a part of themselves, and use it with profit for their spiritual life.

Pope Pius XI, *Quas Primas*  
(On the Feast of Christ the King)  
encyclical of December 11, 1925
129. These methods of participation in the Mass are to be approved and recommended when they are in complete agreement with the precepts of the Church and the rubrics of the liturgy. Their chief aim is to foster and promote the people’s piety and intimate union with Christ and His visible minister and to arouse those internal sentiments and dispositions which should make our hearts become like to that of the High Priest of the New Testament.

Pope Pius XII, Mediator Dei  
(On the Sacred Liturgy)  
November 20, 1947
10. Nevertheless the liturgy is the summit toward which the activity of the Church is directed; at the same time it is the font from which all her power flows. For the aim and object of apostolic works is that all who are made children of God by faith and baptism should come together to praise God in the midst of His Church, to take part in the sacrifice, and to eat the Lord's supper.

The liturgy in its turn moves the faithful, filled with "the paschal sacraments," to be "one in holiness"; it prays that "they may hold fast in their lives to what they have grasped by their faith"; the renewal in the eucharist of the covenant between the Lord and humankind draws the faithful into the compelling love of Christ and sets them on fire. From the liturgy, therefore, and especially from the eucharist, as from a font, grace is poured forth upon us; and the sanctification of [wo]men and women in Christ and the glorification of God, to which all other activities of the Church are directed as toward their end, is achieved in the most efficacious possible way.

Vatican Council II and Pope Paul VI
Sacrosanctum Concilium
(Constitution on the Sacred Liturgy)
solemnly Promulgated on December 4, 1963
“The priesthood is not an institution that exists ‘alongside’ the laity or ‘above’ it. The priesthood of bishops and priests, as well as the ministry of deacons, is ‘for’ the laity and precisely for this reason it possesses a ‘ministerial’ character, that is to say, one ‘of service.’”
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“Moreover, [the ministerial priesthood] highlights the ‘baptismal priesthood,’ the priesthood common to all the faithful. It highlights this priesthood and at the same time helps it to be realized in the sacramental life.”
“According to St. Peter, the whole people of the new covenant is established as ‘a spiritual house,’ ‘a holy priesthood,’ . . . The new priestly people which is the church not only has its authentic image in Christ, but also receives from him a real ontological share in his one eternal priesthood, to which she must conform every aspect of her life.”
64. The Church's great liturgical tradition teaches us that fruitful participation in the liturgy requires that one be personally conformed to the mystery being celebrated, offering one's life to God in unity with the sacrifice of Christ for the salvation of the whole world. For this reason, the Synod of Bishops asked that the faithful be helped to make their interior dispositions correspond to their gestures and words. Otherwise, however carefully planned and executed our liturgies may be, they would risk falling into a certain ritualism. Hence the need to provide an education in eucharistic faith capable of enabling the faithful to live personally what they celebrate. Given the vital importance of this personal and conscious participatio, what methods of formation are needed? The Synod Fathers unanimously indicated, in this regard, a mystagogical approach to catechesis, which would lead the faithful to understand more deeply the mysteries being celebrated.

Pope Benedict XVI, *Sacramentum Caritatis* (On the Eucharist as the Source and Summit of the Church's Life and Mission) apostolic exhortation of February 22, 2007
ORDO MISSÆ

Sacerdos paratus cum ingreditur ad Altære, facta illi debita reverentia, signat se signo crucis a fronte ad pectus, et clara voce dieit:

In nomine Patris, et Filiæ, et Spiritus Sancti. Amen.

Deinde, jucundis manibus ante pectus, incipit Antiphonam:

Introibo ad altare Dei.

Ministri respondant:

Ad Deum qui laetificat juventutem meam.

Postea alternatim cum Ministris dieit sequentem

Ps. 42, 1-5

Judica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo, et doloso erue me.

M. Quia tu es, Deus, fortitudo mea: quare me repulisti, et quare tristis incédo, dum affliget me inimicus?

S. Emitte lucem tuam, et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.

M. Et introibo ad altare Dei: ad Deum qui laetificat juventutem meam.

S. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea, et quare conturbas me?

M. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

S. Gloria Patri, et Filio, et Spiritui Sancto.


Sacerdos repetit Antiphonam:

Introibo ad altare Dei.

