

Welcoming the
ROMAN
MISSAL
THIRD EDITION
Deepen, Nurture, Celebrate

SUPPLEMENT TO THE MESSENGER • NOVEMBER 25, 2011

This special section is a compilation of the articles in the "Preparing for the Roman Missal third edition" series that ran this year in the Messenger. The essays have been provided by the diocesan Office of Worship and Liturgy and written by Father Daniel Schomaker, S.T.L., assistant director. They offer insight to the theology of the Mass and to the new translation of the Roman Missal. The new translation will be used for the first time beginning Nov. 27, the first Sunday of Advent. (Note: Words in bold indicate the new translation.)

See page 8A for a decree from Bishop Roger Foys addressing the implementation of the Roman Missal third edition in the Diocese of Covington.



My dear friends in Christ,

As the Church approaches the beginning of a new Liturgical Year on November 27, 2011 (the 1st Sunday of Advent), we in the English speaking world will complete our own advent or period of waiting as the Revised Translation of the Roman Missal is finally put into practice. It is a period of excitement for many, anxiety for some, and indifference for others.

In every age, the Church calls the world and particularly the faithful to a renewal of our hope in Jesus Christ and to strive to refresh our lives in His Gospel. As we approach the implementation of the 3rd Edition of the Roman Missal in English in the Diocese of Covington, we are called to rejuvenate our faith in Jesus Christ, particularly through our participation in the Sacred Liturgy.

For the last year, we have been engaged in a major catechetical effort, organized through the diocesan Office of Worship and Liturgy, to introduce the Revised Roman Missal to the people of the Diocese of Covington and to emphasize that which the Church has always taught concerning Her Sacred Liturgy. Conferences for our priests, deacons, religious, school teachers, and various other parish leaders, as well as articles published in our diocesan newspaper, *The Messenger*, on the revised translation and other aspects of the Sacred Liturgy, have been provided to help catechize the faithful. I am grateful for the dedication and cooperation of so many who have assisted in these efforts, as well as to those who have been laboring in our parishes.

The rituals of the Roman Church, of which we are a part, call for specific words to be used as well as particular actions and gestures, both on the part of the priest and the faithful who join their hearts with his in their worship of God. We are encouraged as the Mystical Body of Christ to continual, ongoing conversion in the faith and to strengthen that which is good and holy in our individual lives as well as our common life as Catholics and to root out that which is evil.

As we continually give ourselves to the Lord, to His Word and to His Church, as your bishop I ask for your cooperation with the implementation process and to take to heart the teachings of the Second Vatican Council, in the decree *Sacrosanctum Concilium* (The Constitution on the Sacred Liturgy), that no one on their own authority, for any reason, may add to, remove or change anything in the Sacred Liturgy. I am grateful that, in my travels throughout our Diocese, I have not observed any serious liturgical abuses; however, there are some areas that should be addressed and corrected, details of which are outlined in the decree accompanying this letter. (See page 8A.)

My dear friends, now that we find ourselves at the beginning of the 21st Century, let us be united in the faith and with God's help and the grace of His Holy Spirit, come to a greater love for the Lord, His Church and Her Sacred Liturgy. Let us, together, strive to enliven our faith and to renew our portion of the world here in the Diocese of Covington.

Know that you are in my prayers daily. Please pray for me.

Yours devotedly in the Lord,

+ *Roger J. Foys*

Most Reverend Roger J. Foys, D.D.
Bishop of Covington

Sign of the Cross

Priest: In the name of the Father, and of the Son, and of the Holy Spirit.

People: Amen.

Greeting Dialogue

Priest: The Lord be with you.

People: **And with your spirit.**

Sign of the Cross

This distinguishing Catholic gesture sandwiches all our liturgical prayers and for that matter all our prayers, for it contains within it the full expression of our Catholic faith. The belief in One God, the Father the Almighty, who sent His Son, our Lord Jesus Christ, to become incarnate into human history and for our sake endure the sufferings of crucifixion so that we (and all humanity) might have eternal life. And the belief that after Jesus' ascension back to the Father, the Holy Spirit was sent to guide and animate the Church (the assembly of believers) as She journeys on a pilgrimage through this life.

As we pray during the Holy Mass, we should always be conscious of what we are doing. The Church never does anything superfluously. As we reach for our forehead and then to our breast and finally to our shoulders, we are collecting ourselves, so that our minds and hearts and souls and wills focus on God. We are seeking comfort and strength and courage and protection and blessings from the God we know is Love perfected. We seek in this simple gesture to become holy as God is holy and live as true witnesses of the Gospel, for we have been instructed to do so by the Lord himself in Matthew's Gospel, "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." (Mt 28:19)

Greeting Dialogue

The translation of the 3rd Edition of the Roman Missal into English finds its first variance with the current translation of the Roman Missal in the people's response to the priest's greeting. "And with your spirit," sounds strange to the ear, but to the mind and heart of the Church it is a symphony of truth in the details of Her ritual. For this dialogue recognizes an unseen reality – the spirit of God (not the spirit of a man) infused in the one who has been set aside with a unique character – he who acts *in persona Christi capitis* (in the person of Christ the head of the Church). It is a response of love to the one who is Love. It is the love response that is echoed in the Scriptures by in his letters to the Galatians (Gal. 6:18) and to Timothy (2Tim. 4:22). When the Church speaks, particularly in Her ritual, She means what She says, and says what She means. This is why almost every word of the Mass has its basis in the Sacred Scriptures. The Church as She prays is in a dialogue of intimate love with Love Himself.



Penitential Act – Confiteor

Priest: **Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.**

Priest & People: 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,

And, striking their breast, they say:

through my fault, through my fault, through my most grievous fault;

Then they continue:

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.

Priest: May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

People: Amen.

Penitential Act – Confiteor

The goal of the Christian life is to be sanctified, or made holy, and so truly express in our very being the One who has made us and thus spend eternity with Him in heaven. And yet, in our daily lives we often do things that create a hindrance to living out our potential as coheirs with Christ. For this reason, the Church gives us the great Sacrament of Penance where we are brought back into right relationship with God and one another. And it is also the reason why within Her liturgical prayer the Church keeps our sins before our eyes within the Penitential Act.

Whether we choose to acknowledge it or not, we are all sinners and are all in need of forgiveness. The Penitential Act draws out a truth that can often be uncomfortable – we have sinned. The priest therefore instructs us that before we can enter into the Sacred Mysteries – encountering Christ in the Scriptures and in the Blessed Sacrament – we must acknowledge that we are indeed sinners.

Ritualistically, the priest can choose one of three forms in order for this to be accomplished. Form A, is known as the Confiteor, which simply means "I confess." And that is what we do; we confess as individuals, both to God and to one another, that we are sinners. Both in the things we have done, and the things we have failed to do.

