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Msgr. David J. Malloy, STD
General Secretary, USCCB

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APPENDIX A

GLOSSARY OF TERMS



PART I: GENERAL

Assembly, liturgical: All of the faithful—priest, assisting ministers, and congregation—gathered for the celebration of the Mass or one of the other liturgical-sacramental rites of the Church. The liturgical assembly does not constitute itself but is called into being by God.

Catechesis: The education of children, young people, and adults in the faith of the Church through the teaching of Christian doctrine in an organic and systematic way to make them disciples of Jesus Christ. (See also Liturgical catechesis.)

Celebrant: The one, normally a bishop or priest or, in certain circumstances, a deacon, who officiates and presides over the celebration of the Liturgy.

Congregation for Divine Worship and the Discipline of the Sacraments (CDWDS): The department of the Holy See responsible for regulating and promoting the Church's sacred Liturgy and sacraments; the CDWDS also reviews, revises, and approves liturgical texts and translations.

Dynamic equivalency: A translation principle that aims to translate basic thoughts rather than words. The original words and form are important only as a vehicle for the meaning; therefore, it is the meaning alone that is truly important in the translation. This

method was used during the preparation of the first and second editions of the *Roman Missal*, but it was gradually refined in the ensuing years and ultimately was replaced in 2001 in favor of the principle of formal equivalency.

Editio typica (typical edition): The official Latin text of a liturgical book or church document (e.g., the *Catechism of the Catholic Church* or a papal encyclical) from which vernacular translations are written. *Editio typica tertia* is Latin for “third typical edition,” the version of the *Roman Missal* being implemented in late 2011.

Eucharistic Prayer: This prayer is the summit of the celebration of the Mass. It is a prayer of thanksgiving and sanctification. The word “Eucharist” comes from the Greek and is literally translated as “thanksgiving.” The entire congregation of the faithful joins itself to Christ in offering sacrifice to God, and in turn Christ is offered to the Church in his Body and Blood.

Formal equivalency: A translation principle approved by the CDWDS in its 2001 document *Liturgiam Authenticam* for use in the third edition of the *Roman Missal* and all future liturgical books. This method aims to translate texts “integrally and in the most exact manner, without omissions or additions in terms of their content, and without paraphrases or glosses” (*Liturgiam Authenticam*, no. 201). The original Latin text is thereby rendered into English more literally.

General Instruction of the Roman Missal (GIRM): The introductory material in the *Roman Missal*, containing the general outline and ordering of the celebration of the Mass, including detailed instructions about what the priest, the deacon, the other ministers, and the congregation do during the various parts of the Mass.

International Commission on English in the Liturgy (ICEL): Committee chartered to prepare English translations of liturgical texts on behalf of the conferences of bishops of English-speaking countries. Currently, eleven conferences of bishops are full members of the commission: the United States, Australia, Canada, England and Wales, India, Ireland, New Zealand, Pakistan, the Philippines, Scotland, and South Africa.

Liturgiam Authenticam: Document issued in 2001 by the CDWDS that discusses the use of vernacular languages in the publication of the books of the Roman Liturgy, providing the guiding principles for translation.

Liturgical catechesis: “Liturgical catechesis aims to initiate people into the mystery of Christ (It is ‘mystagogy.’) by proceeding from the visible to the invisible, from the sign to the thing signified, from the ‘sacraments’ to the ‘mysteries’” (CCC, no. 1075).

Mandatory use date: The date on which a liturgical text must be used in worship. After this date, previous texts may not be licitly used.

Mystagogy: From the Greek meaning “deepening in” or “educating in the mysteries,” “a liturgical catechesis [which] aims to initiate people into the mystery of Christ” (CCC, no. 1075). In a more specific sense, the catechetical period following immediately after the reception of Baptism by adults.

Patristics: The writings of the holy Fathers of the Church of the first centuries. These Fathers are privileged witnesses of the apostolic tradition.

Promulgation: The formal publication of an ecclesial text.

