Federation of Diocesan Liturgical Commissions [FDLC], Region 7
– in Indiana: Evansville, Fort Wayne-South Bend, Gary, Indianapolis, Lafayette-in-Indiana

Training and Formation on the *Roman Missal, third edition*

**Appendix 010B: Notes for the Presentation Team**

Putting the Revision of the *Roman Missal* into the Context of the Liturgy’s Effect on our Life – PowerPoint

- **Part 1.** Slides, nos. 1-38 – Liturgy as Prayer
- **Part 2.** Slides, nos. 39-53 – Process for Revision
- **Part 3.** Slides, nos. 54-82 – What Are These Changes?

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The Liturgical Life of the Church is in a sense 'engrained' into each of us. Our celebration of the Liturgical Life of the Church gives substance to our living daily in the spirit of the Church's call for us to be people of prayer and service. As we look at the way of living our lives we will draw upon what we already know and experience about the Liturgical Life of the Church and hopefully come to a deeper appreciation of the importance of the Liturgy in our own individual lives and the lives of those we gather with when we celebrate the Liturgical Life of the Church.

In this section of our presentation we will focus on the ways in which the Liturgy is our Prayer Life.
The goal of liturgy is not perfection. The goal of liturgy is PRAYER. Have you ever been to a 'perfect celebration of the Mass'? [Have the participants share some of their experiences of a 'perfect liturgy'—these experience should lead to the experience being one of PRAYER]. We each have in our minds a definition of what it means to be perfect, so when you answer that question the results are very personal and we experienced that in the responses we heard. The end result is that liturgy is not perfect (we are human and that humanness can and does make things messy). However the GOAL we should always keep in mind when liturgy is celebrated is THAT IT IS PRAYER and every effort should be used to insurance that it is PRAYER.

In light of that—how do we get to this goal of PRAYER?
Let's begin by reminding ourselves of the work of the Second Vatican Council and it's promulgation of the Constitution on the Sacred Liturgy on December 4, 1963. This was the first document promulgated by the Council. Why do you think the Bishops found it important to make this statement about the Sacred Liturgy before they make statements about the other aspects of Church life? [Take responses from the participants and work with them--hopefully, they will talk about the centrality of the Eucharist in the life of the Church, along with the celebration of the other sacraments and the Church's overall prayer life].

This document is central to the reform of the Liturgy and it is important not to forget its influence on our reform. Let us recall some of the pertinent paragraphs for our understanding of the third typical edition of the Roman Missal. (Paragraphs are on a sheet at the end of the power point presentation).

With these paragraphs from the Constitution of the Sacred Liturgy in mind, we can now reflect on the Liturgy as it functions in our life and the life of our faith communities. We will take a closer look at the liturgy using the image of a 'bridge'. (This imagery was taken from a talk given by Archbishop Rembert G. Weakland, OSB at the 1989 National Meeting of the Federation of Diocesan Liturgical Commissions and is used with his permission).
Liturgy as a bridge between the transcendent and the human.
When you hear the word **Transcendent** what comes to your mind? **[Take responses and develop them]**
When you hear the term **Human** what comes to your mind? **[Again take responses and work with them]** Thus Liturgy transports one between the **holy** and the **human**. **[Depending on our group this can be developed in many different ways]**

In a holy place we experience the holy as revealed to us through **WORD** (we listen to the Word of God in Sacred Scripture, we listen to this Word explained in the Homily), **SONG** (we sing the praises of God through the liturgy), **BREAD AND WINE** (is offered, blessed and shared), **SILENCE** (we experience through the liturgy time for silent reflection and/or prayer) **AND TOUCH** (when we share the Sign of Peace, when we received the Eucharist).

‘Holy’ things for ‘Holy’ people. We are the body of Christ, we are human hands and feet of our God. Thus the holy interacts with the human. **[You might want to ask for examples of how we are the hands and feet of God]**. Our prayer together reflects the holy that we are. We can not forget that we are holy and are called to express that holiness in the way we live out our lives.
The presence of Christ is mediated through the HUMAN COMMUNITY. We as individuals are gathered together to experience a presence of Christ that is mediated through the human community. In gathering together we bring with us all that we are and all that is part of our life and the life of the faith community.

