

Preparing for the  
*Roman Missal, third edition*  
in the Catholic Diocese  
of Springfield in Illinois

## Booklet 4

Liturgy of the Word, Part Two

For use in the week of 23 October 2011  
or any other time

### Contents

**Comparing Old and New Texts**

◆ Creeds ◆ Prayer of the Faithful ◆  
Pages 2-5

**Novena for a Fuller Participation  
in the Sacrament of the Eucharist**

◆ That parents will help lead their children to more  
conscious and active participation in the Eucharist ◆  
Pages 5-7

**Prayer of Self-Offering**

Page 8

**Topics for the Nine Booklet Series**

Page 8



This image  
of Jesus Christ  
seated on the throne  
reflects  
a truth we believe:

He speaks today!  
He saves us today!

◆ \_\_\_\_\_ ◆ \_\_\_\_\_ ◆

IC = first and last letters  
of **Jesus** in Greek.  
XC = first and last letters  
of **Christ** in Greek.  
NIKA = Greek word for  
**victor**.

◆ \_\_\_\_\_ ◆ \_\_\_\_\_ ◆

Image, Steve Erspamer, ©  
1994, Archdiocese of Chicago.  
Reprinted with permission.

**Booklet Three** dealt with the Liturgy of the Word from the readings through the homily.

This **Booklet Four** completes the elements of the Liturgy of the Word.



## Mass Outline

Using New Titles

### Introductory Rites

#### Liturgy of the Word

Dismissal of Children  
Reading  
Responsorial Psalm  
Reading  
Acclamation before  
the Gospel  
Gospel  
Homily  
[ Other rites ]  
Profession of Faith  
Prayer of the Faithful  
Dismissal of  
Catechumens

#### Liturgy of the Eucharist

Preparation of the  
Altar and the Gifts  
  
Eucharistic Prayer  
  
Communion Rite

#### Concluding Rites



## Old Texts from the *Order of Mass, 1985*

**Profession of Faith – “Nicene Creed”.** The Word of God (the Lord Jesus Christ, dead and risen) addresses all of the faithful in the readings and the homily. After some silence, all stand to confess the symbol (of faith), the Creed, the Profession of Faith (three names for the same text). It is said on Sundays and solemnities; it may also be said in solemn local celebrations.

We believe in one God,  
the Father, the Almighty,  
maker of heaven and earth,  
of all that is seen and unseen.

We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made, one in Being with the Father.  
Through him all things were made.  
For us men and for our salvation  
he came down from heaven:

**All bow during these two lines:**  
by the power of the Holy Spirit  
he was born of the Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate;  
he suffered, died, and was buried.  
On the third day he rose again  
in fulfillment of 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.

We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son.  
With the Father and the Son he is worshiped and  
glorified.  
He has spoken through the Prophets.  
We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen.

## New Texts from the *Order of Mass*, 2011

**Profession of Faith – “Nicene Creed”.** Our posture (standing) and gesture (profound bow during the words of incarnation) remain unchanged.

**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.

The Latin form of the Nicene Creed has always begun in the singular voice. Shortly after Vatican II, the US Bishops received permission from the Apostolic See to change the “I” to “We” to stress “this is something we do together.” We now return to **I believe** to stress the singular confession of faith required in Baptism.

**Consubstantial** is a Latin based word to express clearly our orthodox faith in the divinity of Christ. The Council of Nicea (AD 325) used this non-biblical word (in Greek *homoousios* and in Latin *consubstantialis*) to counter the Arian heresy (Christ is a good man but not divine). It means: in the Father and with the Father, the Son is one and the same God (*Catechism of the Catholic Church*, nos. 242, 262).

The **bow** is not new.

**Incarnate of** is a stronger way to say that Jesus is not simply born as any other human. His birth has a significance beyond any other birth – both by how (power of the Holy spirit) and in whom (the Virgin Mary) it took place.

A **creed** is a brief, normative summary statement of Christian faith that has its roots in Baptism.

The terms **creed** or **profession of faith** or **symbol of faith** may be used interchangeably.



The Church has **three forms of the Creed** commonly used in Liturgy.

**1.** There are two parts to the one used at **Baptism**: the renunciation of sin and the profession of faith in a Triune God. It is repeated as the "Renewal of Baptismal Promises" at Confirmation and by everyone during the Easter Vigil and on Easter Sunday.

**2.** The **Apostles' Creed** now may be used at any Mass when proscribed (not just during Masses with children), especially during Lent and Easter Time.

**3.** The **Nicene Creed**, more formally titled the Niceno-Constantinopolitan Creed from the two ecumenical Councils in 325 and 381, is common to all great Churches of both East and West to this day.

## Old Texts from the *Order of Mass*, 1985

**Profession of Faith – "Apostles' Creed"**. Currently, the Apostles' Creed may be said after the homily only during celebrations of Masses with children.