Ratio Translationis: A document issued by the CDWDS in which the principles of translation found in *Liturgiam Authenticam* are applied in closer detail to a given language. This document may be composed of various elements that the situation may require, such

as a list of vernacular words to be equated with their Latin counterparts, principles applicable specifically to a given language, and so forth.

Recognitio: An authoritative approval of texts that grants permission for their use. For liturgical texts, *recognitio* is usually issued by the Vatican Congregation for Divine Worship and the Discipline of the Sacraments.

Roman Missal/Missale Romanum: The ritual text for the celebration of the Mass, which contains the words and actions completed by the assembly and the celebrant during Mass. *Missale Romanum* is the name of the Latin text of the *Roman Missal*.

Rubrics: The directions given for how to celebrate Mass and other liturgical ceremonies, including preparations, postures, gestures, and movement. The word “rubric” comes from the Latin word for “red” because these instructions are typically printed in red type to distinguish them from texts to be spoken.

Sacramentary: The name given to the English translation of the *Roman Missal* in its current edition published in 1974 and revised in 1985. In the first millennium of Christianity, the book that contained the prayers for Mass as well as the other sacraments was often called a sacramentary. The new text containing the prayers of the Mass is more accurately called the *Roman Missal*.

Sacrosanctum Concilium (Constitution on the Sacred Liturgy): The first document issued by the Fathers of the Second Vatican Council in December 1963. This constitution established the basic goals and directives governing the renewal of the Liturgy in the Latin Church.

USCCB Committee on Divine Worship: The committee established by the United States Catholic Conference of Bishops to assist the bishops of the Latin Church, both collectively and individually, in fulfilling their roles as priests and leaders of the worshiping community, especially with the translation of liturgical text and the development of guidelines for the celebration of the Mass and the sacraments. The committee is assisted by the staff of the Secretariat of Divine Worship, which assists in the day-to-day work of the committee and in the carrying out of the goals and objectives of the committee.

Vernacular: The language(s) commonly spoken by the people of a region.

Vox Clara: Taking its name from the Latin words meaning “clear voice,” this committee of bishops from around the English-speaking world was established by the CDWDS in 2001 to advise the Congregation in its responsibilities related to the translation of liturgical texts in the English language and to strengthen effective cooperation with the conferences of bishops.

PART II: PARTS OF THE MASS

Entries in this section are given in the order in which they occur in the Mass.

Introductory Rites: “The rites that precede the Liturgy of the Word, namely, the Entrance, the Greeting, the Penitential Act, the *Kyrie*, the *Glória in excelsis* (*Glory to God in the highest*) and Collect, have the character of a beginning, an introduction, and a preparation. Their purpose is to ensure that the faithful who come together as one, establish communion and dispose themselves properly to listen to the word of God and to celebrate the Eucharist worthily” (*General Instruction of the Roman Missal* [GIRM], no. 46).

Collect: “The [opening] prayer . . . through which the character of the celebration finds expression” (GIRM, no. 54). This prayer literally “collects” the prayers of all who are gathered into one prayer led by the priest celebrant.

Liturgy of the Word: “The main part of the Liturgy of the Word is made up of the readings from Sacred Scripture together with the chants occurring between them. As for the Homily, the Profession of Faith and the Universal Prayer, they develop and conclude it” (GIRM, no. 55).

Creed: A brief, normative summary statement or profession of Christian faith. The Nicene Creed, which is recited or chanted at Mass, comes from the Councils of Nicea (AD 325) and Constantinople (AD 381).

Canon of the Mass: The central part of the Mass, also known as the Eucharistic Prayer or anaphora, which is the prayer of thanksgiving and consecration. It begins with the Preface Dialogue (i.e., “The Lord be with you . . . Lift up your hearts . . . Let us give thanks to the Lord our God”) and concludes with a final Doxology (“Through him, and with him, and in him”) and Amen.

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

Consecration: The consecration is that part of the Eucharistic Prayer during which the priest prays the Lord’s words of institution of the Eucharist at the Last Supper. Through this prayer the bread and wine become the risen Body and Blood of Jesus.