In studying the 3rd Edition of the Roman Missal we see that the Church is asking us to recognize that we have not only sinned, but that we have "greatly sinned." We echo the confession of King David: "Then David said to God, 'I have sinned greatly in doing this thing.'" (1Chr 21:8); and in doing so become aware that all sin, venial or mortal, is greatly offensive to God.

Recognizing our sins however, is not enough. We must take responsibility for them and so the thrice *mea culpa* has been restored to the Confiteor. "Through my fault, through my fault, through my most grievous fault...." It is no accident that the Church has us repeat the *mea culpa* three times – it amplifies its significance and draws greater attention to itself – we take accountability for our sins. In addition to our words, the Church incorporates the gesture of striking the breast as we acknowledge our faults. This corresponding gesture of making a fist and striking our breast three times however is not to be seen as an accusatory "finger pointing," but should be seen as a rock crushing the sin within us – destroying those stumbling blocks that keep us from the Lord and His Altar.

On the surface, it can appear that the Penitential Act has as its focus the people gathered in prayer, but if we step back and see the whole picture, we become aware that the recognition of sins is intimately bound to their forgiveness. Therefore, the true focus of the Penitential Act is the great and eternal mercy of God. There would be no need to examine our lives and consciences if there were no means of being forgiven. Every liturgical action, at its core, is focused on God. Let us open our eyes to his great mercy and so be able to approach the Altar of God in purity of heart and thereby enter into eternal bliss.

Penitential Act – Form B

Priest: **Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.**

Priest: **Have mercy on us, O Lord.**

People: **For we have sinned against you.**

Priest: **Show us, O Lord, your mercy.**

People: And grant us your salvation.

Priest: May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

People: Amen.

Penitential Act – Form B

"Why did God make you? God made me to know Him, to love Him, and to serve Him in this world, and to be happy with Him for ever in heaven." This familiar question and answer from the Baltimore Catechism directs us to our purpose in life, our goal, our end. We have been made for Heaven! Another way of saying this is that we have each been called to be SAINTS! This is spectacular and awesome news! We have been called to spend eternity with Love.

And yet, how does one actualize sainthood? The answer is in the request of the priest at the beginning of the Penitential Act, "Let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries." We can come no closer to Heaven, this side of death, than we do when we participate with the Church at prayer in Her liturgies. And so, we recognize that we are sinners and we seek God's great mercy. In the very act of accepting that we have sinned, we turn away from the self and fix our gaze upon another, the Other – God. It is an act of submitting our will to that of the Divine Will. It is allowing God to move in us and work in us and be witnessed to by us. While becoming a saint certainly benefits the self, it isn't about the self – it's about God. And when it's all about God, every aspect of every day, the life of a saint is actualized.

Preface I of Saints in the 3rd Edition of the Roman Missal expresses this well: "By their way of life you offer us an example, by communion with them you give us companionship, by their intercession, sure support, so that, encouraged by so great a cloud of witnesses, we may run as victors in the race before us and win with them the imperishable crown of glory, through Christ our Lord."

Form B of the revised Roman Missal (the second of three options) again has us quoting the Sacred Scriptures. We echo the longings of the heart of God's faithful people across the ages. From the Prophet Baruch, "Have mercy on us, O Lord. For we have sinned against you." (see Bar 3:2) And then from the Psalmist, "Show us, O Lord, your mercy. And grant us your salvation." (see Ps 85:8)

Together, let us acknowledge that we are sinners, seek God's infinite mercy and thereby through His many graces become saints where we will join in the praise of the whole Heavenly Host.

Gloria

Priest & People: Glory to God in the highest, and on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father.

Lord Jesus Christ, **Only Begotten Son**, Lord God, Lamb of God, **Son of the Father**, you take away the sins of the world, have mercy on us; **you take away the sins of the world, receive our prayer;** you are seated at the right hand of the Father, **have mercy on us.**

For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen

Gloria

“The *Gloria* is a very ancient and venerable hymn in which the Church, gathered together in the Holy Spirit, glorifies and entreats God the Father and the Lamb.” (GIRM 53) It is *the* song of praise of the Church – both the Church militant (those of us on earth) and the Church triumphant (those already in Heaven). So joyful is the Church when she praises the Holy One that Heaven bursts into earth. And as the Church praises, blesses, adores, and glorifies God, the voices of the saints and angels cannot be contained in giving thanks for His great glory which the Father revealed to us in Jesus Christ, the Lamb of God, who was born into human history over 2000 years ago.

The English translation of the 3rd Edition of the Roman Missal recognizes the greatness of God’s majesty in the gift of His Son, our Lord Jesus Christ, in that the faithful are called to echo that angelic hymn of the Heavenly Host proclaimed in the presence of shepherds at the birth of the Christ child – “Glory to God in the highest and on earth peace to people of good will.” (Lk 2:14)

The *Gloria* found its place solidified in the Roman Liturgy in approximately the 5th century. In studying the text closely one will notice that in addition to being a hymn of praise, it is also a basic creedal statement about the Church’s belief in who God is and what He has done through the person of Jesus Christ. As Catholics, we believe in One God, who is a communion of three persons – the Almighty Father to whom the praise of the Sacred Liturgy is always directed; the Only Begotten Son, Our Lord Jesus Christ, who has become the sacrificial Lamb of God and takes away the sins of the world; and the Holy Spirit who is alone holy with the Son while radiating the glory of the Father. Because the *Gloria* is more than a hymn, the rubrics or rules that govern the Sacred Liturgy mandate that “the text of this hymn may not be replaced by any other text.” (GIRM 53)

Finally, as we pray the *Gloria* in song, we should shudder with fear a little as the angelic words of praise pass our lips, as did the shepherds in that ancient field near Bethlehem. We are fearful not because we are in the presence of anger or hatred or evil, but because of the magnificence of the Divine Light and Love who cares to make Himself known to us in the Breaking of the Bread; and who has forgiven our sinfulness, although we are unworthy. He is God, we are not. Glory to God in the highest!



Gospel Dialogue

Priest/Deacon: The Lord be with you.

People: **And with your spirit.**

Priest/Deacon: A reading from the Holy Gospel according to N.

People: Glory to you, O Lord.

[At the end of the Gospel, the Deacon, or the Priest acclaim:]

Priest/Deacon: The Gospel of the Lord.

People: Praise to you, Lord Jesus Christ.

Gospel Dialogue

The celebration of the Sacred Mysteries draw us into the very life of God and bring us to the brink of Heaven, for we can come no closer to Heaven this side of death, than when we participate in the Holy Mass. Within the Sacred Mysteries, God desires to commune with us. The Holy Mass is a dialogue of love where, particularly within the Liturgy of the Word, God speaks to His people.