R. Ad Deum qui laetificat juventutem meam.
Ritus initiales

1. Populo congregato, sacerdos cum ministris ad altare accedit, dum cantus ad introitum peragitur.

Cum ad altare pervenerit, facta cum ministris debita reverentia, osculo altare veneratur et, pro opportunitate, crucem et altare incensat. Postea cum ministris sedem petit.

Cantu ad introitum absoluto, sacerdos et fideles, stantes, signant se signo crucis, dum sacerdos, ad *populum* conversus, dicit: *In nómine Patris, et Fílii, et Spíritus Sancti.*

*Populus* respondet: Amen.
The entire EF missal mentions the assembly / congregation / people some thirty times (only thrice in the Order of Mass) but only to orient the gestures and postures of the celebrant, to mention that a homily may be preached to them, that a special Lenten prayer be prayed over them, or that they should receive ashes, palms, candles, and be allowed to venerate the cross on Good Friday.

On its own the general introduction to the OF missal mentions the assembly / congregation / people over 500 times!

The Order of Mass mentions them almost eighty times! And these are differences not just in degree but in kind.
“The Lord who is the Spirit given you in your baptism and confirmation, be with you, as you pray”—“And may the Spirit given you in ordination be also with you, as you lead us in prayer.”

❖ the beginning of Mass,
❖ the beginning of the gospel,
❖ the beginning of the eucharistic prayer, and
❖ the dismissal rite
the eucharistic books

- The gradual — The cantors
- The lectionary — The readers
- The evangeliiary — The deacon
- The missal — The priest
The eucharistic books

- The gradual — The cantors
- The lectionary — The readers
- The evangeliiary — The deacon
- The missal — The priest
the eucharistic books

- The gradual — The cantors
- The lectionary — The readers
- The evangeliary — The deacon
- The missal — The priest
the eucharistic books

� The gradual — The cantors
� The lectionary — The readers
� The evangelatory — The deacon
� The missal — The priest
the eucharistic books

- The gradual — The cantors
- The lectionary — The readers
- The evangeliary — The deacon
- The missal — The priest
the eucharistic books

- The gradual — The cantors and the people
- The lectionary — The readers and the people
- The evangeliary — The deacon and the people
- The missal — The priest and the people
Introductory Rites

ENTRANCE SONG

opening rite

OPENING PRAYER

COLLECT
Little Saint Hilarion and the Collects
Hilarion was the happy, last-born son of his father, Saturninus, and the happy little brother to his oldest brother, Saturninus, Junior, Felix his middle brother, and Mary his sister.
His family lived in the village of Abitina, set in a bend of the meandering X River among olive groves and wheat fields below the X hills to the south east.
The Emperor Diocletian had ordered Christians under pain of death to deliver up the Holy Scriptures to be burnt. This persecution had already raged a whole year in Africa, during which time a certain number of Christians had betrayed the cause of their Master, but many more had defended it with their blood. In Abitina, a city of proconsular Africa, Saturninus, a Christian priest, was celebrating the holy mysteries one Sunday when the magistrates with a troop of soldiers broke in upon them and seized forty-nine men and women.
Among them were the priest Saturninus with his four children, namely, Saturninus the younger and Felix, who were both lectors, Mary, who had consecrated herself to God, and Hilarion, a little boy. Besides these the names are recorded of Dativus and another Felix, who were senators, Thelica, Emeritus, Ampelius, Rogatian and Victoria. Dativus and Saturninus with his children headed the procession of captives who were led before the magistrates. When questioned they confessed their faith so resolutely that the very judges applauded their courage. The prisoners taken at Abitina were shackled and sent to Carthage, the residence of the proconsul, and during their journey they sang hymns and psalms to God, praising His name and rendering Him thanks.
The proconsul first examined the senator Dativus, asking him who and what he was and whether he had attended the assembly of the Christians. He replied that he was a Christian and worshipped with Christians. The proconsul asked who presided at these meetings and in whose house the assemblies took place, but, without waiting for an answer, ordered that Dativus should be racked to make him confess. Thelica when questioned as to their ringleader replied at once, “The holy priest Saturninus and all of us with him”. Emeritus boldly acknowledged that the assemblies took place in his house [*sine dominico non possumus*], and in reference to the Holy Scriptures said to be kept there replied that he kept them in his heart. In spite of torture they one and all made profession that they were Christians and that they had been present on Sundays at the “collects”, that is to say, the celebration of the liturgy.
St Saturninus and his children all made a noble confession of faith, including Hilarion, who was little more than a baby. “I am a Christian”, he said, “I have been at the ‘collects’. I went of my own accord; nobody made me go.” The judge, who was sorry for him, tried to frighten him by threatening him with childish punishments, but the little boy only laughed. Then the governor said, “I will cut off your nose and ears”. Hilarion answered, “You may do it, but anyhow I am a Christian”. When the proconsul ordered them back to prison Hilarion cried out with the others, “Thanks be to God”. It appears that they all died in prison, either from the length of their confinement or from torture and the hardships they had undergone.
# The Liturgy of the Word

