



Archdiocese of New York + 2011

WHAT'S NEW IN THE PEOPLE'S PARTS?

Why the People's Parts? One of the most significant and far-reaching reforms enacted by the Second Vatican Council was the emphasis placed on the full, conscious, active participation of the people in the celebration of Mass, born of renewed awareness that in Baptism all receive a share in the priesthood of Christ. While differing from the priesthood of the ordained, the priesthood of the baptized makes it possible, indeed both a right and a duty, for the one who has been baptized to participate in the worship of the Church, the Mystical Body of Christ.

The Council in its *Constitution on the Sacred Liturgy*, tells us that the Mass lies at the heart of that worship, and is an action of Christ the priest and his body the Church. Hence we who have been baptized are called to participate in the Mass. Our participation is internal and external. Along with attentive listening to God's Word; joining heart and mind with the prayers of the priest; offering to the Father Christ and ourselves in union with Christ; taking part in the common song and postures of the gathered assembly, the People's Parts of the Mass are a vital aspect of the full, conscious and active participation to which the baptized are called.

What are the People's Parts of the Mass? The Mass is ordered in such a way that there are parts that are designated to be prayed by the people, just as there are parts to be prayed or proclaimed by the priest-celebrant, the deacon and others. Specifically, the People's parts include the responses to the priest, the deacon, and other ministers at various points throughout the Mass: to the readings in the Liturgy of the Word, to certain acclamations such as the

Alleluia before the Gospel and the Prayer of the Faithful in which our response in prayer for the whole Church constitutes a special exercise of our baptismal priesthood.

The Sanctus, Memorial Acclamation and Great Amen proclaim our thanksgiving and praise in the Eucharistic Prayer. The Creed is the affirmation of faith prayed by all present following the readings and the homily. The Our Father and the doxology which concludes its additional prayer for deliverance from evil also are specifically People's Parts of the Mass, as is the response to the *Lamb of God*. The *Lord, I am not worthy*, the act of humility before the reception of Holy Communion is a prayer that belongs to all the faithful as is our response to the invocations *the Body of Christ* and *the Blood of Christ* at the reception of Communion.

What's New in the People's Parts of the Mass?

The parts of the Mass prayed by the people remain essentially the same in structure, apart from the option of using the Apostle's Creed in place of the Nicene Creed, particularly during the Lenten and Easter Seasons. Some changes have been made in the language used in the responses, acclamations and prayers of the people. It is important to realize, however, that such changes have been kept to a minimum and made only when necessary to insure that the translation follows the Latin original more closely than the former version. While these changes will require an initial adjustment and close attention to the new texts, past experience has shown that people quickly grow used to new language and adapt readily to it. Subsequent bulletin inserts will address changes to specific texts in greater detail.



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WHY A NEW TRANSLATION ?

Initial Translations of the Liturgy Into the Vernacular: The Second Vatican Council allowed bishops to request the use of the vernacular in their regional territories. Accordingly, many conferences of bishop petitioned the Holy See for permission to use their own regional languages in liturgical celebrations. Once permissions were granted, efforts were made in many parts of the world to translate the Latin texts into the vernacular language of a given country. While the work was undertaken responsibly, there was also great pressure on those translating to finish them quickly so that they could undergo the necessary reviews and be put into the hands of the people.

Quality of Initial Translations: Because of the haste with which some of these translations were made, they did not always capture the proper nuances of the Latin original. In addition, there were some differences of opinion among translators about whether the translations should give the "sense" of the Latin, while using terms more familiar in the vernacular, or should adhere very closely to the Latin. As a result, the initial translations were of varying quality. Some were excellent, however, there were instances in which the Latin original was inaccurately translated, or translated in a manner that was not clear; other translations offered vernacular versions that were translated accurately, but in a style that was not worthy of the language of the Sacred Liturgy. The recognition of the shortcomings of the initial translations developed slowly. As the Holy See and Bishops' Conferences with their scholars and professional assistants examined these translations more closely, it became evident that the process of translation had to be reviewed and that, in light of past experience, clearer guidelines for translating had to be developed.