In Latin, there are two means of expressing the English word, “word.” The first is *scriptum*; it refers to the written word — that which you are reading now would fall into this category. The second is *verbum*. *Verbum* is the spoken or proclaimed word. The first is static, while the second is dynamic. Within the Church the *scriptum* is very important, as it is one of the means by which the faith of the Church is protected from error. However, *verbum* takes pride of place in the Church. It is through hearing that the faith is transmitted. The *verbum* is that which is proclaimed, giving life to the *scriptum* as well as life to the hearers of that word. As human beings we are by nature sacramental – we need that which is invisible and spiritual to be brought into the realm of the visible and corporal. At Mass, when the lector proclaims the Word of God (*Verbum Domini*), our God who remains unseen and who speaks in the recesses of our hearts becomes visible to our senses.

Understanding that God is made known in the proclamation of the Sacred Scriptures and in particular Jesus Christ, with the proclamation of the Gospels, the Liturgy of the Church gives a number of instructions to the priest or deacon as well as the lay faithful before and after the Gospel is proclaimed.

The priest prior to proclaiming the Gospel bows profoundly before the altar and privately seeks the Lord’s blessing by saying quietly, “Cleanse my heart and my lips, almighty God, that I may worthily proclaim your holy Gospel.” The deacon seeks the blessing of the priest who stands *in persona Christi capitis* (in the person of Christ the head) before proclaiming the Gospel. The priest blesses him saying: “May the Lord be in your heart and on your lips, that you may proclaim his Gospel worthily and well, in the name of the Father and of the Son and of the Holy Spirit.”

Each of these prayers of blessing is to draw the priest or deacon’s attention to the fact that it is not he who speaks when the Gospel is proclaimed, it is Jesus Christ, the Word of God (*Verbum Domini*) who is speaking to His people.

It is also for this reason that the minister prior to reading the Gospel says, “The Lord be with you.” To which the people respond, “And with your spirit.” It is a recognition that the Spirit of the Lord is uniquely present in the person of the minister because of ordination, and that it is from this Spirit that the ministers dares to give life to the written word (*scriptum*).

After the minister has announced which account of the Gospel will be read, he and the people prepare

themselves to hear the Lord speaking by blessing their minds, their lips and their hearts. Through this gesture, they are purifying their minds, lips and hearts so that they will not only hear God speaking, but allow it to infuse the interior of their life (through the heart and mind) but also to overflow into their actions and words (through the lips).

As the proclamation concludes we recognize once again that we have listened to the Word of God, we praise the one who speaks – “Praise to you, Lord Jesus Christ.” And finally, the minister as a sign of love and devotion to the Lord, kisses the Gospel while saying silently, “Through the words of the Gospel may our sins be wiped away.”

In hearing the Lord speak to us as He does through the proclamation of the Scriptures our hearts and minds and lips are directed towards Him to offer Him praise and adoration; in doing so our hands and feet are put into action to draw the whole world into His life of love.

Nicene Creed – ‘I believe...’

Priest & People: **I believe** in one God, the Father almighty, maker of heaven and earth, of all **things visible and invisible.**

I believe in one Lord Jesus Christ, the Only **Begotten** Son of God, **born** of the Father **before all ages.**

God from God, Light from Light, true God from true God, begotten, not made, **consubstantial** with the Father; through him all things were made. For us men and for our salvation he came down from heaven, [At the words that follow up to and including ‘and became man,’ all bow.]

and by the Holy Spirit **was incarnate** of the Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate, **he suffered death** and was buried, **and rose again on the third day in accordance with** the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, **who** with the Father and the Son **is adored** and glorified, **who** has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church. **I confess** one baptism for the forgiveness of sins **and I look forward to** the resurrection of the dead and the life of the world to come. Amen.

Nicene Creed – “I believe...”

The Church always says what She means and means what She says. This is particularly truth within the context of the Liturgy because the way in which the Church prays effects that which She believes. Words are important.

Following the homily on Sundays and Solemnities the people gathered in the great prayer of the Church stand together and express the faith. Using the statement of belief that has been handed on to us from the Council of Nicaea (325) and the First Council of Constantinople (381) the people gathered in prayer in a particular place are united with believers across space and time.

In the English Translation of the 3rd Edition of the Roman Missal the Nicene Creed varies from its current translation in the very first word. The initial statement of “We believe...” has been changed to “I believe...”

Many may ask why we are changing from the first-person plural, to the first-person singular, particularly when as Catholics we are keenly aware that our faith is not individualistic, but social. To understand why the Church is asking us a community to say “I believe...” we must first understand who we are as human persons.

As human beings, we have been made in the image and likeness of God Himself – God who is One and yet Three simultaneously. God, the Most Holy Trinity, is the communion of three distinct persons – Father, Son and Holy Spirit. Each of these Persons is a uniqueness – we say that the Father is God, the Son is God, the Holy Spirit is God, but that the Father is not the Son nor is the Son the Father and the Holy Spirit is neither the Father nor the Son and yet together the three uniquenesses are in fact One.

By analogy then we look at the human person, each of whom is a uniqueness – there is, nor will there ever be another you! You are unique; we all are. But our uniqueness belongs to a nature (one that is shared amongst us all – our human nature). Within that nature, we are all individuals, but at the same time we are social – we require others – even those individuals who isolate themselves are dependent on others because we are social by nature. Remember, we are made in God’s image and likeness. He is a communion or community of persons – so too are we.

There are four distinguishing characteristics or marks of the Church – She is one, holy, catholic and apostolic. The first mark is that She is one, and yet within Her are a multitude of unique individuals. When we state in the creed “I believe...” we speak in the corporate singular. True it is my belief as an individual, but it is also our belief as a community – a united community.

To say “We believe...” is not wrong, but it does not express the invisible and nuanced truth about us and the Church as does saying, “I believe....” The use of “we” expresses the belief of a collection of individuals. But to say “I” communicates our belief while also expressing outwardly the uniqueness of the Church who is one – the One Body of Christ — and of us who are individuals sharing in a common human nature and too a common Christian identity.

By stating “I believe...” verses, “We believe...” we express a truth that is very subtle, but very important. Remember, are talking about the things of God – we attempt therefore to be as accurate as possible. Words are very important!

Nicene Creed – ‘Incarnate’

Priest & People: **I believe** in one God, the Father almighty, maker of heaven and earth, of all **things visible and invisible**.

I believe in one Lord Jesus Christ, the Only **Begotten** Son of God, **born** of the Father **before all ages**.

God from God, Light from Light, true God from true God, begotten, not made, **consubstantial** with the Father; through him all things were made. For us men and for our salvation he came down from heaven, *[At the words that follow up to and including ‘and became man,’ all bow.]*

and by the Holy Spirit **was incarnate** of the Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate, **he suffered death** and was buried, **and rose again on the third day in accordance with** the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, **who** with the Father and the Son **is adored** and glorified, **who** has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church. **I confess** one baptism for the forgiveness of sins **and I look forward** to the resurrection of the dead and the life of the world to come. Amen.



