

Dear Pastoral Leaders,

To assist with catechesis for the upcoming revision of the Roman Missal, members of the Archdiocesan Worship Commission have prepared informational paragraphs organized in a series for use in parish bulletins in the upcoming weeks entitled, **“Bread for the Journey”**. The focus of the paragraphs is the Roman Missal and the Liturgy of the Word. The paragraphs will give background information on the revision and renew and deepen the understanding of the Mass.

Please begin using these with your **February 6, 2011** bulletin and continue the series each week through May.

The second series on the Roman Missal and the Liturgy of the Eucharist will be ready for use beginning in late August and continuing through November 2011. To set up the series, please:

- Print the paragraph with the graphic as it appears on each paragraph
- Include the title “Bread for the Journey” with the text number for each one
- Use the copyright reference given for each text
- Set up the series for the following dates

Text Number	Topic	Date of publication
1	Introduction	February 6
2	The Roman Missal	February 13
3	Lectionary and Sacramentary	February 20
4	Translation of the Roman Missal	February 27
5	Praying What You Believe	March 6
6	And With Your Spirit...	March 13
7	Introductory Rites	February 20
8	Gloria	February 27
9	New Text of the Gloria	April 3
10	The Collect	April 10
11	Liturgy of the Word	April 17
12	The Homily	April 24
13	The Nicene Creed	May 1
14	Understanding the Creed	May 8
15	Consubstantial with the Father	May 15
16	The Creed Reflects the Scriptures	May 22
17	Prayer of the Faithful	May 29

Thank you for your assistance with this Archdiocesan-wide catechesis on the revised Roman Missal, The Archdiocesan Worship Commission.



BREAD FOR THE JOURNEY No. 1

INTRODUCTION

With the beginning of Advent 2011, we, as Catholics, will be experiencing revisions in our Mass. The revisions will be in our responses, the words that we say in the Gloria and Creed, and in the prayers, which the priest will say during Mass. These revisions will mirror more closely an accurate translation from the original Latin text.

It will take time for us to acclimate ourselves to the revisions. This, however, is a time for us to deepen our understanding of the Mass and to renew our love for the Eucharist which draws us together as faith communities week after week.

Over the next several months, we will be offering a series of bulletin paragraphs to renew us throughout the Archdiocese as we prepare for the revisions. It is our hope that the paragraphs will nourish us as the faithful and nurture us on our journey together.

You may read more about the revisions at www.usccb.org/romanmissal.



BREAD FOR THE JOURNEY No. 2

THE ROMAN MISSAL

Over time, you may have heard much through newspapers, blog postings, and twitter about the forthcoming revised translation of *The Roman Missal*. You may be wondering, “What is *The Roman Missal*, and how does this translation affect us?”

Take notice of the red book the priest uses most often during Mass. This book is called *The Sacramentary*, which together with the *Lectionary for Mass* make up *The Roman Missal*. The Missal is the collection of prayers, chants, and instructions (rubrics) used to celebrate Mass. This includes the Sign of the Cross and opening greeting, Opening Prayers, Gloria Creed Eucharistic Prayers Holy, Holy, Memorial Acclamations, and the final blessing. The majority of the prayers we recite or sing at Mass are contained in this book and it is these prayers that are currently being retranslated from the original Latin into English.

Taken from *Revised Roman Missal: The Introductory Rites* © 2010 Archdiocese of Chicago: Liturgy Training Publications, 3949 South Racine Avenue, Chicago IL 60609; 1-800-933-1800; www.LTP.org and www.usccb.org/romanmissal.



BREAD FOR THE JOURNEY No. 3

LECTIONARY AND SACRAMENTARY

Because the amount of scripture proclaimed at Mass increased following the Second Vatican Council (1962 –1965), the *Missale Romanum* (*Roman Missal*) was divided into two separate books: The *Lectionary for Mass* (four volumes of Sacred Scripture) and *The Sacramentary* (prayers, chants, and instructions [rubrics] for the celebration of the Mass). The Lectionary texts for the dioceses of the United States were revised in 1998 and are currently used in the liturgy. The texts that are found in the current edition of *The Sacramentary* have been retranslated and will eventually be used in English-speaking countries. With this translation, the name of the book will change from *The Sacramentary* to *The Roman Missal*, a translation of the Latin title, *Missale Romanum*.