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The Liturgy of the Eucharist

Preparation  Eucharistic Prayer  Communion Rite

PRAYER over the GIFTS  ACCLAMATION 2  ACCLAMATION 3  ACCLAMATION 4  The Lord's Prayer  ACCLAMATION 5  Breaking of the Bread & Litany  COMMUNION SONG  Period of Silence or Song of Praise  PRAYER after COMMUNION

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Concluding Rites

Greeting  Blessing  Dismissal
Colossians 3:16–17

“Let the word of Christ dwell in you richly, as in all wisdom you teach and admonish one another, singing psalms, hymns, and spiritual songs with gratitude in your hearts to God. And whatever you do, in word or in deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.”

Word

wisely teach/admonish

gratefully sing
Song helps the Word make a home in the heart so that the heart can sing.
Let the word make a home in your heart, growing deep within you,

Welcome the word deep within,

Welcome the word deep within,

Welcome the word deep within,

bringing you to life. Let the word make a home in your heart.

bringing life. Welcome the word.

bringing life. Welcome the word.

bringing life. Welcome the word.
I. THE GENERAL STRUCTURE OF THE MASS

27. At Mass—that is, the Lord’s Supper—the People of God is called together, with a priest presiding and acting in the person of Christ, to celebrate the memorial of the Lord, the Eucharistic Sacrifice. For this reason Christ’s promise applies in an outstanding way to such a local gathering of the holy Church: “Where two or three are gathered in my name, there am I in their midst” (Mt 18:20). For in the celebration of Mass, in which the Sacrifice of the Cross is perpetuated, Christ is really present in the very liturgical assembly gathered in his name, in the person of the minister, in his word, and indeed substantially and continuously under the Eucharistic species.

28. The Mass is made up, as it were, of two parts: the Liturgy of the Word and the Liturgy of the Eucharist. These, however, are so closely interconnected that they form but one single act of worship. For in the Mass the table both of God’s word and of Christ’s Body is prepared, from which the faithful may be instructed and refreshed. There are also certain rites that open and conclude the celebration.
C) THE SIGNIFICANCE OF THE WORD OF GOD IN THE LITURGY
3. The many riches contained in the one word of God are admirably brought out in the different kinds of liturgical celebration and in the different gatherings of the faithful who take part in those celebrations. This takes place as [1] the unfolding mystery of Christ is recalled during the course of the liturgical year, as [2] the Church’s sacraments and sacramentals are celebrated, or as [3] the faithful respond individually to the Holy Spirit working within them. For then the liturgical celebration, founded primarily on the word of God and sustained by it, becomes a new event and enriches the word itself with new meaning and power. Thus in the Liturgy the Church faithfully adheres to the way Christ himself read and explained the Sacred Scriptures, beginning with the “today” of his coming forward in the synagogue and urging all to search the Scriptures.
2. Liturgical Celebration of the Word of God

A) THE PROPER CHARACTER OF THE WORD OF GOD IN THE LITURGICAL CELEBRATION

4. In the celebration of the Liturgy the word of God is not announced in only one way nor does it always stir the hearts of the hearers with the same efficacy. Always, however, Christ is present in his word, as he carries out the mystery of salvation, he sanctifies humanity and offers the Father perfect worship.

Moreover, the word of God unceasingly [a] calls to mind and [b] extends the economy of salvation, which achieves its fullest expression in the Liturgy. The liturgical celebration becomes THEREFORE the [1] continuing, [2] complete, and [3] effective presentation of God’s word.

