

ROMAN
MISSAL
THIRD EDITION

Changes in the Celebration of the Mass

Implementation Begins for all Masses on the

First Sunday of Advent, 2011



Office of Liturgy ✠ 2010 ✠ Diocese of Columbus

Changes will be taking place

In the places around the world where the Mass of the Latin Rite (Roman) Catholic Church is celebrated in English, several changes to the words used in the celebration of the Mass will be introduced. In the United States, these changes will become effective with the celebration of the first Sunday of Advent, November 27, 2011 (including the vigil Masses the evening before).

The Diocese of Columbus has developed a plan to be implemented in the parishes that is intended to assist in making this transition as smooth as possible. It is hoped that this transition might become an opportunity for deep reflection upon the meaning of what we gather to celebrate in the Eucharistic Liturgy, which should help in coming to embrace these changes.

Whenever anything new is introduced to replace something that was already in place, it is natural that certain questions would be asked and should be addressed. This booklet will attempt to address some of these questions, while also presenting the changes in the parts of the Mass that are spoken by all the people so that you might begin to become familiar with these changes.

Addressing some commonly asked questions about the new translation

It is important to begin by stating that the changes in the words should not be received as an indication that we will begin celebrating a new Mass. We will continue to celebrate the Mass that was introduced following the Second Vatican Council. Very few and relatively minor changes were applied to the Mass by Pope John Paul II, who in the year 2000 promulgated the *Missale Romanum, editio typico tertia* (the Third Typical edition of the Roman Missal).

As was the case with the first typical edition that was promulgated following the Second Vatican Council, this third typical edition is the original text written in Latin, the official language of the Latin (Roman) Catholic Church, from which new translations of the Mass into any vernacular language must be derived. In a very real sense, it is the same Mass with the same prayers celebrated throughout the world, regardless of which language might be

celebrated in a particular place. This is a beautiful and important expression of the unity of the faith professed around the world in our one Lord, Jesus Christ.

In reality, however, when the texts of the translations into the various vernacular languages were compared to one another, and to the original Latin text, it became apparent that there was a significant difference in meaning among the different translations of the same Latin text. This was particularly true of the English translation, which, when it was done in 1970 and again in 1975, applied a methodology that was not intended to produce a precise translation of the original text, but rather to provide a general sense of the original text in the translated text. Not only was some important precision affected in this methodology of translation, much of the beauty of the imagery and scriptural references found in the original Latin text were lost or obscured. The intended effect of the new English translation of the Roman Missal that is now being introduced is to effect a greater consistency of the faith that is proclaimed in the Mass with that of the original text and throughout the world.

There have been some well publicized criticisms expressed about this new translation, which have been levied mostly by persons of good will for different reasons. Whenever a text is translated from one language to another, there are many different ways and styles that an original word or phrase might be rendered into another language, so people of good will might debate about how things could or even should have been done differently. Indeed, this kind of debate took place throughout the multi year process that produced the translation to be implemented. In the end, however, we have been given this particular text that will be used. The time for debate has essentially ended, and we need now to be working diligently to grow in our understanding and appreciation of this new text.

A More Formal Prayer

One of the elements of the new translation that stands in obvious contrast from what we are accustomed to using is the more formal manner by which words and phrases are framed. This is the result of a number of factors.

To begin, there was an intentional choice to underscore the uniquely dignified act of worship that we gather to make which warrants the use of language that is more formal than everyday language usage. This will be particularly apparent in the parts that are spoken by the priests.

This new translation also has several phrases that more closely reflect the original scriptural basis which had become obscured in the translation we have been using. Examples of some of the more apparent changes rooted in this effort are found in the Gloria and the response by the people following the Lamb of God (“Lord, I am not worthy...”).

Finally, some of the terminology, particularly in the Creed, will introduce words that we are not generally accustomed to using but which more accurately present the truths of the Catholic faith. The most obvious example would be the description of Jesus’ unique relationship to the Father: we are accustomed to describing this as “one in Being with the Father,” the new translation will be “consubstantial with the Father” – while it is true that Jesus is one in Being with the Father, so also are all of us one in being with one another, whereas none of us are so inseparably united to one another as to share the same substance of our being, which is unique to the relationship of the Father to Jesus the Son.

How We Got Here

After the Second Vatican Council, which met between 1962 and 1965, the way we celebrated Mass changed because the Missal was extensively revised. For the first time, it also had to be translated from Latin into vernacular languages (such as English). The first Latin edition of this new Missal was published in 1970; the English version was published in 1974. Within a year, we had a second edition in Latin; a decade later we had the Missal (or Sacramentary) that we use now: the 1985 English edition.