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BREAD FOR THE JOURNEY No. 4

TRANSLATION OF THE ROMAN MISSAL

All of the prayers we say in English in the Mass have corresponding Latin texts. After the Second Vatican Council, the Latin texts were translated into the vernacular, or common language, of particular regions in the world.

The first English translation of *The Roman Missal* was completed quickly in 1969. It aimed for a “spirit” of the texts rather than an exact literal translation of the Latin words. A second revision of these texts occurred in 1975. In 2001, the Congregation for Divine Worship and the Discipline of the Sacraments, the liturgical commission in Rome, issued a document outlining the methodology and process for translating liturgical texts into vernacular languages. This document, *Liturgiam Authenticum*, called for a more literal translation of the original Latin, and so a group of scholars, poets, and theologians convened and worked painstakingly on providing a third English translation. The Congregation for Divine Worship and the Discipline of the Sacraments announced *recognition (official announcement)* on April 30, 2010. These texts will be implemented on November 27, 2011, the First Sunday of Advent. For more information about *The Roman Missal*, please visit this Web site: [www. Revised Roman Missal.org](http://www.RevisedRomanMissal.org).

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BREAD FOR THE JOURNEY No. 5

PRAYING WHAT WE BELIEVE



When the translation is used, you will notice slight changes in the prayers we hear and say at Mass. For example, we will soon respond, “And with your spirit” to “The Lord be with you.”

Being faithful to the original Latin prayers will enhance the meaning of the texts. They will be more poetic, and there will be a more obvious connection to the scriptural roots of our prayers. Our liturgical principal states, *lex orandi, lex credendi*—that is “the law of prayer is the law of faith” or “that which we pray is that which we believe.” This is why the prayers of the Church are so important and why the Church has initiated the process of revising the English translation. The words of our prayers are what we believe as a Church and form us as the body of Christ.

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BREAD FOR THE JOURNEY No. 6:

AND WITH YOUR SPIRIT



Probably the most noticeable change for the laity in the revised translation of *The Roman Missal* will be the response to “The Lord be with you,” which restores the phrase “And with your spirit” in place of “And also with you.” This change is specifically called for by *Liturgiam Authenticam*, the instruction from the Congregation for Divine Worship and the Discipline of the Sacraments regarding the translation of liturgical texts. It states that the Latin phrase, *Et cum spiritu tuo*, must be translated as literally as possible. English is the only major European language that does not mention the spirit in the current translation of this response; the Greek liturgy of the Eastern Churches also employs the equivalent of “And with your spirit.” So the new form has both tradition and widespread use on its side. Underlying the use are scriptural and theological reasons. For more information about *The Roman Missal*, please visit this Web site www.RevisedRomanMissal.org.

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BREAD FOR THE JOURNEY No. 7

INTRODUCTORY RITES



The Introductory Rites of the Eucharistic liturgy introduces and acclimates us to the particular feast or liturgical season. These rites include the Entrance song and procession, the Sign of the Cross, a greeting, Penitential Act, the Kyrie, Gloria, and the Collect or Opening Prayer.

The Sign of the Cross is marked on our bodies to identify us as disciples who were baptized into the Triune God: “In the name of the Father, and the Son, and the Holy Spirit. Amen.” Next, we acknowledge our dependence on our gracious and merciful God by asking our Lord to have mercy, or in the Greek: *Kyrie eleison*. During the season of Easter, there is the option of replacing the penitential Rite of Blessing and Sprinkling Holy Water on the assembly as a reminder of our baptism.