The word of God constantly proclaimed in the Liturgy is always, then, a living and effective word through the power of the Holy Spirit. It expresses the Father’s love that never fails in its effectiveness toward us.
B) THE WORD OF GOD IN THE ECONOMY OF SALVATION

5. When in celebrating the Liturgy the Church proclaims both the Old and New Testament, it is proclaiming one and the same mystery of Christ.

The New Testament lies hidden in the Old; the Old Testament comes fully to light in the New. Christ himself is the center and fullness of the whole of Scripture, just as he is of all liturgical celebration. Thus the Scriptures are the living waters from which all who seek life and salvation must drink.

The more profound our understanding of the celebration of the liturgy, the higher our appreciation of the importance of God’s word. Whatever we say of the one, we can in turn say of the other, because each recalls the mystery of Christ and each in its own way causes the mystery to be carried forward.
B) THE CHURCH’S EXPLANATION OF THE WORD OF GOD

8. By Christ’s own will there is a marvelous diversity of members in the new people of God and each has different duties and responsibilities with respect to the word of God. Accordingly, the faithful listen to God’s word and meditate on it . . .

C) THE CONNECTION BETWEEN THE WORD OF GOD PROCLAIMED AND THE WORKING OF THE HOLY SPIRIT

9. The working of the Holy Spirit is needed if the word of God is to make what we hear outwardly have its effect inwardly. Because of the Holy Spirit’s inspiration and support, the word of God becomes [a] the foundation of the liturgical celebration and [b] the rule and support of all our life.

The working of the Holy Spirit precedes, accompanies, and brings to completion the whole celebration of the Liturgy. But the Spirit also brings home to each person individually everything that in the proclamation of the word of God is spoken for the good of the whole gathering of the faithful. In strengthening the unity of all, the Holy Spirit at the same time fosters a diversity of gifts and furthers their multiform operation.
D) THE ESSENTIAL BOND BETWEEN THE WORD OF GOD AND THE MYSTERY OF THE EUCHARIST

10.

The Church is nourished spiritually at the twofold table of God’s word and of the Eucharist: [a] from the one it grows in wisdom and [b] from the other in holiness. In the word of God the divine covenant is announced; in the Eucharist the new and everlasting covenant is renewed. [a] On the one hand the history of salvation is brought to mind by means of human sounds; [b] on the other it is made manifest in the sacramental signs of the Liturgy.

It can never be forgotten, therefore, that the divine word read and proclaimed by the Church in the Liturgy has as its one purpose the sacrifice of the New Covenant and the banquet of grace, that is, the Eucharist. The celebration of Mass in which the word is heard and the Eucharist is offered and received forms but one single act of divine worship. That act offers the sacrifice of praise to God and makes available to God’s creatures the fullness of redemption.
The Liturgy of the Word, especially the gospel, is the oven in which the Holy Spirit bakes the eucharistic Bread.

The Liturgy of the Word, especially the gospel, is the cask in which the Holy Spirit ferments the eucharistic Wine.
For these reasons, the single most important weekly choice your music director/choir director/cantor makes is the choice of the communion song.
Iam vos mundi estis propter verbum quod locutus sum vobis. Quare non ait, mundi estis propter Baptismum quo loti estis, sed ait, propter verbum quod locutus sum vobis; nisi quia et in aqua verbum mundat? Detrahe verbum, et quid est aqua nisi aqua? Accedit verbum ad elementum, et fit Sacramentum, etiam ipsum tamquam visibile verbum.

Now you are clean through the word which I have spoken unto you. Why does He not say, You are clean through the baptism wherewith you have been washed, but “through the word which I have spoken unto you,” save only that in the water also it is the word that cleanses? Take away the word, and the water is neither more nor less than water. The word is added to the element, and there results the Sacrament, as if itself also a kind of visible word.

Augustine on John 15:1–3

In Evangelium Ioannis Tractatus 80: 1–3
verbum
visibile
audibile
gustabile
tangibile
redolentibile
sensibile

a seeable
hearable	
tasteable
touchable
smellable
sensible

word
Because communion is the fruit of the proclaimed word, especially the gospel, the communion song ideally “quotes” the proclaimed word, especially the gospel.