Almost immediately, those in charge of the translation process knew that it could be improved—so they began revisiting the texts and re-translating them as well as studying the structure of the Mass and suggesting ways that it, too, could be adjusted.

The first translations were considered to be temporary: The first reason we are getting a new Missal is that, even from the start, the intention was that the first translations were temporary. The Church had never before undertaken such an extensive process of translation and Church leaders knew that they were learning as they went along and that the texts could be improved. Over the 40 years following the Council, translators have learned a great deal about how liturgical language works and what different approaches to translation have to offer.

The approach to translation changed: While a new draft was finished in 1998, this new version was never approved because the rules for translation had changed. These and the original translations used a principle called “dynamic equivalence,” but the new translation is being done according to the principle of “formal equivalence.” Basically, the new translations will follow the Latin words and syntax (sentence structure) more closely, though not a “slavishly” word-for-word translation. As a result, what we will hear will sound more formal or poetic.

Why Formal Equivalence instead of Dynamic Equivalence?

1. The connections between Scriptures and the texts that we use at Mass are made clearer.
2. Time-honored, traditional phrasing—which other language groups have used all along—is recovered.
3. The Church’s faith is given clearer expression.
4. English versions of liturgical texts are used by a number of small language groups to guide their own translations; therefore, the English needs to be as precise and as close to the original as possible.

A *third* edition of the Missal was promulgated by Pope John Paul II in 2000: In addition to a change in the way translations are made, we have had a third edition of the Missal in Latin promulgated by Pope John Paul II in 2000. This is another reason we are getting a new Missal. The layout is a little different, prayers have been added, new Saints are being celebrated, and adjustments have been made to some of the details of how the Triduum is observed. But—and this is important—the overall way that we celebrate the Mass is staying the same. We are adding texts and translating them differently; we are not changing the structure of the Mass.

The implementation of this third edition of the Roman Missal will be different from the first introduction of the Roman Missal published in English for our country. Among the critiques of the liturgical changes that occurred after Vatican II is that it took many Catholics by surprise. In a large number of parishes, there was little or no catechesis; the people were not helped to understand what was happening and why. The U.S. Bishops are adamant that we need to do much better this time around. The new Missal is an opportunity to grow in our appreciation and love for the liturgy, to understand it more deeply and engage it more intentionally, and to continue the reforms called for by Vatican II.

The Process of Translation

Early in Church history, Latin became the official liturgical language. This was formally stated at the Council of Trent (1545-1563). Yet, both before and after this Council, a limited permission to use the vernacular language in some parts of the Mass was given to different communities around the world.

The Second Vatican Council (1962-1965) broadened the possibility of using vernacular languages in the liturgy, leaving it up to conferences of bishops to ask for that permission. The response was overwhelmingly positive as the Church around the world embraced the opportunity to pray in the language of the people.

Of course, Latin remains the official language of the Roman Catholic Church. It gives us a common language that we can use across boundaries (important when we are celebrating the liturgy with representatives from a number of different language groups) and roots us in our tradition.

Far from being the work of a few isolated individuals, the new translation was an intensive process involving hundreds of individuals and extensive consultation. Here is how it worked: The original Latin text was sent to the International Commission on English in the Liturgy (ICEL). ICEL is made up of a bishop from each of 11 English-speaking episcopal conferences (The United States USCCB, Canada, England/Wales, Ireland, Scotland, South Africa, Australia, New Zealand, Philippines, India, and Pakistan). While the commission itself is made up of these eleven bishops, they staff what is called the ICEL Secretariat with liturgical experts from around the world. The ICEL staff and bishops worked together to produce a first draft (“Green Book”), which was then sent to English-speaking bishops around the world for review. ICEL then takes all the feedback they receive and produce a second draft (“Gray Book”), which is again sent to the English-speaking Episcopal conferences for review and approval. Once each English-speaking bishops’ conference approved the texts, they were sent to the Congregation for Divine Worship and the Discipline of the Sacraments (CDWDS) in Rome for final approval (known as the *recognitio*).

As can be seen, this was an extensive and time-consuming process. Liturgical, linguistic, theological, and pastoral experts—lay and ordained—were consulted all along the way,

from the level of the local bishop and his staff, to national conferences, and up to the level of ICEL and the CDWDS. The new Missal is, indeed, the work of the Church.

