

THE ROMAN MISSAL 3RD EDITION

October 9, 2011

Preparing for Mass by Praying at Home

The joy of being Catholic is in the Eucharist. The Most Holy Eucharist, also called Holy Mass, is the wellspring of Catholic life and its summit. The Catholic is, at every moment, caught up in one of three movements. Either one is *on the way* to church, giving witness to the Kingdom by preparing for the Sacred Banquet; or one is *in church*, participating fully, consciously, and actually in the Sacred Liturgy; or one is *sent forth* out of church into the world to bear witness to “that which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life” (1 John 1:1). The Church lives from Eucharist to Eucharist, amazed by the wonder of so great a gift, and awaiting her “blessed hope” (Titus 2:13), the return of Christ in glory.

The Eucharistic life begins *on the way* to church. Go to church with a heart made ready for the Mystery. Begin at home by reading the texts appointed for the day’s Mass: first reading, responsorial psalm, second reading, and Gospel. The references for these texts are readily available in your parish bulletin, on your church calendar, or in your missal. Let the Word of God resonate in your heart; read the texts aloud, slowly, and with attention. Repeat the phrases that strike you. Let the Word itself become your prayer; send back to God the Word he has addressed to you. Then, for a few moments, remain in silence. Adore the God who has spoken to you. Ask Him to give you hunger for the “daily bread” (Luke 11:4) you will receive at Mass. Go to church with hunger and desire; you will not be sent away empty (cf. Luke 1:53). Faithful to his promise, God will fill you with good things (cf. Luke 1:53).

THE ROMAN MISSAL 3RD EDITION

October 9, 2011

#1: *And with your spirit*

One of the most noticeable changes in the new translation of the Roman Missal is the response to the greeting, “The Lord be with you.” The new response is, “And with your spirit.” This is a precise translation of the Latin phrase, “*Et cum spiritu tuo.*” Saint Paul is the first to greet Christians, “The Lord be with your spirit!” Early in the development of the Sacred Liturgy, Saint Hippolytus gives witness to this greeting of Saint Paul becoming an integral part of Christian worship. As early as the third century, Christians greeted the bishop or priest with the dialogue, “The Lord be with you . . . And with your spirit.” With the revised English translation of the Roman Missal, we will once again take upon our lips the liturgical dialogue that has been in place for most of the life of the Church.

A profound significance in the meaning of this greeting cannot escape us: the new response acknowledges the unique role of the priest celebrant whose spirit has been anointed by the Holy Spirit and whose soul has been conformed to Jesus the High Priest. The priest, taken from among the Christian faithful and called to act *in persona Christi*, stands in the place of Christ whenever he celebrates the Sacraments of the Church. As “another Christ”, God works through the priest to make present the salvation won for us by the Lord’s passion, death, and resurrection. In the end, each time we use this dialogue, the Church is reminding us to open our eyes of faith and see that God is working through human instruments to give us divine gifts.





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 INTRODUCTORY RITES:

We are used to hearing:

*The grace of our Lord Jesus Christ and the love of God
and the fellowship of the Holy Spirit be with you all!*

We are used to responding:

And also with you!

With the new translation, we will soon hear:

*The grace of our Lord Jesus Christ, and the love of God,
and the communion of the Holy Spirit be with you all!*

With the new translation, we will soon respond:

And with your spirit!