- It must at least be seasonally relevant, long enough and interesting enough to bear the weight of repetition.
- Its style needs to be processional (more inspiring of movement than of meditation) and responsorial (sharing the burden of the text and music alternately, between the assembly and the cantor, choir, or instruments).
- Its texts need to have a biblical density and richness to them so that they can reflect as fulfillment what the Liturgy of the Word announced as promise.
The Song for the Table, which is the heart of **Psallite**
takes its texts and themes from the Liturgy of the Word, especially from the gospel of the day, transformed into processional music. People will now experience that:

the promises God made in his Word

are fulfilled in the Body and Blood of Christ.
<table>
<thead>
<tr>
<th>First Reading</th>
<th>Responsorial Psalm</th>
<th>(Second Reading)</th>
<th>ACCLAMATION 1</th>
<th>Gospel</th>
<th>Homily</th>
<th>(Creed)</th>
<th>Universal Prayer</th>
</tr>
</thead>
</table>
Universal Prayer
"three noteworthy characteristics"

- It is a **petition** addressed to God
- It is a petition to God chiefly for blessings of a **universal** kind
- It belongs to the **whole** congregation
Universal Prayer
"exercise their royal priesthood"

Firm in its faith in the communion of saints and in its own all-embracing vocation, the gathered Church in offering this prayer stands as the great entreater and advocate appointed for all humanity. The holy people of God exercise their royal priesthood to the fullest above all by sharing in the sacraments, but also by joining in this prayer. Of its nature this supplication still belongs only to the faithful, not to catechumens.
The place proper to the prayer of the faithful is at the end of every celebration of the word of God; as a rule it takes place even if the eucharistic sacrifice is not to follow.

The reason is that this prayer is the fruit, as it were, of the working of the word of God in the hearts of the faithful: instructed, stirred and renewed by the word, all stand together to offer prayer for the needs of the whole Church and the whole world.
Thus there is an analogy: sacramental communion is the conclusion and, in regard to the people’s participation, the climax of the liturgy of the eucharist; the prayer of the faithful, according to the witness of antiquity, appears as the conclusion and, in regard to the people’s participation, the climax of the entire liturgy of the word.
But the prayer can also be seen in another way as a **hinge** between the two parts of the Mass: it terminates the liturgy of the word in which God’s wonderful works and the Christian calling are brought to mind; it ushers in the liturgy of the eucharist by stating some of those general and particular intentions for which the sacrifice is to be offered.
[C] the needs of the Church universal, e.g., for the pope, the bishops and pastors of the Church, missions, Christian unity, vocations to the priesthood and religious life

[A] national or world affairs, e.g., peace, leaders of government, good weather, the safety of crops, elections, economic crises, etc.

[T] those beset by poverty or tribulation, e.g., for those absent, the persecuted, the unemployed, the sick and infirm, the dying, prisoners, exiles, etc.

[L] the congregation and members of the local community, e.g., those in the parish preparing for baptism, confirmation, orders, marriage, for pastors, for a coming parish mission, for first communicants, etc.
Bidding Prayers (Form II)

I ask your prayers for God’s people throughout the world; for our Bishop(s)__________; for this gathering; and for all ministers and people. Pray for the Church.

Silence

I ask your prayers for peace; for goodwill among nations; and for the well-being of all people. Pray for justice and peace.

Silence
I ask your prayers for the poor, the sick, the hungry, the oppressed, and those in prison.
Pray for those in any need or trouble.

Silence

I ask your prayers for all who seek God, or a deeper knowledge of him,
Pray that they may find and be found by him.

Silence

I ask your prayers for the departed [especially__________]
Pray for those who have died.

Silence
WORD
Nourishment
Promise

SACRAMENT
Intimacy
Delivery
us

Offer
Communicate

Gathering
pray

Sending

Community
Irreplaceability
Delivery
world
The Theological Shape of All Collects

Invitation to Pray

Silent Prayer of ALL

Invocation

Description of God and/or Petition

Petition and/or Desired Result

Conclusion

Assent by ALL
29. Standing at the middle of the altar, facing the people, extending and then joining his hands, he says:

   Pray, brethren (brothers and sisters),
   that my sacrifice and yours
   may be acceptable to God,
   the almighty Father.

The people rise and reply:

   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 holy Church.

30. Then the Priest, with hands extended, says the Prayer over the Offerings, at the end of which the people acclaim:

   Amen.
The Liturgy of the Eucharist

Orate, Fratres

Standing at the middle of the altar, facing the people, extending and then joining his hands, he sings:

Pray, brethren (brothers and sisters), that my sacrifice and yours may be acceptable to God, the almighty Father.