The Gift of a New Missal

Whenever the new Missal comes up in conversation, eventually someone says: “If it isn’t broken, why fix it?” The best answer is: we can do things better now. Over the past 40 years, we have been doing something that the Church had not done for centuries: celebrate the liturgy in the vernacular. Our first attempts at recovering this ancient practice were good, but rushed—and not based on lived experience. Over the last four decades we’ve learned more about the importance of conveying the precise meaning of the Latin texts and about what works best when saying texts out loud.

Far from being a “step backwards,” the new Missal keeps us on the path set by Vatican II. The opening paragraph of *Liturgiam authenticam*, the document which set the direction for the new translation, puts it this way: “The Second Vatican Council strongly desired to preserve with care the authentic Liturgy, which flows forth from the Church’s living and most ancient spiritual tradition, and to adapt it with pastoral wisdom to the genius of the various peoples so that the faithful might find in their full, conscious, and active participation in the sacred actions—especially the celebration of the Sacraments – an abundant source of graces and a means for their own continual formation in the Christian mystery.”

A Final Comment

As Bishop Arthur Serratelli, chairman of the U.S. Bishops’ Committee on Divine Worship, mentioned at the Bishops’ meeting in November 2009, the liturgy will never be perfect until we worship before God face-to-face. The new Missal, however, is the next step in our Church’s long history of seeking how we are to worship God in our particular time and place.

Change is difficult, and often engenders strong feelings—especially when that change comes to something important and dear to us, like the liturgy. Perhaps strong feelings in reaction to the new Missal are not a bad thing; they may be a sign of how important the Mass is to us. Yet, we need to remember the virtue of civility; our responses need to be

measured and respectful. There is nothing more unfair than assigning the most negative of motives to another.

New texts will be clumsy at first; it will take time to get used to them. We need to be patient with one another and with the process of implementation; over time, they will become our prayers. As natural as it seems now, the words we pray today at Mass took time and much repetitiveness before they became second nature to us. We have the privilege of being the generation to receive the gift of a new Missal.

Let Us Go Forth

One of the primary intended effects of these changes is to re-emphasize the goal of the Mass, which is to enliven us to go forth and effectively proclaim the gospel in the contexts of our daily lives.

Changes in the Parts of the People in the Order of Mass in the *Roman Missal, Third Edition*

OUR PRESENT RESPONSES

OUR RESPONSES ON NOVEMBER 27, 2011

Greeting

Priest: The Lord be with you.

People: **And also with you.**

Priest: The Lord be with you.

People: **And with your spirit.**

Penitential Act, Form A (*Confiteor*)

I confess to almighty God,
and to you, my brothers and sisters,
that I have **sinned**
through my own fault,
in my thoughts and in my words,
in what I have done,
and in what I have failed to do;

and 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.

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,
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.

**Penitential Act,
Form B**

Priest: **Lord, we have sinned against you:
Lord, have mercy.**

People: **Lord, have mercy.**

Priest: **Lord, show us your mercy
and love.**

People: And grant us your salvation.

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.

**Penitential Act,
Form C**

No Change

Gloria

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,

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 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.

**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.

Before the Gospel*

Deacon: The Lord be with you.

People: **And also with you.**

Deacon: A reading from the Holy
Gospel according to N.

People: Glory to you, Lord.

Deacon: The Lord be with you.

People: **And with your Spirit.**

Deacon: A reading from the Holy
Gospel according to N.

People: Glory to you, **O** Lord.

**If a deacon is not present, the Gospel is read by a con-celebrating priest. When there is no deacon nor a con-celebrating priest, the priest celebrant reads the Gospel.*

Nicene Creed

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,

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,

one in Being with the Father.

Through him all things were made.
For us men and for our salvation
he came down from heaven:
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 worshipped 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.

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.

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.

Apostles' Creed

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.

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

and in Jesus Christ, his only Son,
our Lord, **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.

Suscipiat Dominus

Priest: Pray brethren
(brothers and sisters)
that our **sacrifice**
may be acceptable to God,
the almighty Father.

People: May the Lord accept the
sacrifice at your hands
for the praise and glory
of his name, for our good,
and the good of all his
Church.

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

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

Preface Dialogue

Priest: The Lord be with you.

People: **And also with you.**

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 to give him
thanks and praise.**

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.**

Sanctus

**Holy, holy, holy Lord,
God of power and might.**

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.

**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.

Mystery of Faith
(formerly called the Memorial Acclamation)

Priest: **Let us proclaim
the mystery of faith:**

People:

~~A – Christ has died, Christ is risen,
Christ will come again.~~

*or B – Dying you destroyed our death,
rising you restored our life.
Lord Jesus, come in glory.*

*or C – When we eat this bread
and drink this cup,
we proclaim your death,
Lord Jesus,
until you come in glory.*

*or D – Lord, by your cross
and resurrection,
you have set us free.
You are the Savior of the
World.*

Priest: **The mystery of faith.**

People:

No longer approved for use.