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BREAD FOR THE JOURNEY No. 8

GLORIA



In Baptism, Christ liberated us from sin and death in order to be reborn into his life of grace, mercy, and love. Our only response to God’s kindness, compassion, and mercy is by offering “Glory to God in the highest.” This ancient hymn is based on the song from the Gospel according to Luke that the angels sang to the shepherds that Jesus was born. This was their song of praise to God who became flesh, became human in the person of Jesus the Christ. During Advent and Lent, the Gloria is not sung on Sundays. It returns on Christmas Eve and again during the Paschal Triduum’s Mass of the Lord’s Supper on Holy Thursday evening.

For more information about *The Roman Missal*, please visit this Web site: [www. Revised Roman Missal.org](http://www.RevisedRomanMissal.org).

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BREAD FOR THE JOURNEY No. 9

REVISED TEXT OF THE GLORIA

This chart indicates the changes which will be implemented in the Gloria.

Present Text	Revised Text
<p>Glory to God in the highest, and peace to his people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer. 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.</p>	<p>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.</p>

For more information about *The Roman Missal*, visit the web site: [www. Revised Roman Missal.org](http://www.RevisedRomanMissal.org) or www.usccb.org/romanmissal.

BREAD FOR THE JOURNEY No. 10



THE OPENING PRAYER OR COLLECT

The Opening Prayer or Collect is the conclusion of the Introductory Rites. The priest invites personal prayer when he proclaims: “Let us pray.” There is a brief period of silence. Then the presider offers the prayer from *The Roman Missal*. The prayer unites — that is, collects — personal prayer to the community prayer from the missal. The Opening Prayer or Collect is connected to the season or the feast, and thus indicates what aspect of Christ’s mystery is being celebrated at this time and in this place.

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BREAD FOR THE JOURNEY No. 11:



LITURGY OF THE WORD

The Liturgy of the Word begins with the First Reading at the ambo. Typically, this reading is from the Old Testament; during the Easter season, the reading is from the Acts of the Apostles. A period of silence after the reading allows for people to reflect upon the word they just heard proclaimed. In many parishes in the United States, the psalm is sung. Psalms reflect a vast array of emotions as we hear lament, thanksgiving, praise, and petition. These words help us to express our own varied expressions of faith.

The Second Reading is usually an epistle, that is, a letter from the New Testament. Again, a brief period of silence takes place after the Second Reading.

During the Gospel procession, “Alleluia” is sung, or during Lent, an acclamation such as “Praise to You, Lord Jesus Christ!” In many parishes, the Book of the Gospels is accompanied with candles and, on solemn occasions, with incense. This leads to the climax of the Liturgy of the Word the proclamation of the Gospel. Most Sundays, these words are the words of Jesus as recorded in the accounts of the Gospel.

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BREAD FOR THE JOURNEY No. 12

THE HOMILY

The homily should connect the readings to the lives of the assembly. In describing the homily, the GIRM states that it “is necessary for the nurturing of the Christian life. It should be an exposition of some aspect of the readings from Sacred Scripture or of another text from the Ordinary or from the Proper of the Mass of the day and should take into account both the mystery being celebrated and the particular needs of the listeners” (GIRM, 65). The homily juxtaposes the experiences of the people in the assembly with the texts of the liturgy.

Other texts used in the homily may be a prayer from the liturgy that speaks to the needs of the assembly at that time, or a part of the Eucharistic Prayer, or one of the prayers of a particular rite added to the liturgy of the day such as the Rites of Christian Initiation of Adults or the Rite of Marriage. God’s words comfort and challenge us. Perhaps, with that in mind, the prayer may challenge us to an aspect of God’s compassion or mercy that will stir us to God’s mission.

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BREAD FOR THE JOURNEY No. 13

THE NICENE CREED

With the revised translation of *The Roman Missal*, it might be helpful to take a look at some changes in the translation of the Creed.

First, why do we even say the Creed during Mass? There are two main reasons. The Creed serves as the key for understanding the entire Bible, Old and New Testaments — like a condensed version of the Bible. This is why it comes at the end of the Liturgy of the Word. Any understanding of scripture — including that made during homilies — must be in agreement with the Creed.