The people rise and reply:

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 holy Church.
Invitation to Communion

The Priest genuflects, takes the host and, holding it slightly raised above the paten or above the chalice, while facing the people, sings aloud:

Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

And together with the people he adds once:

Lord, I am not worthy that you should enter under my roof,

but only say the word and my soul shall be healed.
GIRM 88. When the distribution of Communion is finished, as circumstances suggest, the priest and faithful spend some time praying privately. If desired, a psalm or other canticle of praise or a hymn may also be sung by the entire congregation.

Examples: (1) Te Deum, (2) Te Laudamus Domine, (3) Te Decet Laus; the Magnificat; [the Didache Hymn;
During this time of silent prayer the priest leads us into the third and last of the three ancient silences in the Mass, the silence when we reach out to be in communion with Jesus and with everyone to whom he leads us.

You are now seated beside Jesus. What is he saying to you? What have you to say to him?

Is our Lord calling you to serve him in a special way by reaching out in active, loving service of any particular person or group?

Is he inviting you to enjoy the vocation he has already given you?

Is he leading you to someone whom you have hurt or who has hurt you?
You are now close to the saints and all our beloved dead — tell them of your love and receive theirs.

Listen to Jesus comfort you in your suffering.

See him reveal himself as the ultimate source of your joy.

Let him give you strength for your work.

Hear him answer your prayer.
89. **To bring to completion the prayer of the People of God, and also to conclude the entire Communion Rite, the priest says the Prayer after Communion, in which he prays for the fruits of the mystery just celebrated.**

The people make the prayer their own by the acclamation, Amen.
San Francisco conclusions

- involve college and high school media departments in producing videos
- distribute 2000 copies of bilingual GIRM and other essential documents
- homily and bulletin helps over next two years, connecting SS passages to the texts we pray
- admonitions / instructions for every Sunday and Holy Day
- roll out the new texts in the least unsettling way
- sing the plainsong greetings and prayers
“roll out the new texts in the least unsettling way”

- sing the plainsong greetings, dialogues, and prayers
- use the collects and EPs at pastoral meetings
- use the second penitential act
- when permitted, avoid using the Gloria until it can be sung
- sing/say the Apostles’ Creed, then the Nicene Creed
- when permitted, use the Reconciliation and Children’s EP’s
- when permitted, use the VNO EP’s
beginning now . . .

- consider teaching the Latin Gloria XV
- explain and use the silences at Mass
- implement the “gospel communion” by choosing antiphons/songs that quote the gospel or the other readings
New Words: A Deeper Meaning, but the Same Mass

The Missale Romanum (the Roman Missal), the ritual text for the celebration of the Mass, was first promulgated by Pope Paul VI in 1970 as the definitive text of the reformed liturgy of the Second Vatican Council. A second edition followed in
Why is there a need for a new translation?

The Missale Romanum (Roman Missal), the ritual text for the celebration of the Mass, was promulgated by Pope Paul VI in 1970 as the definitive text of the reformed liturgy of the Second Vatican Council. That Latin text, the editio typica (typical edition), was translated into various languages for use around the world; the English edition was published in the United States in 1973. The Holy See issued a revised text, the editio typica altera, in 1975. Pope John Paul II promulgated the third edition (editio typica tertia) of the Missale Romanum during the Jubilee Year in 2000. Among other things, the third edition contains prayers for the celebration of recently canonized saints, additional prefaces for the Eucharistic Prayers, additional Masses and Prayers for Various Needs and Intentions, and some updated and revised rubrics (instructions) for the celebration of the Mass. To aid the process of translation of the Missale Romanum, editio typica tertia, the Congregation for Divine Worship and the Discipline of the Sacraments issued Liturgiam Authenticam, in 2001, an Instruction on the vernacular translation of the Roman Liturgy which outlines the principles and rules for translation. In 2007, the Congregation for Divine Worship issued the Ratio Translationis for the English Language, which outlined the specific rules for translation in English.
Order of Mass

- Letter Accompanying the Recognitio from Francis Cardinal Arinze
  Prefect, Congregation for Divine Worship and the Discipline of the Sacraments
- COMPLETE TEXT (PDF)
- COMPLETE TEXT (Scripturally annotated) (PDF)
- Eucharistic Prayer I (Roman Canon) (PDF)
- Eucharistic Prayer II (PDF)
- Eucharistic Prayer III (PDF)
- Eucharistic Prayer IV (PDF)