Nicene Creed – “Incarnate”

The Church always says what She means and means what She says. This is particularly true within the context of the Liturgy. For the manner in which the Church prays effects that which She believes.

From the time of Her infancy, the Church has known that Jesus is the Christ, the anointed one, the Messiah sent from the Father for the salvation of the world. As She has grown in age as well as knowledge and wisdom, it has been necessary for the Church to express Her faith in clear statements of belief. The necessity has been due in part to the need for catechesis of the faithful, but also for the protection of the faith from those who would attempt to manipulate it.

In 325, the early Church Fathers came together in the Council of Nicaea to protect the faith against heresies that denied the divinity of Christ. And again in 381, the Fathers came together in the First Council of Constantinople to define the divinity of the Holy Spirit. Out of these two Ecumenical Councils we get the Niceno-Constantinopolitan Creed, or what we typically call the Nicene Creed.

The English word ‘creed’ comes from the Latin word ‘credo,’ which is actually the compilation of two words ‘cor’ meaning ‘heart’, and ‘do’ meaning ‘I give.’ So, a creed is the giving of one’s hearts. When we recite the profession of our faith together we are not stating just words, but we are giving our hearts, the core of our being, to the God in whom we believe.

In our study of the English translation of the 3rd Edition of the Roman Missal, many will notice some substantial word changes in the Nicene Creed. One in particular is the use of the word ‘incarnate’, which replaces the word ‘born’. The statement in the creed currently says, “...he was born of the Virgin Mary, and became man.” On November 27, 2011, the English translation will change to, “...was incarnate of the Virgin Mary, and became man.” Both statements are true. The faithful should not be confused by those who might claim that our current translation is wrong and that is why it has changed. But the reason it has been changed to ‘incarnate’ is because that statement is more correct. It is a more nuanced and precise description of what God has done in the person of Jesus Christ. It states that Jesus was not only born (like all of us who are human), but that God has been born into human history. The word incarnation means to put on flesh. By changing the English word in the creed, we more accurately express that which we believe, that God, in the person of Jesus Christ emptied himself of all that he was and putting on flesh became one like us, while losing nothing of his divinity. Some of the sayings in the revised translation of the Missal may be confusing, but we are speaking about God, and therefore we must be as precise as possible.

Finally, something should be said about the rubric which dictates the gesture we make when we profess the creed. It calls for all the faithful – clergy, religious, and laity – to bow. As human beings (made up of a body and soul) we need to express in tangible ways that which is invisible. Therefore as we confess our belief in the incarnation, we express with our words and our actions God coming down from heaven to earth. So important is the need to incorporate our bodies into our worship that on two feast days – the Solemnity of the Annunciation on March 25, and the Solemnity of Christmas on December 25 – the Church asks us to do more than bow in the creed, we are called to genuflect. As God comes down to earth, we too go down to the earth and touch our knee to the ground.

Nicene Creed – ‘Consubstantial’

Priest & People: **I believe** in one God, the Father almighty, maker of heaven and earth, of all **things visible and invisible**.

I believe in one Lord Jesus Christ, the Only **Begotten** Son of God, **born** of the Father **before all ages**.

God from God, Light from Light, true God from true God, begotten, not made, **consubstantial** with the Father; through him all things were made. For us men and for our salvation he came down from heaven, *[At the words that follow up to and including ‘and became man,’ all bow.]*

and by the Holy Spirit **was incarnate** of the Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate, **he suffered death** and was buried, **and rose again on the third day in accordance with** the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, **who** with the Father and the Son **is adored** and glorified, **who** has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church. **I confess** one baptism for the forgiveness of sins **and I look forward** to the resurrection of the dead and the life of the world to come. Amen.

Nicene Creed – “Consubstantial”

Lex orandi, lex credendi. This simple Latin phrase is the driving force behind the Church’s understanding of liturgy. In English it means, “the law of praying, is the law of believing.” In other words, the manner in which the Church prays effects that which She believes.

The English translation of the 3rd Edition of the Roman Missal translates certain words and phrases in the Nicene Creed differently than in the past. It is important to note that the translations of the past were not incorrect. The translators of the revised Missal however, are attempting to provide a more accurate and nuanced text based on the theological principle of *lex orandi, lex credendi*.

As a summary of all that we believe as Christians the translation of the Creed has to be as accurate as possible. In some cases this means using words which are unfamiliar to most individuals – “consubstantial” being the most obvious. Accuracy within our language is very important, particularly in the Church’s prayer, for it can be the difference between orthodoxy and heresy.

When the early Church Fathers gathered in the Ecumenical Council at in 325, they were confronted with the task of explaining the relationship between the Father and the Son. They had two Greek words at their disposal in order to explain this relationship – *homoousious* and *homoiousious*. *Homoousious* means that the Son (Jesus) is of the same essence or substance as the Father, while *homoiousious* means that the Son is of a similar essence or substance as the Father. The first makes Jesus God, the second does not. The first is the orthodox teaching of the Church, the second is heresy. There is only one iota of a difference between these two words – literally the letter “i”.

This Greek word *homoousious* is translated into Latin as *consubstantialem* and as we see in the revised English language Missal as “consubstantial.” As the Church prays together that Jesus is “consubstantial with the Father” we are expressing as clearly as our language will allow our belief that Jesus is God and in doing so confirming our belief in the Most Holy Trinity. While the Son (Jesus) is not the Father, He shares the same substance as the Father – here we have the beginning of our Trinitarian theology.

To understand the term “consubstantial” more

readily, we must look to the preceding phrase where the Creed reminds us that Jesus Christ is "...the Only Begotten Son of God, born of the Father before all ages." as well as to a corresponding analogy. I am my father's son. Through the love of my parents I have been begotten of them. While I am not my father, I share in the same essence, the same substance, the same human nature as he does. I am consubstantial with my father.

Finally, the phrase, "born of the Father" can be confusing if we think within the context of time. But remember, that God exists outside of time. To say that Jesus was "born of the Father" might suggest that there was a time when He was not, when He did not exist; and this would certainly be true if we omitted the second part of the phrase, "before all ages." The second half of the phrase reminds us that Jesus is begotten within the framework of eternity – outside of time. In other words, there has never been a time when He was not. He has always existed as the Son of the Father.

Apostles' Creed

Priest & People: I believe in God, the Father almighty, Creator of heaven and earth,

and in Jesus Christ, his only Son, our Lord, **who** was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; he descended **into hell**; on the third day he rose again **from the dead**; he ascended into heaven, and is seated at the right hand of **God** the Father **almighty**; **from there** he will come to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

Apostles' Creed

The Church always believes as she prays. From the time of the apostles until the current age, the way the Church prays effects what she believes. Her prayer is most completely revealed within the liturgical life – the celebration of the Sacraments and other ritualistic actions. In the second century, the Church of Rome was using a baptismal formula, which had the catechumens (those to be baptized) declare their belief in the Triune God as well as the Church and the resurrection of the body via a series of questions. These questions, which find similarity to the baptismal rites of today, developed into the Apostles' Creed by the end of the seventh century.

