

# PRAY IT + BELIEVE IT + LIVE IT

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## RECEIVING THE NEW WORDS OF THE MASS (INSERT 1 OF 4)

- WE GATHER

THE GREETING: Priest: The Lord be with you.

People: **And with your spirit.**

*Throughout the Mass, the priest will use the greeting the letters of St. Paul used to greet the Christian communities, not just one person. Less like the informal “and also with you”, by saying “and with you spirit” we acknowledge the spirit of the Christian community, in union with the priest.*

PENITENTIAL RITE: 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**

Alternate Form: 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 what I have failed to do, **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.

*Sin, because it is un-loving, separates us from God and from one another. At the beginning of Mass we acknowledge our weakness, our accountability, and our need for Christ’s salvation, His healing touch. Our contrition is more sincere.*

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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,**  
**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 Lord,  
You alone are the Most High, Jesus Christ  
With the Holy Spirit, in the glory of God the Father.  
Amen.

***Taken from the Gospel of Luke, the song of the angels to the shepherds at the birth of Jesus, we too praise God for his mercy and forgiveness, and joyfully give thanks for God's favor- His good will- that makes us in turn "people of good will"***

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*Next week: We Listen: the Liturgy of the Word. We will look at the readings, the homily, and the new words of the Nicene Creed, what they mean, and how they give us a deeper understanding of the Eucharist.*

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## RECEIVING THE NEW WORDS OF THE MASS (INSERT 2 OF 4)

- **WE LISTEN: THE LITURGY OF THE WORD**

THE READINGS:

*There are no changes to the English texts we use for this part of the Mass; the three readings and response psalm, and their order in the liturgical year, remain the same. We are in year [A] with the Gospel according to Matthew; the first Sunday in Advent begins the new liturgical year [B], with the Gospel according to Mark. The readings will conclude the same way:*

Reader: The Word of the Lord

People: Thanks be to God

*The Gospel greeting will be the same as in the beginning of Mass:*

Priest/Deacon: The Lord be with you

People: **And with your spirit**

Priest/Deacon: A reading from the holy Gospel according to-

People: Glory to you **O Lord**

*At the conclusion of the Gospel:*

Priest/Deacon: The Gospel of the Lord

People: Praise to you, Lord Jesus Christ

THE HOMILY:

*More than a sermon, it is an act of worship rooted in the Scriptural texts, the priest or deacon 'breaks open' the Word of God so that the assembly can not only hear it, but receive it, and live it...*

THE NICENE CREED:

**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**.

NOTE: INSTEAD OF SAYING "WE BELIEVE" WE ARE MAKING IT PERSONAL-"I BELIEVE". I BELIEVE THAT GOD CREATED NOT ONLY WHAT I CAN SEE NOW OR LATER, THE SEEN AND UNSEEN- BUT ALL VISIBLE THINGS AND THOSE THINGS THAT REMAIN INVISIBLE. JESUS, SON OF GOD, HAS ALWAYS BEEN PART OF THE FATHER'S PLAN OF SALVATION, INTENTIONALLY BEGOTTEN, THOUGH HE EXISTED WITH THE FATHER BEFORE TIME BEGAN.

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

NOTE: CONSUBSTANTIAL MEANS HAVING THE SAME SUBSTANCE AS THE FATHER, DESCRIBING THE FUNDAMENTAL NATURE OF JESUS CHRIST; HAVING THE SAME NATURE, THE SAME ESSENCE, THEY ARE ONE GOD. JESUS, THE WORD OF GOD, WAS INCARNATE—GIVEN FLESH- IN THE WOMB OF THE VIRGIN MARY, CONCEIVED BY THE POWER OF THE HOLY SPIRIT. IT WAS THEN THAT HE 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.**

NOTE: INSTEAD OF THE WORDS 'SUFFERED, DIED, AND WAS BURIED' WHICH SOUND LIKE THREE SEPARATE EVENTS, WE ACKNOWLEDGE THAT DEATH IS WHAT JESUS SUFFERED, GIVING UP HIS LIFE FOR OUR SAKES. THE POINT IS THAT HE REALLY DIED- SUFFERED DEATH- WHICH GIVES HIS RESURRECTION ITS FULL MEANING.