English translation of The Order of Mass I
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Liturgiam Authenticam:
On the Use of Vernacular Languages in the Publication of the Books of the Roman Liturgy

Holy See
USCCB Publishing
Archbishop Allen Vigneron: The Art of Pastoral Translation
This area includes information and resources for the assembly with implementation and practice of the new 
*Roman Missal.*

### Changes in the Assembly’s Parts

<table>
<thead>
<tr>
<th>PART OF MASS</th>
<th>PRESENT TEXT</th>
<th>NEW TEXT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Greeting</td>
<td>Priest: The Lord be with you. People: And also with you.</td>
<td>Priest: The Lord be with you. People: And with your spirit.</td>
</tr>
<tr>
<td>Penitential Act, Form A (Confectior)</td>
<td>I confess to almighty God, and to you, my brothers and sisters, that I have sinned through my own fault, in my thoughts and in my words, in what I have done, and in what I have failed to do; and I ask blessed Mary, ever virgin, all the angels and saints, and you, my brothers and sisters, to pray for me to the Lord, our God.</td>
<td>I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned in my thoughts and in my words, in what I have done and in what I have failed to do, through my fault, through my fault, through my most grievous fault; therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.</td>
</tr>
<tr>
<td>Penitential Act.</td>
<td>Priest: Lord, we have sinned.</td>
<td>Priest: Have mercy on us, O Lord.</td>
</tr>
</tbody>
</table>
This area includes information and resources for priests with implementation and practice of the new Roman Missal.

### Changes in the Priest's Parts

<table>
<thead>
<tr>
<th>PART OF MASS</th>
<th>PRESENT TEXT</th>
<th>NEW TEXT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Greeting</td>
<td>The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all. Or: The grace and peace of God our Father and the Lord Jesus Christ be with you. Or: The Lord be with you.</td>
<td>The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Or: Grace to you and peace from God our Father and the Lord Jesus Christ. Or: The Lord be with you.</td>
</tr>
<tr>
<td>Introduction to the Act of Penitence</td>
<td>C. My brothers and sisters, to prepare ourselves to celebrate the sacred mysteries, let us call to mind our sins.</td>
<td>Brethren (brothers and sisters), let us acknowledge our sins, that we may prepare ourselves to celebrate the sacred mysteries.</td>
</tr>
</tbody>
</table>
Expresiones Nuevas: Significado más profundo, pero la misma Misa

El Missale Romanum (el Misal Romano), el texto del rito para la celebración de la Misa fue promulgado primeramente por Su Santidad, el Papa Pablo VI en 1970 como el texto definitivo de la liturgia reformada del Segundo Concilio Vaticano. Una segunda edición siguió en 1975.

El Papa Juan Pablo II expidió una versión revisada del Missale Romanum durante el Año Jubilar 2000. La traducción al inglés del Misal Romano revisado está a punto de terminarse, y los Obispos de los Estados Unidos votarán acerca de las últimas partes del texto el próximo mes de noviembre. Entre otras cosas, la edición revisada del Missale Romanum contiene oraciones para la observancia de los santos canonizados recientemente, prefacios adicionales para las Plegarias Eucarísticas, Misas Votivas adicionales y Misas y Oraciones para Varías Necesidades e Intenciones, y algunas rúbricas (Instrucciones) revisadas y actualizadas para la celebración de la Misa. La traducción en inglés del Misal Romano también incluirá traducciones actualizadas de oraciones que ya existen.
APPRECIATING THE LITURGY

Project moderator:
Ephrem Carr
Project directors:
James G. Leachman, Daniel P. McCarthy

Endorsed by:
The President’s Council,
The Pontifical Institute of Liturgy
Sant’Anselmo, Rome

Daniel and James, Directors of “Appreciating the Liturgy”.

James G. Leachman
Ealing Abbey

Daniel P. McCarthy
St. Benedict’s Abbey

Sant’Anselmo
Pontifical Institute of Liturgy
DREI: Documenta Rerum Ecclesiasticarum Instaurata
Societas Liturgica
The Benedictine Study and Arts Center
BIBLIOGRAPHY OF DREI PUBLICATIONS

Jesus with the woman at the well, bass relief on an eight sided submersion baptismal font, Corpus Christi Church, Lawrence, Kansas. Other panels image the Lenten Gospels and readings of the Easter Vigil leading up to the initiation by full immersion in this font.