We come as individuals to the liturgy and we pray as a community. As we begin to prepare for the celebration, that is, during our preparations at home (and on the way to Church) we are beginning our celebration. Thus we bring to the celebration all that is important in our lives [Ask the participants what these are---like our happiness, sadness, concerns, disappointments, sickness, anger, etc.]. We come to the celebration as individuals, however, we pray as a community (all our individual intentions are brought to the Altar). What one brings all bring!
Liturgy as the bridge between the personal and the communal. We live in the time between the first and final coming of Christ. We celebrate the liturgy in a faith community both as an individual and as a member of the community.

We live in a time of individualism, a time where life lived for self appears to be the most important thing. Look at the news reports—how many times do we experience the ‘I-ness’ of life? It is when we gather for the celebration of the Eucharist that we experience community. Within the Eucharist we celebrate the unity of the Father and the Son and the Holy Spirit. This is the example of community that we need to follow.

The Eucharist is the celebration of the unity of the Father and the Son and the Holy Spirit. This is made most clear in the words of the Eucharistic Prayers.
Christ, as the host of the Eucharistic celebration, calls us to become one with him and to thus share divine life. The sense of divine hospitality as expressed in the liturgy should form the context out of which our ministries are performed. This invitation to us to share in the glory of the Trinity is given to us, however, it comes with a cost.

The cost of sharing in Christ’s divine hospitality is a surrendering of self in order to experience the Christ in each other. Gathering for communal prayer is a complement to private prayer. When we gather in community we surrender our individual selves to become part of the community in order to experience the presence of Christ in each other. Communal celebration puts life into the individual celebration.

To come fully prepared for the celebration of the Eucharist one must be a PERSON OF PRAYER throughout the week. It is in our prayer, the holiness of our life, the self-sacrifices in everyday life that we develop the ability to become effective people at the Sunday Eucharist. [If we are PEOPLE OF PRAYER we pray daily—how do we do this? Do I stop during the day and look at my watch and say “I haven’t prayed yet today” and I then say a Hail Mary or Our Father. Or do I pray throughout the day as my mind is centered on God with my thoughts being
of giving him praise, honor and glory? Ask the participants to reflect on how they are a PERSON OF PRAYER—no responses just silent reflection]
We are people of prayer and we are the face of Christ to others every minute of the day. As much as I am a person of prayer I am also Christ to others through my words and actions.

Liturgy as a bridge between the sanctuary and the marketplace.
Our self surrender is essential not only to experience God's hospitality in the liturgy, it also enables us to take that hospitality out into the world we live in. We experience God's love and it is our duty to become an instrument of that love.

We are to take on the self-effacing love of Christ. We are to glory in the gifts given and to become givers ourselves.
By actively participating in the liturgy we are invited to become more and more transformed, so that our way of seeing the world is no longer the human way but the divine way. 

[Give your own examples of this transformation and ask the participants for more examples]

This transformation of seeing the world in a divine way, is to be shown in one’s daily life. It means a genuine caring about the welfare of one’s neighbor. It means being willing to be made uncomfortable so one’s neighbor can be comfortable. It means being willing to give up some of one’s wealth so that the poor can have more. It means being willing to risk job, esteem, position, or even life itself. [Ask the participants—what are other ways that this transformation is seen in our lives?]

For this transformation to take root in our lives making us like Christ, we must be willing to identify with his death.
In the end **EUCHARISTIC HOSPITALITY IS NOT WARM AND FUZZY**, it is sacrificial and costly. Our unity is not in a rehearsed friendliness, but in the identity with Christ's death.