*A – We proclaim your death,
O Lord, and profess your
Resurrection
until you come again.*

*or B – When we eat this Bread
and drink this Cup,
we proclaim your death,
O Lord,
until you come again.*

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

Sign of Peace

Priest: The peace of the Lord
be with you always.

People: **And also with you.**

Priest: The peace of the Lord
be with you always.

People: **And with your spirit.**

Ecce Agnus Dei

Priest: **This is** the Lamb of God
who takes away
the sins of the world.
Happy are those **who are called**
to his supper.

All: Lord, I am not worthy
to receive you,
but only say the word
and **I** shall be healed.

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.

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

Concluding Rites

Priest: The Lord be with you.
People: **And also with you.**

Priest: The Lord be with you.
People: **And with your spirit.**

Dismissal*

Deacon: **Go in the peace**
of Christ.

Deacon: **The Mass is ended,**
go in peace.

Deacon: Go in peace
to love
and serve the Lord.

People: Thanks be to God.

Deacon: **Go forth, the Mass is ended.**

Deacon: **Go and announce**
the gospel of the Lord.

Deacon: Go in peace, **glorifying**
the Lord by your life.

Deacon: Go in peace.

People: Thanks be to God.

**This diaconal role is done by the priest celebrant when a deacon is not present.*

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Glossary of Liturgical Terms

Adoption - In Baptism, the Holy Spirit transforms us into children of the Father, thereby making us his adopted sons and daughters in the likeness of his eternal Son.

Alb - A full length white garment worn by clergy at liturgical celebrations. It is based on the Greco-Roman tunic and symbolizes purity.

Anamnesis - An essential part of the Eucharistic Prayer following the Memorial Acclamation by the assembly. It continues the memorial by recalling the saving actions of God in Christ.

Book of the Gospels - A liturgical book containing the Gospel passages used for liturgy. It is highly decorated and the only liturgical book held high in procession. It is revered by placing it on the altar and with a kiss after the passage is proclaimed by a deacon to whom it is his liturgical duty. (Priests may proclaim the gospel when no deacon is present.)

Book of Blessings - Blessings call upon God to bestow divine favors. The liturgical blessings of the Church are placed into this liturgical book.

Bowing - The act of adoration toward God by bending one's body at the waist while facing the floor.

Canon of the Mass - The formal name for the Eucharistic prayer, beginning with the preface and ending with the Doxology.

Chalice - The sacred vessel in which the Eucharistic wine is consecrated at Mass.

Chasuble - The Liturgical vestment worn by priests during the celebration of the Mass. It is a sleeveless outer garment worn over the stole and alb.

Ciborium - This sacred vessel is a covered container in which the reserved consecrated hosts are placed and is kept in the tabernacle.

Collect - The Latin name for the Opening Prayer that concludes the Introductory Rites of the Mass.

Communion Rites - The preparatory rites, consisting of the Lord's Prayer, the Sign of Peace, the Fraction rite that lead the faithful to Holy Communion.

Communion - Holy Communion, the reception of the Body and Blood of Christ in the Eucharist.

Concluding Rites - The elements that follow the prayer after communion. They include any brief announcements, the priest's greeting and blessing, the dismissal of the assembly by the deacon or priest.

Consecration - The part of the Eucharistic prayer which the priests prays the Lord's words of institution of the Eucharist at the Last Supper.

Consubstantial - The word used to articulate our belief regarding the relationship of the Father and the Son. The Son is in the Father and with the Father, the Son is one and the same God.

Contrite - To be repentant within one's heart and mind for sins committed and to resolve not to sin again.

Corporal - The white linen cloth that is always placed below the chalice, paten and ciboria during Mass.

Covenant - A solemn agreement between human beings (as in marriage), between God and an individual (God's covenant with Abraham), or between God and a people (a new covenant through Jesus' death and Resurrection) involving mutual commitments or promises.

Creed - It is the expression of the basic principal Christian beliefs that is expressed individually and simultaneously by the assembly.

Crucifix - The cross with the crucified image of Jesus which must be in every Catholic worship space.

Dalmatic - A large tunic style vestment worn by a deacon at liturgical celebrations. The dalmatic is similar to a chasuble except with sleeves and usually has decorative strips that are on the edges of the sleeves and are from the shoulders to the bottom of the vestment.

Doxology - A prayer that gives praise and glory to God often in a special way to the three divine Persons of the Trinity.