I believe in God, the Father almighty,  
creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord.  
He was conceived by the power of the Holy Spirit  
and born of the Virgin Mary.  
He suffered under Pontius Pilate,  
was crucified, died, and was buried.  
He descended to the dead.  
On the third day he rose again.  
He ascended into heaven,  
and is seated at the right hand of the Father.  
He will come again 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 the life everlasting. Amen.

**General Intercessions or Prayer of the Faithful.** All remain standing. The priest presides at this prayer from the chair. It has three parts: (1) the priest makes a brief invitation for the assembly to pray, (2) we sing or recite the intentions, and (2) the priest ends with the concluding prayer addressed to God.

It is desirable that the intentions be announced by the deacon, cantor, or other person. These intentions usually follow this pattern:

- (a) for the needs of the Church,
- (b) for the public authorities and the salvation of the whole world,
- (c) for those burdened by any kind of difficulty and for the dead, and
- (d) for the local community.

The entire prayer is composed locally so that it attends to current and local needs and concerns. Samples to guide this local writing are in an appendix of the *Roman Missal*.

**Dismissal of Catechumens.** Since they cannot yet join us at the Eucharistic table, they are kindly dismissed with a minister to reflect and pray on the Word of God just shared.

**New Texts from the *Order of Mass*, 2011**

**Profession of Faith – “Apostles’ Creed”.** It may be used at any time, but it is especially suited to Lent and Easter Time because of its baptismal nature.

I believe in God,  
the Father almighty,  
Creator of heaven and earth,  
and in Jesus Christ, his only Son, our Lord,

*At the words that follow, up to and including  
the Virgin Mary, all bow.*

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.

**Universal Prayer.** “Prayer of the Faithful” is also used. Only one of the titles of this prayer is changed in the new English translation. The structure and the local method for composition remain unchanged. Note that “prayer” is in the singular voice – even though there are several intentions – because it is one rite, one prayer made up of several parts.

The **bow** in both the Nicene and Apostles’ Creed acknowledges the conception and birth of Jesus Christ as an important belief. The bow by all the faithful is a deep or profound bow. On the solemnities of the Annunciation of the Lord (25 March) and Christmas (25 December) we all genuflect.

**Consubstantial** and **incarnate of** are big words that replace much simpler ones in the older translation. Both changes, however, attempt to use more precise theological and dogmatic language. They are added to the list of other untranslated words from the Hebrew, Greek, and Latin with which we are already comfortable:

*Kyrie,  
Alleluia,  
Amen,  
Messiah,  
Emmanuel,  
and Christ.*

**Day Four:**

**That our participation in the Eucharistic Liturgy  
will lead us to greater care  
for all members of the Body of Christ.**

**BEGINNING**

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

All: **Amen.**

Novena for a  
Fuller  
Participation  
in the  
Sacrament of the  
Eucharist



A novena is a way to pray nine times for something important to the lives of Christians. The novena is usually prayed nine days in a row or nine weeks on a set day or nine months on a set day. Since this "Novena for a Fuller Participation in the Sacrament of the Eucharist" is included with *Catholic Times*, that is published every two weeks, it may be used on any day within that period. A parish group could use it as prayer during its meeting.

The complete novena is found in Appendix C in the *Parish Guide to Implementing the Roman Missal, Third Edition* by the Committee on Divine Worship, United States Conference of Catholic Bishops. ISBN: 978-1-60137-093-8. It is available from USCCB Publishing, [www.usccbpublishing.org](http://www.usccbpublishing.org) or (800) 235-8722.

### **BIBLE READING – Luke 9:11b-17**

- From the *Lectionary for Mass*, no. 981.3 – Votive Mass of the Most Holy Eucharist
- They all ate and were satisfied.

✠ A reading from the holy Gospel according to Luke

Jesus spoke to the crowds about the Kingdom of God, and he healed those who needed to be cured.

As the day was drawing to a close,

the Twelve approached him and said,

"Dismiss the crowd

so that they can go to the surrounding villages and farms and find lodging and provisions;

for we are in a deserted place here."

He said to them' "Give them some food yourselves."

They replied, "Five loaves and two fish are all we have, unless we ourselves go and buy food for all these people."

Now the men there numbered about five thousand.

Then he said to his disciples,

"Have them sit down in groups of about fifty."

They did so and made them all sit down.

Then taking the five loaves and the two fish,

and looking up to heaven,

he said the blessing over them, broke them,

and gave them to the disciples to set before the crowd.

They all ate and were satisfied.

And when the leftover fragments were picked up,

they filled twelve wicker baskets.

The Gospel of the Lord.

**Praise to you, Lord Jesus Christ.**

### **REFLECTION**

"The cup of blessing which we bless, is it not a participation in the Blood of Christ? The bread which we break, is it not a participation in the Body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread' (1 Cor 10:16-17). In these words the personal and social character of the Sacrament of the Eucharist likewise appears. Christ personally unites himself with each one of us, but Christ himself is also united with the man and the woman who are next to me. And the bread is for me but it is also for the other. Thus Christ unites all of us with himself and all of us with one another. In communion we receive Christ. But Christ is likewise united with my neighbor: Christ and my neighbor are inseparable in the Eucharist. And thus we are all one bread and one body.