New Norms for the Translation of Liturgical Texts: In May of 2001, the Holy See issued a new Instruction on the vernacular translation of the liturgy called *Liturgiam Authenticam*, whose title is taken from the first two words of the Instruction in Latin. This document is further known as *The Fifth Instruction for the Right Implementation of the Constitution on the Sacred Liturgy of the Second Vatican Council*. The fact that *Liturgiam Authenticam* is the fifth Instruction on the correct implementation of the liturgical reforms of the Second Vatican Council makes it clear that this is one among a number of Instructions issued by the Holy See to guide the Church, her bishops and people, as they seek to carry out the Council's mandates. *Liturgiam Authenticam* was initiated as the result of an initiative by Pope John Paul II on the twenty-fifth anniversary of the *Constitution on the Sacred Liturgy*. The Holy Father saw this milestone as an opportune moment to take stock of the liturgical reform after twenty-five years of experience and to make adjustments where necessary. Part of that "stock-taking" was an examination of translations of the liturgy to insure that they convey in the fullest possible sense the meaning of the original Latin texts. In *Liturgiam Authenticam* the efforts are directed toward insuring that translations made from Latin into the vernacular are doctrinally correct, exactly worded, free from the influence of particular ideologies, and marked by qualities which will effectively and worthily transmit the sacred mysteries of salvation and the faith of the Church into prayer, thus giving worthy worship to God the Most High. cf. [LA n.3]

Quality of Language: In addition to concerns motivated by doctrinal accuracy, the Church is also calling for the use of language which, while safeguarding accuracy, is beautiful, majestic and compelling, reflecting the best quality of language a given vernacular can provide.



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

(approved June 15, 2006 by the United States Conference of Catholic Bishops;
confirmed March 26, 2010 by the Holy See [Prot n. 1464/06/L])

PART OF MASS	PRESENT TEXT FOR PEOPLE	NEW TEXT FOR PEOPLE
Greeting	<i>Priest:</i> The Lord be with you. <i>People:</i> And also with you.	<i>Priest:</i> The Lord be with you. <i>People:</i> And with your spirit.
Penitential Act (Form A)	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)	<i>Priest:</i> Lord, we have sinned against you: Lord, have mercy. <i>People:</i> Lord, have mercy. <i>Priest:</i> Lord, show us your mercy and love. <i>People:</i> And grant us your salvation.	<i>Priest:</i> Have mercy on us, O Lord. <i>People:</i> For we have sinned against you. <i>Priest:</i> Show us, O Lord, your mercy. <i>People:</i> And grant us your salvation.
<i>Gloria</i>	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, 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.	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 the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

PART OF MASS	PRESENT TEXT FOR PEOPLE	NEW TEXT FOR PEOPLE
Dialogue at the Gospel	<p><i>Deacon (or Priest):</i> A reading from the Holy Gospel according to N. <i>People:</i> Glory to you, Lord.</p>	<p><i>Deacon (or Priest):</i> A reading from the Holy Gospel according to N. <i>People:</i> Glory to you, O Lord.</p>
Nicene Creed	<p>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, 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.</p>	<p>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, 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.</p>

PART OF MASS	PRESENT TEXT FOR PEOPLE	NEW TEXT FOR PEOPLE
Apostles' Creed	<p>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.</p> <p>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.</p>	<p>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.</p>
Invitation to Prayer	<p>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.</p>	<p>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.</p>
Preface Dialogue	<p><i>Priest:</i> The Lord be with you. <i>People:</i> And also with you. <i>Priest:</i> Lift up your hearts. <i>People:</i> We lift them up to the Lord. <i>Priest:</i> Let us give thanks to the Lord our God. <i>People:</i> It is right to give him thanks and praise.</p>	<p><i>Priest:</i> The Lord be with you. <i>People:</i> And with your spirit. <i>Priest:</i> Lift up your hearts. <i>People:</i> We lift them up to the Lord. <i>Priest:</i> Let us give thanks to the Lord our God. <i>People:</i> It is right and just.</p>
Preface Acclamation	<p>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.</p>	<p>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.</p>