**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.**

NOTE: WE CONFESS OR PROCLAIM OUR BEING BAPTIZED INTO THE LIFE OF CHRIST, CERTAIN THAT LIFE IN CHRIST GIVES US LIFE AFTER DEATH, AND SO WE CAN LOOK FORWARD TO HEAVEN, NOT JUST 'LOOK FOR IT'.

*Next week: We Give Thanks: the Liturgy of the Eucharist. It is right and just that we give thanks to God*

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## RECEIVING THE NEW WORDS OF THE MASS [INSERT 3 OF 4]

- **WE GIVE THANKS: THE LITURGY OF THE EUCHARIST**

### **PREPARATION OF THE GIFTS:**

As the gifts are collected and the altar prepared, the Offertory Chant is sung. After the priest washes his hands, he invites us to pray.

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

**People:** May the Lord accept the sacrifice from your hands, for the praise and glory of his name, for our good and the good of all his holy church.

*THE MASS IS THE ONE SACRIFICE OF CHRIST, OFFERED BY THE PRIEST AND BY EACH MEMBER OF THE ASSEMBLY, IN UNION WITH CHRIST. THIS IS IN KEEPING WITH OUR PRIESTLY ROLE, GIVEN TO US AT OUR BAPTISM. THE WORD HOLY APPEARS IN THE LATIN; GOD HEARS THE PRAYER AND ACCEPTS THE SACRIFICE FOR OUR HOLINESS AND GOOD.*

### **EUCHARISTIC PRAYER- DIALOGUE AND PREFACE:**

**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.

*THE EUCHARISTIC PRAYER IS THE CENTER OF THE ENTIRE MASS. WE LIFT UP OUR HEARTS TO GOD, AND WE SAY THAT IT IS RIGHT AND JUST: RIGHT FOR A GOOD FAITH LIFE, AND JUST TO GIVE HUMBLE THANKS THAT ALMIGHTY GOD INVITES US INTO A CLOSER RELATIONSHIP WITH HIM. EUCHARIST MEANS THANKSGIVING.*

At the end of the Preface, all join in the Holy, Holy, Holy. We affirm the holiness of God, the divinity of Christ, the unity of the Old and New Testaments, and the desire of all creation to sing together the praise and glory of our God.

## **HOLY, HOLY, HOLY [THE SANCTUS]:**

**Priest and 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.**

*TAKEN FROM A VISION OF THE PROPHET ISAIAH, WHO SAW GOD ATTENDED BY ANGELS, WE JOIN THE HEAVENLY HOSTS IN A UNIVERSAL HYMN OF PRAISE. THE REST OF THE ACCLAMATION REMAINS THE SAME: QUOTING THE CROWDS IN JERUSALEM SHOUTING "HOSANNA" AT JESUS' TRIUMPHANT ENTRY ON THE DAY WE CALL PALM SUNDAY, AND "BLESSED IS HE WHO COMES IN THE NAME OF THE LORD" FROM PSALM 118.*

## **MYSTERY OF FAITH [MEMORIAL ACCLAMATION]:**

**Priest: The mystery of faith.**

**People: We proclaim your death, O Lord, and profess your**

**Resurrection until you come again. Or**

**When we eat this Bread and drink this Cup, we proclaim**

**your death, O Lord, until you come again. Or**

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

*NO LONGER AN INVITATION- 'LET US PROCLAIM...' - BUT A TRUE ACCLAMATION, A STATEMENT, SIMILAR TO 'THE WORD OF THE LORD', 'THE GOSPEL OF THE LORD', 'THE BODY OF CHRIST', 'THE BLOOD OF CHRIST'.*