In order for hospitality to reach out from the celebration of the Eucharist, we must be aware that **we have surrendered ourselves not only to Christ, we have also surrendered ourselves to the Community**. The signing with baptismal water as one enters the Church signifies that surrender of self: both to Christ and to his Body.
What I do in life is reflective of what I do at the Eucharist. The hospitality we experience at the Eucharist must be shared with all we meet. If I am not concerned about all people, than I have not surrendered to the Christ whose Body I am.

I am the Body of Christ and I need to participate in the wonders of the WORD PROCLAIMED and the WORD LIVED OUT. How do we accomplish this? [Get responses from the participants]

Liturgy as a bridge between the past and future. How we celebrate today is supported by the history of our liturgical life. It is also a vision for what might come in our future history.
Slide 29

The Constitution on the Sacred Liturgy

Gave us the vision we are now living out in our liturgical and personal lives.

We need to remember that the Constitution on the Sacred Liturgy gave us both a reflection on the past and a vision of the future. It is this history and vision that we are now living out in our liturgical and personal lives.

Slide 30

We do not live in the past

However the past gives us a vision for the present and the future

Today we live in the present—we are not living in the past, however, we look to past to give us a vision for our present and our future. How often do we hear that we learn from past in order to provide for our future and those who do not learn from the past are destined to repeat the past. We can not negate our past nor can we not think about our future.

Slide 31

We gather as the early Christians did to

TAKE 
BLESS 
EAT

We cannot forget our liturgical past because we continue to gather now in the 21st century as the early Christians did to TAKE BLESS AND EAT and there is no reason to think we will not continue to do so into the 22nd century.
We change because we as humans change. Give examples of how life has changed in the last 5, 10, 20 or more years (talk about what life was like when you were a child or young adult—no TV, party line on the phone, and other things that today seem very old and out of date). Talk about how our lives will change in the next few years.

Change is part of our human experience and our lives will continue to change. What we need to keep in mind is that we are connected to the past through our present and future experiences. One question to ask ourselves is: WHAT WOULD LIFE BE LIKE IF NOTHING IN IT CHANGED? So the changes we will be experiencing are a part of the continuing living out of one of the aims of the Second Vatican council: To adapt more suitably to the needs of our own times those institutions which are subject to change.

Having looked at the liturgy as a bridge to the elements of our lives, let us now briefly examine Msgr. Kevin Irwin’s reflection on what we are and can do in celebrating the Liturgy. (These reflections were presented by Msgr. Irwin in an address to the National Pastoral Musicians National Convention in 2008 and is being used with his permission).
All Liturgy is Pastoral. When we gather for liturgy we do so as people responding to the call to prayer as a community.

All Liturgy is Personal. Every time we gather for liturgy there is an element of the personal—I come with personal reasons to gather and these become part of the celebration.

All Liturgy is Paschal. Every time we gather for liturgy the actualization of the paschal mystery is celebrated.

[As you go through these images of liturgy use examples from your own life or ask the participants for examples]

All Liturgy Concerns Participation. The Constitution on the Sacred Liturgy has given us the instruction that the very nature of the liturgy itself demands our full, conscious and active participation. This participation calls for the use of all our senses.

All Liturgy is done in and through the power of the Holy Spirit. This is seen through the invocation of the Holy Spirit in the Collect Prayers and especially in the Eucharistic Prayers.
All Liturgy Proclaims the Word of God. With the reforms of the Second Vatican Council we have heard proclaimed at the liturgy a more generous share in the treasures of the Bible at the liturgy.

All Liturgy is Paradoxical. Through the liturgy we can view the world through paradoxical lenses. We celebrate our faith's paradoxes in sacred signs, symbols, words, and gestures.

So what about our future and the upcoming changes? Let's have a ten minute break and come back to examining how these latest changes came about.

Part 2—the process for revision.
Roman Missal editions since Vatican Council II. Read the slide as it appears. [You may wish to make personal comments about these works]

Who is responsible for the work of translating liturgical texts?
There are three organizations involved in the process of translating liturgical texts into the various languages used in worship throughout the world.
The International Committee on English in the Liturgy (known as ICEL), Vox Clara Committee, and The Congregation for Divine Worship and the Discipline of the Sacraments. Let's look at each of these and their role in this process.