Epiclesis - A part of the Eucharistic prayer petitioning the Father to send the Holy Spirit to sanctify the offerings of bread and wine so that they may become the Body and Blood of Christ.

Fraction rite - During the singing of the “Lamb of God” the large host is broken and a small particle is broken and placed into the chalice. The silent prayer that accompanies this action by the presider asks God that the “...mingling of the body and blood of our Lord Jesus Christ bring eternal life to us who receive it.”

Genuflection - As a sign of adoration, we genuflect by bringing our right knee to the floor.

Hand towel - The cloth or towel used by the presider at the washing of the hands.

Incarnation - The Son of God assumed human nature and became man by being conceived by the Holy Spirit in the womb of the Virgin Mary.

Introductory Rites - These rites include the entrance procession, reverencing the altar by the presider and deacon, penitential rite, the Gloria (except during Advent and Lent), and the Opening Prayer.

Justification - The gracious action by which God frees us from sin and makes us holy and righteous before him.

Kneeling - A position of adoration and dependance before God, and a prayerful penitential position. It is the gesture of resting on both knees.

Lavabo bowl - The basin or bowl that is used during the “washing of hands” by the presider.

Lectionary - The ritual book containing the scripture passages arranged according to their use in celebrations by the liturgical calendar of the Church.

Liturgy of the Eucharist - The major part of the Mass that begins with the Preparation of the Gifts, and includes the Eucharistic prayer and Communion Rite.

Liturgy of the Word - The major part of the Mass following the Introductory Rites and proceeding the Liturgy of the Eucharist. During the Liturgy of the Word the Word of God is proclaimed, responded to through the Responsorial Psalm, the homily breaks open the Word, our faith is declared in the Creed, and we ask for God's assistance.

Oblation - A gift or sacrifice offered to God.

Only-Begotten Son - This title signifies the unique and eternal relationship of Jesus Christ to God his Father.

Paschal - The work of redemption accomplished through Christ's Passion, death, Resurrection, and Ascension.

Praying in Unison - By saying or singing the same words at the same time, we act as what we truly are – one Body united in Christ through the Sacrament of Baptism.

Procession - Liturgical processions are a sign of the pilgrim Church, the body of those who believe in Christ, on their way to the Heavenly Jerusalem. We move in time toward that moment when we will leave this world and enter into the joy of the Lord in the eternal Kingdom he has prepared for us.

Prostrating - A posture where an individual lays full-length on the floor, face to the ground. A posture of deep humility, it signifies our willingness to share in Christ's death so as to share in his Resurrection.

Provident grace - The free and undeserved gift that God gives us as he protects and governs all creation.

Purificator - A rectangular white cloth used to wipe the rim (inside and outside edge) of the communion between each communicant during the distribution of communion.

Redemption - Being freed from our sin through Christ's sacrificial death on the Cross.

Roman Missal - The ritual book that contains the prayers for the celebration of the Eucharist used by the presider.

Sacramentary - The current ritual book that will be replaced by the new *Roman Missal*.

Sign of Peace - A symbolic gesture offered after praying the Lord's prayer symbolizing our forgiveness of one another.

Sign of the Cross - Because it was by his death on the Cross that Christ redeemed us, we trace the Sign of the Cross over our bodies as we begin our Sunday celebration and again as we receive the final blessing. It is like a door into a great presence of God and back again to be sent on God's mission to the world in which we live.

Silence - Refraining from talking or distracting – the quiet necessary for thoughtfulness and prayerfulness during certain periods of the liturgy.

Singing - By its very nature, song has both an individual and a communal dimension. Thus, it is no wonder that singing together in church expresses so well the sacramental presence of God to his people" (USCCB, Sing to the Lord, #2).

Sitting - Sitting is a posture of listening and meditation, not a posture of rest, but of attentiveness.

Standing - Standing is a sign of respect and honor, so we stand as the presider (who represents Christ) enters and leaves the assembly. When we stand for prayer, we assume our full stature before God, not in pride but in humble gratitude for the marvelous things God has done in creating and redeeming each one of us.

Stole - A liturgical stole identifies level of ordination. A stole draped around the neck and hanging in front is the stole of a priest. A stole worn over the left shoulder and gathered on the right side of the body is the stole of a deacon.

Temporal - What pertains to this world of time and history.

Thurible - The vessel that holds lit charcoal on which incense is placed.

Venerate - To show devotion and respect to holy things and people.

Wine carafe / cruet - A decanter that holds the wine offered at Mass and poured into the individual chalices during the preparation of the gifts.