## **COMMUNION:**

**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.**

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

*TAKEN FROM SCRIPTURE, JOHN THE BAPTIST SAYS 'BEHOLD' WHEN POINTING OUT JESUS TO HIS FOLLOWERS. IT DIRECTS US TO SEE CHRIST OUR SAVIOR IN THE EUCHARIST. "HAPPY ARE THOSE" HAS BEEN CHANGED TO "BLESSED ARE THOSE"-THE EUCHARIST BLESSES US EVEN WHEN WE ARE UN HAPPY, EVEN IN OUR SORROW. AND IN A FINAL ACT OF HUMILITY, REMEMBERING OUR BODIES ARE TEMPLES OF THE HOLY SPIRIT, WE ASK FOR JESUS TO ENTER INTO US, AND FOR THE SPIRITUAL HEALING OF OUR SOULS.*

*Next week: We Are Sent: The Concluding Rites and Dismissal. We leave the Mass and enter the world with a mission.*

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## RECEIVING THE NEW WORDS OF THE MASS [INSERT 4 OF 4]

- **WE ARE SENT: CONCLUDING RITES AND DISMISSAL**

The Communion Rite ends with the Prayer after Communion:

**Priest: Let us pray...** THE TRANSLATION OF THE PRAYER IS NEW; BE SURE TO LISTEN

**People: Amen.**

**THE ANNOUNCEMENTS:**

Brief announcements are made; the only change-“if they are necessary.”

**THE PRIEST’S GREETING AND BLESSING:**

**Priest: The Lord be with you.**

**People: And with your spirit.**

**Priest or deacon: Bow your heads and pray for God’s blessing.**

THE MORE FORMAL BLESSINGS HAVE BEEN RETRANSLATED-LISTEN CLOSELY

**People: Amen.**

THE PRIEST MAKES THE SIGN OF THE CROSS OVER THE PEOPLE.

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

**People: Amen.**

**THE DISMISSAL:**

**Priest or deacon: Go forth, the Mass is ended. Or**

**Go and announce the Gospel of the Lord. Or**

**Go in peace, glorifying the Lord with your life. Or**

**Go in peace.**

**People: Thanks be to God!**

WE LEAVE THE CHURCH AND ENTER THE WORLD WITH A MISSION.

## **NEW WORDS...DEEPER MEANING, SAME MASS**

- If we recognize the biblical references behind the texts of the Mass, we will have a fuller understanding of the words we are using, of why we use them.
- Translating the liturgical texts in connection with the texts of Scripture helps us develop a greater appreciation of the close links between the words of the Mass and Sacred Scripture.
- By delving more deeply into the scriptural background of the Mass, we come more closely to know Jesus, the Word of God made flesh, whose Paschal Mystery we celebrate in the Mass.

## **CELEBRATING THE LORD'S DAY**

- When Mass ends, we go back into the world- to our homes, workplaces, recreational activities, announcing the Gospel by the way we live our lives.
- To be a true Christian means to be the presence of Jesus in the world, helping others as he would, speaking the words he would say to them. As St. Teresa of Avila said, we are Christ's eyes and ears and hands and feet. We are sent to those most in need of Christ's healing word and touch.
- Sunday, the Lord's Day, has traditionally been a day of rest and relaxation. Blessed John Paul II reminds us, "Through Sunday rest, our [worries] give way to things of the spirit, and [we see] the true face of the people with whom we live; the beauties of nature can be rediscovered and enjoyed."
- Not all of us are free to take Sundays away from work, whether for financial reasons or working in professions which ensure health and safety. Sunday rest doesn't mean being inactive. It does mean taking some time for others- our families, the sick and elderly, those who are alone. It does mean taking a few moments for silence, for reflection and growing our interior life.

**TIMES OF CHANGE ARE ALWAYS A CHALLENGE. LET US TAKE THE CHALLENGE OF THESE TIMES TO COME TO A DEEPER SENSE OF WHO WE ARE AS THE BODY OF CHRIST, GATHERED AS ONE +**