

THE NEW ROMAN MISSAL

“New Words, Deeper Meaning, Same Liturgical Mass”

You may have heard over the last several months that the “Mass” as we know it is changing. There have been rumors of going back to the “old ways” (Pre-Vatican II) back to the Latin or Trinitarian Mass. None of this is true. The only change is in the translation of the words we use during the celebration of the Mass. The Liturgy or the Rites of the Mass, which was implemented in the early sixties, remains the same. We will continue to celebrate Mass in the English Language at the English celebrations.

Over the next few months, you will be noticing changes in our celebration of the Sunday Eucharist, Daily Mass, and other Liturgical Celebrations. In 2001, the Congregation of Divine Worship and the Discipline of the Sacraments in Rome issued a document called *Liturgiam Authenticam*. It called for more of a literal translation of the Roman Missal, the book of prayers and rites used at all masses, from Latin to our vernacular languages. This document changes not only what we say in the English Language, but all languages in the world.

The original “translation” of the Roman Missal that took place in the early sixties when we started celebrating the Mass in English was a dynamic and poetic translation of the Roman Missal. We have used this translation for almost 50 years. It has served us well, but in some senses the translation has lost the deeper meaning of the spiritual and faith-based language of the Latin. There is an old axiom: “*lex orandi, lex credendi*” or translated “*the law of prayer is the law of faith*”.

Starting next weekend before Mass, Father Edmundo will begin to teach and to catechize us on the new words, their meanings, and further information on why we are changing. You are invited to come 5 to 10 minutes early before mass every Saturday and Sunday to learn about the changes and to grow deeper in our faith. The official date of the changes will be the First Sunday of Advent, November 27, 2011. No changes will take place during our Sunday Celebrations until that date except, we will start learning a new **Gloria, Holy, Memorial Acclamation, Amen, and Lamb of God**. These will be sung during the Mass starting the weekend of September 10/11 over a phased transition starting with the Gloria which has the most translation changes. This has been approved by the USCCB (United States Conference of Catholic Bishops) and the Bishop of Pueblo, Most Rev. Fernando Isern. This will be a learning process for all of us as we embrace the changes and come into a deeper meaning of our faith.

The weekend of September 3rd and 4th, Father Edmundo will start to go over the Introductory Rites. These include the **Gathering Chant** and **Procession**, the **Sign of the Cross**, a **Greeting**, the **Penitential Act**, the **Kyrie, Gloria** and the **Collect**. On the reverse side, please see a short description of what all of these mean to us to familiarize us with what Father Edmundo will be going over this next weekend.

The Introductory Rites

- Gathering Chant and Procession
 - The Gathering Chant or Entrance Song should be the first indication of the feast or seasons such as Advent, Lent, Easter, or the Immaculate Conception. It should focus us as we gather together as a community to praise the blessing God has bestowed on us.
- Sign of the Cross and Greeting
 - The Sign of the Cross is marked on our bodies to identify us as disciples who are baptized in the Triune God. ***“In the name of the Father, and of the Son, and of the Holy Spirit. Amen.”***
- Penitential Act and Kyrie
 - Next we acknowledge our dependence on our gracious and merciful God by asking our **Lord to have mercy** on us and forgive us of our sins.
- The Gloria
 - The Gloria is an ancient hymn based on the song from the Gospel of Luke. ***“Glory to God in the Highest....”*** that the angels sang to the shepherds hailing that Jesus was born. The Gloria is our response to God’s kindness, compassion, and mercy.
- The Collect or Opening Prayer
 - At the conclusion of the Introductory Rites, the priest invites us to personal prayer when he proclaims, ***“Let us pray.”*** This prayer unites, or collects, the personal prayers that are in each of our individual hearts and minds. The Collect is also connected to the Season or Feast and indicates the aspect of Christ’s mystery that is celebrated on that particular day through the Liturgy of the Word.