As the Christian's creed or statement of belief began to develop, there were questions as to its real necessity. The Church was understood in her early history as we believe today to be a living and vibrant organism. And so, just as she grew in age and wisdom, so too it was argued, should the way in which she expresses what she believes. But as she grew in wisdom she learned that if she relied only on oral traditions, the authentic apostolic faith could become distorted. Anyone who has ever played the game *Telephone* understands that the farther away you get from the source the more likely the message is going to get garbled. In addition, by writing down her faith and putting it into a creedal statement, it allowed her to more accurately declare that which she believed and assisted her in confronting heresies which threatened to do her harm.

The 3rd Edition of the Roman Missal calls for the Apostles' Creed to be used more regularly in the Church's liturgical life. No longer will the Apostles' Creed find itself reserved for use in Masses with children and for the praying of the Most Holy Rosary. The rubrics (rules governing the way the liturgy is celebrated) call for the Apostles' Creed to be used in place of the Nicene Creed during the seasons of Lent and Easter. Its use should remind us of our baptismal promises where we rejected Satan and the darkness of sin and profess faith in the One True God.



A quick mention should be made about the statement, "...descended into hell." This statement calls reference to the Sheol, or the place of the dead. Here the Church Fathers as well as early Christian iconography depict the Lord Jesus preaching salvation to those who died before his incarnation. It should not be thought of as the place occupied by the devil and his minions – as if Jesus would have been subjected to him.

Orate, Fratres & Suscipiat Dominus

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

People: 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.

Orate, Fratres & Suscipiat Dominus

The fathers of the Second Vatican Council remind us in *Sacrosanctum Concilium* that the liturgy is the source and summit of the Christian life; with the Eucharist at the heart of all liturgical prayer. As such, the fully conscious and active participation of the People of God in the liturgy "is the aim to be considered before all else; for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit..." (SC 14)

As Catholics, we know that our faith is not devoid of reason, which is why the Council Fathers call on the pastors of souls to "zealously instruct" their people. The Sacred Liturgy is known as the *theologia prima* (the first of all theology), for contained within it is the entire deposit of faith. As the community prays the great prayer of the Church, it not only offers the highest form of praise to God, but it also receives the highest form of instruction – in the Sacred Liturgy God visits His people, and they come to know Him.

The English translation of the 3rd Edition of the Roman Missal strives to instruct the faithful more completely about the belief of the Church by using more specific language. In studying the *Orate, fratres* one will notice a change from "our sacrifice" to "my sacrifice and yours." The revised translation separates the priest's sacrifice from that of the lay faithful in order to express first, the distinction of roles of those participating the Sacred Liturgy, and second to convey the presence of Jesus Christ in His minister. The priest before the Altar, stands *in persona Christi capitis* (in the person of Christ the head), and as such the "my sacrifice" of the priest is truly the sacrifice of Christ on the Cross, offered for the redemption of the world.

The people's response in the *Suscipiat Dominus* changes very little, only with the addition of the adjective "holy." However, by changing the statement from "...the good of all his Church." to "...the good of all his holy Church." the two-fold nature of the liturgy (the glorification of God and the sanctification of His People) finds full expression. Not only do God's faithful people gather to give praise and glory to the Father, but they also gather in order to be sanctified, to be made holy, so that when our pilgrimage through this life is concluded we may feast at the banquet of the Lamb in Heaven.

Preface Dialogue

Priest: The Lord be with you.
People: **And with your spirit.**

Priest: Lift up your hearts.
People: We lift them up to the Lord.

Priest: Let us give thanks to the Lord our God.
People: **It is right and just.**

Preface Dialogue

In every human being there is a hunger – both corporal and spiritual. The hunger within our stomachs causes us to long for food – it is easily recognizable. The hunger within our souls causes us to long for God – not so easily recognizable. In His great wisdom and love God has given us the Sacraments to bring together the realms of the corporal and spiritual. In particular, He has given us the Eucharist so as to satisfy both our physical and spiritual hunger.

The word "eucharist" comes to us from the Greek word *eukharistia* which means thanksgiving or gratitude. When we celebrate the Eucharist on Sunday or throughout the week, it is a time when the holy people of God come together in prayer to give thanks to God for giving us food that will last forever.

The high point of our banquet celebration at Holy Mass comes as the priest, united to his people, prays the great prayer of thanksgiving – the Eucharistic Prayer. In the Sacred Liturgy, the Eucharistic Prayer begins with the Preface Dialogue. Through the priest's greeting of: "The Lord be with you." and the people's response: "And with your spirit." the community gathered in prayer is reminded that Christ is present in their midst – for the "spirit" that the people are referring to in their response is not the spirit of the man who stands before them at the altar, but the spirit of God who has made him an *alter Christus* (another Christ) in his ordination. It is also a reminder that in this great prayer of thanksgiving to the Father in Heaven, it is really the Son who offers His sacred body and blood (not the priest himself) for the redemption and salvation of our souls and that of the whole world. In this initial dialogue the priest and the people are united and drawn into the sacrifice of Christ on the cross and too the eternal dialogue of love that exists between the Father and the Son.

Continuing the dialogue, the priest asks the people to, "Lift up your hearts." To which they respond, "We lift them up to the Lord." Here again we see that the priest and the people are drawn into the dialogue that exists between the Most Holy Trinity, in that we express our longing for God by using His own words found in the Book of Lamentations, "Let us reach out our hearts towards God in heaven!" (Lam 3:41) In this portion of the Preface Dialogue we come to recognize our spiritual hunger – reminds us in the first few lines of his *Confessions* that our hearts are restless until they rest in God. We desire peace and freedom from the anxieties of the world and so we give our hearts to God, we focus on the Lord with a mind of gratitude and thanksgiving for the many blessings he has bestowed upon us in this life. We seek to live in such a way that our hearts will conform to the Sacred Heart of Jesus.

Finally, the priest says, "Let us give thanks to the Lord our God." And in the English translation of the 3rd Edition of the Roman Missal, the people respond: "It is right and just." The priest's use of the word "thanks" is a reminder that we are entering into the Eucharist. The people's response is the echo of an ancient Greek civic phrase, which is meant to express a communal assent. It is a great yes of the corporate body which is the Church. It is a reminder that we do not come to the Lord just as individuals, but as members of the one Body of Christ, the Church united to Her Head – Jesus Christ.

This simple and ancient dialogue is one that unites us with each other and with Christians around the world. It bridges borders and spans the ages. It is a heavenly language that unites us to the heavenly host – to the angels and the saints – as we give thanks to God for his many gifts.

Sanctus, Sanctus, Sanctus

Priest & People: Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest.