A Eucharist without solidarity with others is a Eucharist abused. And here we come to the root and, at the same time, the kernel of the doctrine on the Church as the Body of Christ, of the Risen Christ."

### SILENCE

### FAITH SHARING

- What did I notice, what stood out in the reading or reflection that I find helpful?
- How does my sharing in Holy Communion drive me, expose me, enable me to be in communion with others?

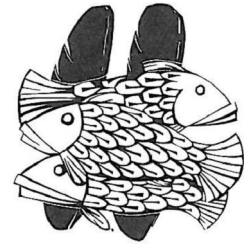
### PRAYER

As we draw upon the fullness of your grace,  
we pray, O Lord,  
that your faithful,  
who by your will are engaged in the things of this world,  
may be strengthened by the power of the Eucharistic Banquet,  
to be tireless witnesses to the truth of the Gospel  
and may ever make your Church present and active  
amid the affairs of this age.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you and the Holy Spirit,  
one God, for ever and ever.  
Amen.

### SONG – Amazing Grace

1. Amazing grace! how sweet the sound,  
That saved a wretch like me!  
I once was lost, but now am found,  
Was blind, but now I see.
2. 'Twas grace that taught my heart to fear,  
And grace my fears relieved;  
How precious did that grace appear  
The hour I first believed!
3. The Lord has promised good to me,  
His word my hope secures;  
He will my shield and portion be  
As long as life endures.
4. Through many dangers, toils, and snares,  
I have already come;  
'Tis grace has brought me safe thus far,  
And grace will lead me home.
5. When we've been there ten thousand years,  
Bright shining as the sun,  
We've no less days to sing God's praise  
Than when we'd first begun.

Pope Benedict XVI,  
General Audience,  
10 December 2008.



Image, Steve Erspamer, ©  
1994, Archdiocese of Chicago.  
Reprinted with permission.

Text:: St. 1-4, John Newton,  
1725-1807; st. 5, attr. to  
John Rees, fl.1859.  
Tune: NEW BRITAIN, CM;  
*Virginia Harmony*, 1831;  
harm. by Edwin O. Excell,  
1851-1921.

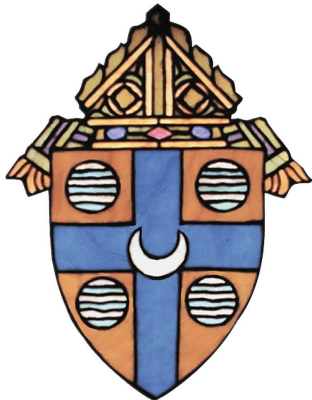


Rendering of a medallion from the Cathedral Church of the Immaculate Conception by Jane Bucci. Reprinted with permission.

## *Prayer of Self-Offering*

Receive, Lord, my entire freedom.  
Accept the whole of my memory,  
my intellect and my will.  
Whatever I have or possess,  
it was you who gave it to me;  
I restore it to you in full,  
and I surrender it completely  
to the guidance of your will.  
Give me only love of you  
together with your grace,  
and I am rich enough,  
and ask for nothing more.  
Amen.

St. Ignatius of Loyola, priest, 1491-1556, and  
Founder of the Society of Jesus (Jesuits).  
This memorial is celebrated each year on 31 July.



## **Preparing for the *Roman Missal, third edition* in the Catholic Diocese of Springfield in Illinois**

This nine-part series is to help the people of the diocese prepare for the new words and music that will be used at all Masses beginning on the weekend of the First Sunday of Advent, 26-27 November 2011. It also provides a guided way to pray for a fuller participation in Mass.

- Booklet 1 – Mass: Introductory Rites, Part One
- Booklet 2 – Mass: Introductory Rites, Part Two
- Booklet 3 – Mass: Liturgy of the Word, Part One
- Booklet 4 – Mass: Liturgy of the Word, Part Two**
- Booklet 5 – Mass: Preparation of the Altar and the Gifts
- Booklet 6 – Mass: Eucharistic Prayer
- Booklet 7 – Mass: Communion Rite
- Booklet 8 – Mass: Concluding Rites
- Booklet 9 – People's Parts for Mass

Office for Worship and  
the Catechumenate,  
Diocese of Springfield  
in Illinois.  
Funded in part by the  
Annual *Catholic*  
*Services Appeal* [ACSA].

Texts from *The Roman Missal, third typical edition*, © 2006, 2008, 2010, International Committee on English in the Liturgy, Inc. [ICEL]. All rights reserved. Reprinted with permission for study purposes.

Lectionary texts © 1998, 1997, 1970, Confraternity of Christian Doctrine. All rights reserved. Reprinted with permission.

Texts adapted from *Parish Guide to Implementing the Roman Missal, Third Edition*, and the USCCB Roman Missal website © 2010, 2011 United States Conference of Catholic Bishops. All rights reserved. Reprinted with permission.