Secondly, it serves as a marker or guide for the Communion that will soon follow. The Creed is our communion in the faith that enables us to share in Communion in the Eucharist. It serves as a summary of the Word and a bridge to Communion.

We will note that at the start of the Nicene Creed, instead of stating, “We believe”, members of the assembly will say, “I believe.” Historically, the first liturgical use of the Creed was at Baptisms and still today, whenever we celebrate a Baptism, we profess the Creed. As a *re-*

presentation of our faith, the Creed is most appropriate to Baptism, which brings others *into* our faith. The words of the Creed give us the opportunity for *individual ownership* of this faith. It's similar at Mass. Each of us professes individual ownership of the common faith that prepares us for sharing Holy Communion as a Church: "I believe."

For more information about *The Roman Missal*, please visit this Web site: www.RevisedRomanMissal.org.

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BREAD FOR THE JOURNEY NO. 14

UNDERSTANDING THE CREED

In the first part of the Creed, we profess God the Father as creator. He is "maker of heaven and earth, of all things visible and invisible." God is the maker of what is visible, such as the earth and the stars and you and me. He is maker not only of "unseen things" (as the former translation has it) but also of "invisible" things, such as angels. He is also maker of what is invisible, such as our immortal souls.

In the second part of the Creed, we affirm our faith that Jesus Christ is both divine and human. The same man who became flesh, "incarnate of the Virgin Mary" (in other words, who received our human nature from her) also suffered death on the cross. This man is God from God and Light from Light. John's first letter tells us that God is light (1 John 1:5 -7), and we believe that Jesus is divine light.

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BREAD FOR THE JOURNEY NO. 15

CONSUBSTANTIAL WITH THE FATHER

In the present Creed text, we say that Jesus is, "one in being with the Father." The revised Creed text will state that Jesus is, "consubstantial with the Father." *Consubstantial* is a word that refers to the core substance. Consubstantial refers to the core substance of who Jesus is; this core substance being the same core substance of who God the Father is. The word professes specifically that the divinity of Jesus and the divinity of the Father is one and the same, without saying that Jesus is the Father or vice versa (*kind of* like how ice and steam are both water without being the same thing). Consubstantial is an

important word. It was debated by theologians and bishops for centuries as they sought the best word to clarify this great truth about Jesus. It deserves our respect and attention.

For more information about *The Roman Missal*, please visit this Web site: www.RevisedRomanMissal.org.

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BREAD FOR THE JOURNEY No. 16



THE CREED REFLECTS THE SCRIPTURES

The Creed professes faith in the Holy Spirit and the Church. The current translation states, “we acknowledge one baptism,” whereas, the revised text will state, “I confess one baptism.” Our job is not simply to acknowledge Baptism, but to confess our faith in its saving power.

The current text also states that we “look for the resurrection of the dead” as though it were lost. However, the revised text will state that we “look *forward*” to the resurrection, a belief that fills us with hope and expectation.

The Creed opens up for us the correct understanding of the Bible and calls us to communion in faith so that we can approach the altar to receive Holy Communion, the body and blood of our Lord, human and divine, con-substantial with the Father in his divinity, and consubstantial with you and me in his humanity.

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BREAD FOR THE JOURNEY No. 17



PRAYER OF THE FAITHFUL

After the Creed, the presider invites the assembly to the intercession of the Prayers of the Faithful which flow from the homily and the Word of God. They juxtapose the needs of the Church, the world, the oppressed, and the local community with God’s word proclaimed in the liturgy. These prayers are meant to be *general or universal*, meaning they are not particular for any one person or for any one thing. For example, instead

of praying only for Aunt Joan who is struggling with illness, we pray for all the sick and ill. The presider concludes the Prayers of the Faithful with a prayer, which marks the end of the Liturgy of the Word. The Liturgy of the Eucharist is next.

Though we cannot see words, their power, especially if they are Christ's words proclaimed in liturgy, touch us with comfort or challenge us to live Christ's mission given to the Church.

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