PART OF MASS	PRESENT TEXT FOR PEOPLE	NEW TEXT FOR PEOPLE
Mystery of Faith	<p><i>Priest:</i> Let us proclaim the mystery of faith:</p> <p><i>People:</i> <i>A</i> – Christ has died, Christ is risen, Christ will come again.</p> <p><i>or B</i> – Dying you destroyed our death, rising you restored our life. Lord Jesus, come in glory.</p> <p><i>or C</i> – When we eat this bread and drink this cup, we proclaim your death, Lord Jesus, until you come in glory.</p> <p><i>or D</i> – Lord, by your cross and resurrection, you have set us free. You are the Savior of the World.</p>	<p><i>Priest:</i> The mystery of faith.</p> <p><i>People:</i> <i>A</i> – We proclaim your Death, O Lord, and profess your Resurrection until you come again.</p> <p><i>or B</i> – When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.</p> <p><i>or C</i> – Save us, Savior of the world, for by your Cross and Resurrection, you have set us free.</p>
Sign of Peace	<p><i>Priest:</i> The peace of the Lord be with you always.</p> <p><i>People:</i> And also with you.</p>	<p><i>Priest:</i> The peace of the Lord be with you always.</p> <p><i>People:</i> And with your spirit.</p>
Invitation to Communion	<p><i>Priest:</i> This is the Lamb of God who takes away the sins of the world. Happy are those who are called to his supper.</p> <p><i>All:</i> Lord, I am not worthy to receive you, but only say the word and I shall be healed.</p>	<p><i>Priest:</i> 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.</p> <p><i>All:</i> Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.</p>
Concluding Rites	<p><i>Priest:</i> The Lord be with you.</p> <p><i>People:</i> And also with you.</p>	<p><i>Priest:</i> The Lord be with you.</p> <p><i>People:</i> And with your spirit.</p>

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Celebrating the Lord's Day

On Sunday, we gather as the Body of Christ to celebrate the Lord's Day, the day of Christ's Resurrection:

As "the first day of the week" (Mk 16:2) it recalls the first creation; and as the "eighth day," which follows the sabbath, it symbolizes the new creation ushered in by the Resurrection of Christ. Thus, it has become for Christians the first of all days and of all feasts. It is the *day of the Lord* in which he with his Passover fulfilled the spiritual truth of the Jewish Sabbath and proclaimed man's eternal rest in God. (*Compendium of the Catechism of the Catholic Church*, no. 452)

The Scriptures tell us that Jesus rose on the first day of the week—the day following the Jewish Sabbath. Shortly after daybreak, the women found the tomb empty and Jesus risen from the dead. Jesus' death and Resurrection opened for us the doors of salvation. Sharing in Jesus' death in Baptism, we hope to share in his Resurrection. We become a new creation in Christ. It is that new creation which we celebrate on Sunday:

This is the day the LORD has made;
let us rejoice in it and be glad. (Ps 118:24)

Each Sunday is a "little Easter"—a celebration of the central mysteries of our faith.

THE SUNDAY EUCHARIST

The primary way in which we celebrate the Lord's Day is with our participation in the Sunday Eucharist. What better way to celebrate the Resurrection of the Lord than by celebration of the memorial of his Passion, death, and Resurrection?

This celebration is not a solitary, private event. Instead, we come together as the People of God, the Church, to worship with one heart and one voice. The *Catechism of the Catholic Church* (CCC) teaches that "participation in the communal celebration of the Sunday Eucharist is a testimony of belonging and of being faithful to Christ and to his Church" (CCC, no. 2182).