ICEL (International Committee on English in the Liturgy) was established by the Bishops of the English speaking countries that were in attendance at the Second Vatican Council in 1963. It is a mixed commission of members from the Conferences of Bishops from countries that use English is the celebration of the Sacred Liturgy according to the Roman Rite. Their purpose is to prepare English translations of the Latin Liturgical Books and Texts at the direction of the Holy See.
The Vox Clara Committee was established on July 19, 2001 for the purpose of assisting and advising the Congregation for Divine Worship and the Discipline of the Sacraments as they fulfill their responsibilities with regard to the English translations of liturgical texts. On this Committee are 12 Bishops from the world’s English speaking Bishop Conferences and various consultants from throughout the world. They review the work of ICEL according to the directives of Liturgiam Authenticam which was published on March 28, 2001.

Liturgiam Authenticam was written to ensure that the Liturgical Translations will facilitate the development of a sacred vernacular, characterized by a vocabulary, syntax and grammar that is proper to divine worship. The translations are to be precise, theologically faithful and effectively proclaimable. The Vox Clara committee is the consultative body that is used by the Congregation for Divine Worship and the Discipline of the Sacraments to ensure the work required by Liturgiam Authenticam.
This member of the Roman Curia (the administrative apparatus of the Holy See and the central governing body of the Roman Catholic Church, together with the Pope; it coordinates and provides the necessary central organization for the correct functioning of the Church and the achievement of its goals) is responsible for the regulation and promotion of the Liturgy.

This is the ‘department’ of the Holy See that is responsible of the revision of liturgical texts and the granting of the *recognition* (approval) for the translations of these texts in languages used throughout the world.

They are also responsible for ensuring that Liturgical Norms are accurately observed throughout the world.

Read points on the slide. [You may wish to add your personal comments to these].
After review of changes (and their rejection or acceptance) the given Conference of Bishops votes on approving the given texts
- After an affirming vote of all the Conferences of Bishops, the texts are sent to Rome for their approval
- Texts are studied by the Pope’s Clergy Committee who makes a recommendation to the CDWDS
- CDWDS gives approval
- Texts are promulgated by the Holy See

The third typical edition of the Roman Missal in English is for all countries who use English in the celebration of the Mass.

These are the countries that are full members of ICEL and English is used in their liturgical celebrations.
Here are the countries that also use English in their celebration of the liturgy:

Antilles, Bangladesh, the Episcopal Conference of the Pacific (Aguas, Nueva, Papeete, Simon-Apia, Surin), Gambie-Sierra Leone, Ghana, Kenya, Malaysia-Singapore, Malawi, Nigeria, Papua New Guinea and the Solomon Islands, Sri Lanka, Tanzania, Uganda, Zambia, and Zimbabwe.

Each country has the opportunity to request adaptations to this edition of the Roman Missal. These are sent to Rome and are reviewed by Vox Clara and the CDWDS.

When these adaptations are approved they become part of that country's edition of the Roman Missal. Example: in the United States we kneel from the end of the Holy, Holy to the Great Amen, whereas the universal posture is to stand except for during the praying of the Words of Institution.

Now we can ask ourselves: How can I prepare for these changes?

To begin with we can live the liturgy 'as a bridge' between our spiritual life and our daily life.

We can continue to be or become persons of prayer.

We can live our life in the present moment and not worry about the past or the future.

We can let God direct our life in order to fulfill our needs for
responding through a life of prayer and witness.

We can study and constantly remind ourselves of the way to celebrate the liturgy through Msgr. Irwin's points on celebration. [Read the points on the slide].

Part 3—what are these changes?
What are these changes?

- We have already experienced some: Communion Rites, vessels, preparation of the gifts, etc.
- New revisions will be mostly in texts: prayers, responses, music texts, etc.
- Nothing to worry about

[Read text of slide and make your own comments about these changes according to your Arch/Diocesan guidelines].

