

THE ROMAN MISSAL 3RD EDITION

December 11, 2011

A Place Where Beauty is at Home

In celebrating the Eucharist through the ages, the Church has felt the need to be “a place where beauty is at home.” The architecture of basilicas, cathedrals, and churches attests to something more than a concrete need for space and shelter. The altar is more than a table, the ambo more than a bookstand, and the tabernacle more than a cupboard. Our churches and their furnishings bear witness to the Mystery of Faith and to the “eucharistic amazement” that rises in the adoring heart.

The beauty that is the work of human artisans raises the mind and heart to the Author of all beauty and, in some way, says, “Let us give thanks to the Lord our God. It is right and just.” The humblest chapel and the poorest church becomes the theatre of a lavish love when Christians, seized by the gift of the Eucharist, seek to respond to it with the work of their hands. The cleanliness of the church, altar, sacred vessels, linens, and other appointments is a first and indispensable expression of grateful love for Christ.

Architecture, sculpture, and painting not only express the Mystery; they impress it on our senses, and through the senses, on our souls. Candles and incense, flowers and fabrics are the outward signs of an inward awareness of what Christ the Bridegroom ceaselessly offers to his Bride the Church in the sacrament of the Eucharist.



WHAT'S 'OLD' & WHAT'S 'NEW'?

Look for a different example of the new translation of the Roman Missal in our bulletin each week!

DURING THE LITURGY OF THE EUCHARIST:

We are used to hearing the priest pray:

Blessed are You, Lord God of all creation, through Your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the bread of life!

We are used to responding:

Blessed be God for ever.

With the new translation, the priest will soon pray:

Blessed are You, Lord God of all creation, for through Your goodness we have received the bread we offer You: fruit of the earth and work of human hands, it will become for us the bread of life.

With the new translation, we will respond:

Blessed be God for ever.

We are used to hearing the priest pray:

Blessed are You, Lord God of all creation, through Your goodness we have this wine to offer, fruit of the vine and work of human hands. It will become our spiritual drink.

We are used to responding:

Blessed be God for ever.

With the new translation, the priest will soon pray:

Blessed are You, Lord God of all creation, for through Your goodness we have received the wine we offer you: fruit of the vine and work of human hands, it will become our spiritual drink.

With the new translation, we will respond:

Blessed be God for ever.

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