Bibliography of DREI publications
Liturgiam Aestimare: Appreciating the Liturgy


McCarty, D.P., Listen to the Word: Commentaries on Selected Opening Prayers of Sundays and Feasts, a weekly series, The Tablet (18 march 2006 – 4 March 2007, then occasionally), and published privately, Rome 2007.


McCarty, D.P., Listen to the Word: Commentaries on Selected Prayers after Communion of Sundays and Feasts, a weekly series, The Tablet (29 November 2008-present).

What others say about our work:
Go to the St. Benedict Education Foundation comments on our first book.
Go to the European Society for Catholic Theology ET Newsletter 22 (2009) for comments on Appreciating the Collect, and The Liturgical Subject.
Pluscarden Review

Go to: St. Michael’s Abbey Press, Farnborough Abbey.

Email Daniel McCarthy
Music for the Roman Missal

The International Commission on English in the Liturgy, while working on a new translation of the Roman Missal, assembled a small group of expert musicians to prepare musical settings of the texts that are set to music in the 2002 Latin edition of the Missal. They were directed to follow as closely as practical the Gregorian melodies given with the Latin text. The Music Committee has worked closely with the translators.

The Commission has now approved settings for those parts of the Order of Mass that received recognitio from the Holy See in June 2008, in accord with Cardinal Arinze’s expressed wish that the publication of these texts ‘facilitate the devising of musical settings’. The Commission is now making these settings available on a secure website, accessible by a password, which has been communicated to the Chairmen of the Liturgy Commissions in each of ICEL’s Member and Associate-member Conferences. They will distribute the password as they see fit.

The Introduction, giving a rationale for the choices made, is accessible to all.

A new updated version of the Introduction (21 August) is now available.

For access to the music discussed in this report, please click here and enter the username and password provided by your national liturgical office.

Work continues on music for the remainder of the Missal. This will be made available when the final texts are known.
Federation of Diocesan Liturgical Commissions
Representing Roman Catholic Diocesan Offices of Worship and Liturgical Commissions throughout the United States and supporting the liturgical apostolate.

National Meeting
October 5-8, 2010
2010 National Meeting of Diocesan Liturgical Commissions
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FAQ: “Pro multis”

Not the many who are not all, but the all who are many.

Many is not being used quantitatively but descriptively, the many, from every tribe, nation, people, and tongue.
FAQ: How to preside?

Learn from Louis-Marie Chauvet:

- Prepare admonitions for every prayer that might be hard for the assembly to understand, admonitions that decode the text you are about to pray.
- Do NOT improvise or ad-lib.
- Consider restoring the ministry of commentator.
The first way, taking into account the laws of the liturgy mentioned above, is to work on the ways of doing the liturgy, building on the texts themselves.

The norm in this area should always be “Don’t say what you do, do what you say.”
The second way is relatively simple and, moreover, quite often implemented. It consists in a few interventions within the prescribed liturgical prayers. But we must be careful that these be sufficiently prepared . . . they must be brief and show that they are at the service of the prescribed prayer.
The **third** way consists in the effort of **decoding and recoding**. For example, at the time of a celebration of baptisms (which often gathers several families who have become unfamiliar with our liturgies), there can be no question of explaining everything! But we can greatly help the participation of those present with some simple means.
Decoding and Recoding . . .

For example, for the renunciation, the lay person of the parish baptismal team begins by a decoding sentence like: “Sin reigns wherever the law of the strongest and everyone for oneself reigns.” The priest then moves on immediately: “You then, in order to live in the freedom of the children of God, do you reject this reign?”
Same thing for what follows: “Sin reigns where idols reign, like wanting always more money or goods”; the priest then moves on to “You then, so as to live in the freedom of the children of God, do you reject this reign of idols?” And so on, for the third question.
The same goes for the profession of faith. The lay person says, for example, “The Church believes in God as Father and Creator. It believes therefore that God made every human being in God’s image and as a result God gives us every man and woman as brother and sister to love.” The priest continues with “And you, do you believe in this God, Father and Creator . . . ?” etc.
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