In November of 2007 our Bishops presented to us a document to assist our implementation of the Roman Missal.

This document Sing to the Lord provides guidelines to DIRECT those preparing for the celebration of the Sacred Liturgy according to the current Liturgical Books. This document is concerned with the Ordinary Form of the celebration of the Eucharist.

This slide and the next lists some of the guidelines of the documents.

[YOU MAY WISH TO USE THESE OR PICK OUT THOSE THAT ARE IMPORTANT TO YOUR ARCH/DIOCESE].
THE NEXT 11 SLIDES GIVE SOME OF THE LANGUAGE CHANGES THAT WILL BE FOUND IN THE REVISED ROMAN MISSAL.

[SHOULD THOSE AT YOUR WORKSHOP ALREADY HAVE A COPY OF THE MISSAL I WOULD SKIP THESE AND GO DIRECTLY TO THE MISSAL AND BEGIN A 'WALK THROUGH'].

Slide 58

- The primary role of music in the Liturgy is to help the members of the Assembly to join themselves to the action of Christ and to give voice to the gift of faith
- St. Augustine: "You should sing as scapulars do—sing but continue your journey. Do not grow tired, but sing with joy."
- St. Augustine: "He who sings, prays twice."

Slide 59

SOME OF THE LANGUAGE CHANGES

"The Lord be with you."

"And also with you." becomes

"And with your spirit."

Slide 60

Act of Penitence

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;
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.

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The Gloria
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.

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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.

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**Profession of Faith**

*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.*

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*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 word that follows up to and including and became man, all four)* 

*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.

Response at the Preparation of the Gifts

May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of his holy Church.
Preface Dialogue

Priest: Let us give thanks to the Lord our God.

People: It is right and just.

Holy, Holy

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.

Sample wording of the Eucharistic Prayer

On the day before he was to suffer he took bread in his holy and venerable hands, and with eyes raised to heaven to you, O God, his almighty Father, giving you thanks he said the blessing, broke the bread and gave it to his disciples, saying:
TAKETHIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.
In a similar way, when supper was ended, he took the precious chalice in his holy and venerable hands, and once more giving you thanks, he said the blessing and gave the chalice to his disciples, saying:

TAKE THIS, ALL OF YOU AND DRINK FROM IT. FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND INFERIOR COVENANT, WHICH WILL BE POURCED OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS. DO THIS IN MEMORY OF ME.”

Mystery of Faith

Priest: The Mystery of Faith.

People:

We proclaim your Death, O Lord, and praise your Resurrection until you come again.

When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.

Save us, Servant of the world,
for by your Cross and Resurrection you have set us free.

Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honor is yours,
for ever and ever. Amen.

At the Savior’s command and formed by divine teaching,
we dare to say: Our Father......
Slide 76

Deliver us, Lord, we pray, from every evil.
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Savior, Jesus Christ.

Slide 77

Lord Jesus Christ,
who said to your Apostles,
Peace I leave you, my peace I give you,
look not on our sins,
but on the faith of your Church,
and graciously grant her peace and unity
in accordance with your will.
Who live and reign for ever and ever.
Amen.

Slide 78

Invitation to Holy Communion

Priest: Behold the Lamb of God
Blessed are those called to the supper of the Lamb.

People: Lord, I am not worthy
that you should enter under my roof,
but only say the word and my soul shall be healed.
Slide 79

Dismissal

Go forth, the Mass is ended.
Go and announce the Gospel of the Lord.
Go in peace, glorifying the Lord by your life.
Go in peace.

Slide 80

What is the Church calling me to do in preparation?
- Love the Eucharist
- Share hospitality
- Be faithful Ministers
- Love your Community

This slide and the next one can be used as a summary statement for the workshop OR not used at all.

[Give your own personal touch to each of these points].

Slide 81

How can I prepare for these changes?
- Living the Liturgy ‘as a bridge’
- Being a person of prayer
- Living in the moment
- Letting God direct your life
LITURGY IN MY LIFE