When members of our church community are absent from this gathering, they are missed. No member of the faithful should be absent from the Sunday Eucharist without a serious reason. The Liturgy should be the first thing on Sunday's schedule, not the last. We should arrive on time, prepared in mind and heart to fully participate in the Mass. Those who cannot attend because of illness or the need to care for infants or the sick deserve our prayers and special attention.

Often, people will suggest that going to Sunday Mass is not necessary. After all, they can pray at home just as well. This has clearly been an issue in the Church for more than a millennium. In the fourth century, St. John Chrysostom addressed this problem directly:

You cannot pray at home as at church, where there is a great multitude, where exclamations are cried out to God as from one great heart, and where there is something more: the union of minds, the accord of souls, the bond of charity, the prayers of the priests. (CCC, no. 2179, quoting St. John Chrysostom, *De incomprehensibili* 3, 6: PG 48, 725)

Private prayer, though essential to the spiritual life, can never replace the celebration of the eucharistic Liturgy and the reception of Holy Communion.

In some communities, the lack of priests makes it impossible to celebrate the Eucharist each Sunday. In such instances, the bishop may make provision for these parish communities to gather and celebrate the Liturgy of the Word or the Liturgy of the Hours. These Sunday celebrations in the absence of a priest may or may not include the reception of Holy Communion. Still, these celebrations allow the People of God to gather and keep holy the Lord's Day.

KEEPING SUNDAY—ALL DAY

Celebrating the Sunday Eucharist—though central and essential—does not complete our observance of Sunday. In addition to attending Mass each Sunday, we should also refrain "from those activities which impede the worship of God and disturb the joy proper to the day of the Lord or the necessary relaxation of mind and body" (*Compendium of the Catechism of the Catholic Church*, no. 453).

Sunday has traditionally been a day of rest. However, the concept of a day of rest may seem odd in a world that runs 24/7, where we are tethered to our jobs by a variety of electronic gadgets, where businesses run as normal no matter what the day of the week, and where silence seems to be an endangered species. By taking a day each week to rest in the Lord, we provide a living example to the culture that all time belongs to God and that people are more important than things.

As Pope John Paul II said in *Dies Domini* (*The Day of the Lord*), his apostolic letter on Sunday:

Through Sunday rest, daily concerns and tasks can find their proper perspective: the material things about which we worry give way to spiritual values; in a moment of encounter and less pressured exchange, we see the true face of the people with whom we live. Even the beauties of nature—too often marred by the desire to exploit, which turns against man himself—can be rediscovered and enjoyed to the full. (*Dies Domini*, no. 67)

Not everyone has the freedom to take Sundays away from work. Some people, including medical professionals and public safety workers, must work on Sundays to keep the rest of us safe and healthy. Others must work for economic reasons beyond their control.

Resting on Sunday does not mean that we are inactive. Instead,

Sunday is traditionally consecrated by Christian piety to good works and humble service of the sick, the infirm, and the elderly. Christians will also sanctify Sunday by devoting time and care to their families and relatives, often difficult to do on other days of the week. Sunday is a time for reflection, silence, cultivation of the mind, and meditation which furthers the growth of the Christian interior life. (CCC, no. 2186)

To celebrate the Lord's Day more fully, consider trying the following:

- ✘ Don't use Sunday as your catch-all day for errands and household chores.
- ✘ Share a family dinner after Mass. Have the whole family join in the preparation and cleanup.
- ✘ Go for a walk or bike ride and give thanks to God for the beauty of nature.
- ✘ Spend time reading the Bible or a spiritual book.
- ✘ Pray the Rosary or the Liturgy of the Hours, alone or with others.
- ✘ Volunteer in a local food pantry.
- ✘ Visit parishioners and others who are homebound.
- ✘ Read Bible stories to your children.
- ✘ Turn off your gadgets and enjoy the silence.

As we take time each week to celebrate the Paschal Mystery in the Eucharist and to rest from the burdens of our daily lives, we remind ourselves that we are made in the image and likeness of God who “rested on the seventh day from all the work he had undertaken” (Gn 2:2).

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