Blessed is he who comes in the name of the Lord. Hosanna in the highest.

Sanctus, Sanctus, Sanctus

As Catholics, we recognize that life on this earth is just the beginning of the great journey of our existence. We are reminded in the funeral liturgy that “life is changed not ended.” We are a pilgrim people traveling through this life with our eyes focused on the goal, which is Heaven! Even the word “parishioner,” which we often use to identify ourselves, means: resident alien. The earth is where we live, but Heaven is our home.

The Church is constantly attempting to draw us into this reality. She does this particularly in Her liturgy by exposing us to Heavenly things. Within the Holy Mass, we come as close to Heaven as possible, this side of death. Everything about the Mass expresses a reality that is beyond our own (one that is different) – from the sights and sounds and smells, to the way that we act and think, and particularly in the way that we speak. The language of the liturgy is meant to bring us to the culture of Heaven.

The English translation of the 3rd Edition of the Roman Missal does this in a particular way within the *Sanctus*. St. John’s vision of Heaven is given to us in the Book of Revelation where he heard the choirs of saints and angels, exclaim, “Holy, holy, holy is the Lord of hosts....” (Rev 4:8) We on earth not only echo their song of praise, we join with them in proclaiming the greatness of the Lord. And then again we join with the prophet Isaiah in proclaiming, “All the earth is filled with his glory.” (Is 6:3) And finally, the songs of the crowds of as the Lord Jesus entered on His way to sacrifice himself on a cross for our sakes we sing “Hosanna to the Son of David; blessed is he who comes in the name of the Lord; hosanna in the highest.” (Mt 21:9)

Words are important and these words in particular draw us into the culture of Heaven. In order to understand a culture, you must understand its language, but the only way you can really and truly understand a language is to be immersed within its culture. In the Sacred Liturgy, the Church teaches us the language of Heaven by immersing us within the culture of Heaven – day in and day out, throughout the world, there is never a time when the faithful are not gathered around the Lord’s altar proclaiming His greatness with the entire host of Heaven. She does this so that when our journey on earth is through not only will we recognize where we are, but we will also be recognized.



Words of Consecration

Priest: TAKE THIS, ALL OF YOU, AND EAT OF IT, **FOR THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.**

Priest: TAKE THIS, ALL OF YOU, AND DRINK FROM IT, **FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT, WHICH WILL BE Poured OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS. DO THIS IN MEMORY OF ME.**

Words of Consecration

The Constitution of the Sacred Liturgy (*Sacrosanctum Concilium*) from the Second Vatican Council reminds us that the liturgy is the source and the summit of the Christian life. And at the heart of all liturgical prayer is the Church’s celebration of the Most Holy Eucharist, for Jesus Christ makes Himself uniquely and substantially present in that celebration.

In His infinite wisdom, God recognizes that we as human beings must experience reality within the tangible realm, including those realities which belong to the spiritual realm. Therefore, He has given us sacraments, which at their most basic level are the visible expression of an invisible reality. In other words, sacraments allow us to experience and participate in spiritual or Heavenly things.

Our participation in Heavenly things finds there culmination in the Holy Mass when the ordained priest speaks the words of consecration over the bread and the wine. At that particular moment in the Sacred Liturgy, space and time cease to exist. In a manner of speaking the entire congregation gathered in prayer is transported to the hill of Calvary and stands at the foot of the cross; and yet simultaneously we are seated in the Upper Room as Jesus gives His Sacred Body and Blood to the Apostles for the first time; and too we find ourselves in Heaven with the saints and the angels participating in the Heavenly wedding banquet of the Lamb of God.

It is important to understand, as best as we are able, the mystery that unfolds before us when we participate in the celebration of the Holy Mass. The words of consecration in the 3rd Edition of the Roman Missal have not changed. However, the English translation of those words has. The revised translation seeks to express the mystery of our participation in Heavenly things more clearly by translating more exactly the original Latin text. Notice that the word “chalice” has replaced the word “cup” in the revised translation. While most likely Jesus did not use an actual chalice when He instituted the Eucharist, we must remember that we are not giving a historical account of a past event. We are participating in a present and eternal event in which Jesus Christ is the celebrant, thereby making a simple cup a sacred chalice.

As with all the Sacraments, Jesus is the primary act-er of the Eucharist. They are His hands (through the ordained minister) which grasp the bread and the chalice filled with wine. They are His words spoken in the first person through the priest. He is both the priest and the victim. The sacrifice of the Eucharist is the sacrifice of the Cross – it culminates in God being glorified and humanity being sanctified. As Christ gives himself to us in the Eucharist, let us model our lives after his – one of self-gift and in so doing fall more in love with our Eucharistic Lord.

Mystery of Faith

Priest: The mystery of faith.

People: We proclaim your death, O Lord, and profess your Resurrection until you come again.

or

People: When we eat this Bread and drink this Cup, we proclaim your death, O Lord, until you come again. (see 1 Cor. 11:26)

or

People: Save us, Savior of the world, for by your Cross and Resurrection, you have set us free. (see John 4:42)

Mystery of Faith

In every celebration of the Mass, and indeed all forms of worship, we encounter a mystery. Many people, who hear the word “mystery,” equate the word with the genre of literature in which a reader is kept turning pages because of unknown or hidden facts which the author promises to reveal only through the course of the book. While all mysteries contain hidden truths, the Church’s understanding of mystery delves deeper. We get our word “mystery” from the Greek word *mysterion*. One who experiences a *mysterion* finds themselves in the presence of something which cannot be spoken. The mouth must remain shut because of total awesomeness of that which is experienced. And only through the grace of God and the gift of the Holy Spirit, can one even begin to mumble about that which has been experienced in a divine mystery. The Church recognizes too and teaches that a divine *mysterion* is only knowable when one finds themselves bound intimately to the author, that is, the Author of Life.

In the holy sacrifice of the Mass, we proclaim the mystery of our faith — God becoming truly man while remaining fully God, who for the sake of His creatures suffered death and rose to new life which He offers to us who believe in Him. We make this proclamation immediately following the consecration of the bread and wine, when we experience in a real and tangible way the incarnation, crucifixion, and resurrection. Space and time become irrelevant – we enter into the eternal present of God and are in one sense transported to Bethlehem and Jerusalem where we adore the Lord in the manger with the shepherds, eat with the apostles in the upper room, stand at the foot of the cross with the Blessed Mother and run to the empty tomb with Peter and John.

In the 3rd Edition of the Roman Missal, the priest will announce: “The mystery of faith.” To which the people address the Lord Jesus in one of three ways – each one focusing on the death and resurrection of the Lord and his promise of eternal life. Most Catholics will recognize that a current acclamation of faith has been omitted in the 3rd edition of the Missal, “Christ has died. Christ is risen. Christ will come again.” It has been omitted, not because it is inaccurate, but because it does not follow the ritualistic action called for during this part of the Mass — where the faithful as individuals and as a collective whole address Christ the Lord.

Sign of Peace

Priest: The peace of the Lord be with you always.

People: **And with your spirit.**

Priest: Let us offer each other the sign of peace.

Sign of Peace

The highly nuanced and simple beauty of the ritual in the Roman Catholic liturgy finds expression within the Sign of Peace. It is understood not only in the words that are said, but in the gesture, as well as in its location within the Sacred Liturgy.

The English translation of the 3rd Edition of the Roman Missal replaces the people's response of "And also with you" with "And with your spirit." "And with your spirit" is currently foreign to the ear, but to the mind of the Church, it is infused with an unseen truth. It expresses the reality of Jesus Christ really present in the very person of the priest, who by the unique character he has received in the Sacrament of Holy Orders acts as an *alter Christus* (another Christ). In the restored response we as members of God's faithful people recognize that we are not responding to the greeting of the man offering us peace, but we are responding to the peace that is offered by God Himself. In contrast, the General Instruction of the Roman Missal (the laws governing how the liturgy is executed) reminds us that when the laity offer peace to one another with the words, "The peace of the Lord be with you always," the response is "Amen." (GIRM 154)

In receiving the peace offered by God Himself and then turning to one's neighbor and offering the Lord's peace, the splendor of the Church as one Body united under Christ Her head is revealed. Within the expression of the gift of peace we also find the faithful fulfilling the Lord's command as seen in the Gospel according to St. Matthew: "If you bring your gift to the altar, and there recall that your brother has anything against you, leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift." (Mt 5:23-24)

The gifts of bread and wine are offered to the Father and in His paternal goodness He sends the Holy Spirit to transform them into the very body and blood of His Son, our Lord Jesus Christ. But before we receive the Sacred Body and Blood of the Lord, the liturgy has us offer peace to those around us, and thereby recall that we are to be at peace, we are to be reconciled with our brothers and sisters before we partake of the Eucharist.

The manner in which the Sign of Peace is given varies from culture to culture, but no matter what its expression, it is the call to enter into a life of love – the life of God who is Love.

Ecce Agnus Dei (The Lamb of God)

Priest/People: Lamb of God, you take away the sins of the world, have mercy on us. Lamb of God, you take away the sins of the world, have mercy on us. Lamb of God, you take away the sins of the world, grant us peace.

Priest: **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**.

Priest/People: Lord, I am not worthy **that you should enter under my roof**, but only say the word and **my soul** shall be healed.

Ecce Agnus Dei (The Lamb of God)

When we gather together as one body to celebrate the Sacred Mysteries in the Liturgy of the Church, we are constantly reminded that the Liturgy is not of human making – it is of divine institution. At the Last Supper, where the Lord established the Eucharist and the Ministerial Priesthood, Jesus commanded the apostles to "do this in remembrance of me." (see Lk 22:19) And so the Church from her infancy has always



devoted Himself "to the breaking of the bread and to the prayers." (Acts 2:46)

Taking a closer look at the Liturgy, we see that it is infused with the Sacred Scriptures; one could rightly say that the Scriptures are its building blocks. This is particularly true in the section of the Mass known as the Fractioning Rite or the *Ecce Agnus Dei* (The Lamb of God). St. John, while he was exiled to the island of Patmos for his witness to the Lord Jesus, was given a great grace by the Lord – a vision of the Heavenly City. His vision, handed down to us in the Book of Revelation, speaks clearly of the Lamb who stands, as if slain, in the presence of the Heavenly Throne, where those in His presence fall down and proclaim, "you are worthy to receive glory and honor and power.... For you were slain; with your own blood you purchased for God men of every race and tongue, of every people and nation." (Rev. 4:11; 5:9)

The Jews used to offer the blood of animals, and particularly an unblemished lamb on the Feast of Passover, in the temple as recompense for sin. Jesus Christ has redeemed the world with the sacrifice of his own blood – he is the holy and pure sacrificial lamb for all eternity. No longer is the blood of animals needed to make reparation for sin. The blood of the Son of God has washed us clean. Yet knowing that we are still sinners and unworthy to receive the gift of God Himself in the Eucharist, we as one united body, proclaim, "Lamb of God, you take away the sins of the world, have mercy on us." So important is this recognition of Jesus' sacrifice for the sins of the world, once and for all, that we repeat this prayer three times focusing our mind on our redemption and on God's great and eternal mercy and peace.

And as the faithful fall to their knees in adoration, the priest shows the Blessed Sacrament again, while he echoes the words of John the Baptist and the Book of Revelation by saying, "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." (Jn 1:29; Rev. 19:9) The words of the revised translation of the 3rd Edition of the Roman Missal draw out the reality that what appears to be a piece of bread, is in reality the Lamb of God - Jesus Himself!

Then, in humble supplication the priest together with the faithful echo the words of the centurion in St. Luke's Gospel, who recognizing his own unworthiness, dared not to ask the Lord to enter his home, but to speak a word and heal his servant: "Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed." (see Lk 7:6-7) This is a final recognition before we receive Holy Communion — He is God and we are not.

Concluding Rites

Priest: The Lord be with you.

People: **And with your spirit.**

Priest: May almighty God bless you, the Father, and the Son, and the Holy Spirit.

Deacon: **Go forth, the Mass is ended.**

or

Go and announce the Gospel of the Lord.

or

Go in peace, glorifying the Lord by your life.

or

Go in peace.

People: Thanks be to God.

Concluding Rites

Throughout the Holy Mass, the faithful gathered in prayer have been drawn into sacred and divine mysteries, which have allowed them the opportunity to be raised above the things of earth to those of Heaven. A dialogue of love with the One who is Love has ensued, and the heart and the mind and the soul have been filled with grace.

The concluding rites of the Mass call the faithful to perpetuate this 'dialogue of love.' Like the introductory rites, which the concluding rites mirror, the faithful's response to the priest's greeting: "And with your spirit." draws the faithful into the unseen mystery of the Church's faith that in the very person of the minister, Jesus Christ is present. As the priest gives the blessing and the faithful make the Sign of the Cross the fullness of this infinite and unimaginable love envelops them in the very gesture.

As the deacon (or priest in his absence) announces the dismissal, the faithful are reminded that what we do in the Sacred Liturgy does not end when we leave the church. As the Second Vatican Council reminds us – the liturgy is the source and summit of the Christian life – as the source we find our nourishment in the Most Holy Eucharist, so that we can be empowered to enter into the world and proclaim Christ crucified, died, and risen!

In studying the text of 3rd Edition of the Roman Missal, one will notice that in each of the four options for the dismissal the word "go" begins each. It is no coincidence that the Lord Jesus prior to concluding His time on earth and ascending into Heaven also used the word, "Go!" He said to His disciples in Matthew 28:19: "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."

Having just marked ourselves with the Sign of the Cross in the name of the Most Holy Trinity, we are reminded that we are to go into the world proclaiming the Gospel in both word and deed, so that all the nations will come to know the One who has loved us beyond all our imagining – to make disciples of those around us. While each option of the dismissal is slightly different, at the heart of each is this message – this mission of the Church and of all Her members.

How can we who have found the Light of the World allow it to be hidden under a bushel basket? We cannot! When we come to truly recognize in our heads and in our hearts the Love who is given to us in Word and Sacrament at the Holy Mass we cannot not allow it to overflow from our very being and fill up those around us. We *go* proclaiming our 'dialogue of love.' We *go* proclaiming our 'dialogue with Love' because we have come to know Love.



ROGER JOSEPH

BY THE GRACE OF GOD
AND THE FAVOR OF THE APOSTOLIC SEE

BISHOP OF COVINGTON

In preparation for the implementation of the Third Edition of the Roman Missal in English in the Diocese of Covington and in conformity with the decree *Sacrosanctum Concilium* of the Second Vatican Council, which states:

1. Regulation of the sacred liturgy depends solely on the authority of the Church, that is, on the Apostolic See and, as laws may determine, on the bishop.
2. In virtue of power conceded by the law, the regulation of the liturgy within certain defined limits belongs also to various kinds of competent territorial bodies of bishops legitimately established.
3. Therefore no other person, even if he be a priest, may add, remove, or change anything in the liturgy on his own authority. (SC 22)

and adhering to the Liturgical Law of the Roman Catholic Church found in the *General Instruction of the Roman Missal* and *Redemptionis Sacramentum*,

we hereby direct that:

1. The text of the Roman Missal be used exactly as it is written. As stated in the citation from the Second Vatican Council none of us has the authority to change the text for any reason.
 - a. This includes altering or changing any of the language contained in the liturgical books of the Church, not only the Roman Missal, but the Lectionary and other ritual books - the responses and prayers of the priest, and also those of the people.
 - b. Please note that only those texts approved for use in the Dioceses of the United States may be used.
 - c. Priests and deacons are restricted in their use of the *Penitential Act - Form C*, to those invocations found in the *Order of Mass* of the Roman Missal and those in *Appendix VI*.
2. The music used in the Sacred Liturgy be theologically sound and properly composed in accord with the teaching of the Church on Sacred Music.
 - a. Music for the Ordinary Parts of the Mass (also known as Service Music - e.g. *Kyrie, Gloria, Sanctus, Agnus Dei*) must have the approval from the Diocesan Office of Worship and Liturgy.
 - i. From November 27, 2011, until June 30, 2012, only the following three English settings are permitted for use:
 1. The Chant Mass of the 3rd Edition of the Roman Missal (mandatory)
 - a. This one setting is mandatory so as to foster a unified participation of the faithful at Mass throughout the Diocese.
 2. The Heritage Mass (optional)
 3. The Mass of Renewal (optional)
 - ii. Other Mass Settings will be approved for use on July 1, 2012.
 - iii. Please note: Hymns that are theologically sound and properly composed are not restricted.
3. The use of the Responsorial Psalm in the Liturgy of the Word follow the guidelines set forth in the *General Instruction of the Roman Missal*. Specifically, "the responsorial Psalm should correspond to each reading and should, as a rule, be taken from the Lectionary." (GIRM 61) and "Songs or hymns may not be used in place of the responsorial Psalm." (GIRM 61)
4. The gestures for the priests, deacons, religious and lay faithful be strictly carried out in accord with the *rubrics* of the Roman Missal, for "the gestures and bodily posture of both the Priest, the Deacon, and the ministers, and also of the people, must be conducive to making the entire celebration resplendent with beauty and noble simplicity, to making clear the true and full meaning of its different parts, and to fostering the participation of all. Attention must therefore be paid to what is determined by [the] *General Instruction* and by the traditional practice of the Roman Rite and to what serves the common spiritual good of the People of God, rather than private inclination or arbitrary choice. A common bodily posture, to be observed by all those taking part, is a sign of

the unity of the members of the Christian community gathered together for the Sacred Liturgy, for it expresses the intentions and the spiritual attitude of the participants and also fosters them." (GIRM 42)

- a. It should be noted that the *rubrics* for the Roman Missal, those actually in the Missal as well as others in the *General Instruction of the Roman Missal* and *Redemptionis Sacramentum* specify what gestures the priest, deacon and lay faithful make.
 - b. Special note should be made concerning the proper posture during the Eucharistic Prayer. In the United States the lay faithful are instructed to kneel from the end of the *Sanctus* through the end of the *Great Amen* (see GIRM 43). Deacons kneel from the *epiclesis* through the showing of the chalice. Priests remain standing. In addition, "the faithful kneel after the *Agnus Dei* unless the diocesan Bishop determines otherwise" (GIRM 43).
 - i. Please note: Within the Diocese of Covington the Bishop has not determined otherwise so as to remain in accord with the norms set by the United States Conference of Catholic Bishops.
 - c. Special note should also be made concerning the gesture for the *Our Father*. Only the priest is given the instruction to "extend" his hands. Neither the deacon nor the lay faithful are instructed to do this. No gesture is prescribed for the lay faithful in the Roman Missal; nor the *General Instruction of the Roman Missal*, therefore the extending or holding of hands by the faithful should not be performed.
5. That choirs and other musicians use choir lofts in churches that are structured as such. While this is not mandated, we strongly recommend it.
 - a. The *General Instruction of the Roman Missal*, informs us of the importance that choirs have in the celebration of the Sacred Liturgy and that they have a distinct role in fostering the active participation of the faithful by means of supporting the people's singing. (see GIRM 103-104) It should be noted that the primary purpose of any choir is to support the singing of the faithful gathered in prayer, so as to allow the full, active, and conscious participation of all the faithful. While this does not eliminate pieces of Sacred Music restricted to just the choir, it is a reminder that choirs are not performing at Mass.
 - b. The sanctuary is reserved for the Priest Celebrant, concelebrants, the Deacon and the other ministers who serve at the Altar. (see GIRM 294)
 6. Sacred Silence be observed in our churches prior to the celebration of the Sacred Liturgy to allow the clergy and the faithful to properly prepare and dispose themselves for the Sacred Mysteries to which they are about to participate. The *General Instruction of the Roman Missal* reminds us: "Sacred silence also, as part of the celebration, is to be observed at the designated times.... Even before the celebration itself, it is commendable that silence is 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." (GIRM 45) Silence following the Mass is also encouraged for those who might want to remain in the church to pray.

Given at the Chancery of the Diocese of Covington on this
the 18th day of November in the
Year of Our Lord, 2011.

Most Reverend Roger J. Foys, D. D.
Bishop of Covington

Margaret M. Schack
Chancellor