Anamnesis: From the Greek meaning “remembrance.” We remember Jesus’ historical saving deeds in the liturgical action of the Church, which inspires thanksgiving and praise. Every Eucharistic Prayer contains an anamnesis or memorial in which the Church calls to mind the Passion, Resurrection, and glorious return of Christ Jesus.

Doxology: A Christian prayer that gives praise and glory to God, often in a special way to the three divine Persons of the Trinity. Liturgical prayers, including the Eucharistic Prayer, traditionally conclude with the Doxology “to the Father, through the Son, in the Holy Spirit.”

Communion Rite: The preparatory rites, consisting of the Lord’s Prayer, the Rite of Peace, and the Fraction, lead the faithful to Holy Communion (see GIRM, no. 80). The Prayer After Communion expresses the Church’s gratitude for the mysteries celebrated and received.

Rite of Peace: The rite “by which the Church entreats peace and unity for herself and for the whole human family, and the faithful express to each other their ecclesial communion and mutual charity before communicating in the Sacrament” (GIRM, no. 82).

Fraction: “The priest breaks the Eucharistic Bread. . . . The gesture of breaking bread done by Christ at the Last Supper . . . in apostolic times gave the entire Eucharistic Action its name” (GIRM, no. 83).

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

Concluding Rites: “To the Concluding Rites belong the following: brief announcements . . . ; the priest’s greeting and blessing . . . ; the dismissal of the people by the deacon or the priest, so that each may go back to doing good works, praising and blessing God; the kissing of the altar by the priest and the deacon, followed by a profound bow to the altar by the priest, the deacon, and the other ministers” (GIRM, no. 90).

PART III: PARTS OF THE *ROMAN MISSAL*

The *Roman Missal* has seven major sections, plus introductory material (various decrees and papal letters, the *General Instruction of the Roman Missal*, and the liturgical calendar) and appendices (additional chants, various blessings, sample General Intercessions, and optional prayers by the priest before and after Mass). This list defines those major sections in order of appearance.

Order of Mass (*Ordo Missae*): The overall structure of the Mass and the fixed parts of the Mass (those that are the same at every Mass), including the responses and acclamations of the people, the introductory rites, the Eucharistic Prayer (including the collection of Prefaces), the prayers leading up to Holy Communion, and the concluding rites, including Solemn Blessings and Prayers over the People.

Proper of Seasons: Mass formularies (containing the opening Collect prayer, the Prayer over the Offerings, the Prayer After Communion, and sometimes a Solemn Blessing) for the Sundays and weekdays of the seasons of Advent, Christmas, Lent, and Easter; the Sundays of Ordinary Time; and major feast days.

Proper of Saints (and the Commons): Prayers for the feast days of the various saints commemorated throughout the year, and a collection of prayers for use to honor a saint for whom no proper prayers are included.

Ritual Masses: Prayers for Masses that are celebrated with particular rites, such as the dedication of a church, the Sacrament of Marriage, the Sacrament of Holy Orders, religious profession, and Christian initiation (Sacraments of Baptism and Confirmation).

Masses and Prayers for Various Needs and Intentions: Prayers for Masses celebrated for particular religious or civil needs, such as for the pope, for vocations, for the promotion of harmony, for peace and justice, for elected officials, for the aversion of storms, and so forth.

Votive Masses: Prayers for Masses for particular devotions such as Masses in honor of the Holy Spirit, the Blessed Virgin Mary, or the Apostles.

Masses of the Dead: Prayers for funeral Masses or other commemorations of those who have died, particularly on the anniversary of death.



Praying with Body, Mind, and Voice

In the celebration of Mass we raise our hearts and minds to God. We are creatures of body as well as spirit, so our prayer is not confined to our minds and hearts. It is expressed by our bodies as well. When our bodies are engaged in our prayer, we pray with our whole person. Using our entire being in prayer helps us to pray with greater attentiveness.

During Mass we assume different postures—standing, kneeling, sitting—and we are also invited to make a variety of gestures. These postures and gestures are not merely ceremonial. They have profound meaning and, when done with understanding, can enhance our participation in the Mass.

STANDING

Standing is a sign of respect and honor, so we stand as the celebrant who represents Christ enters and leaves the assembly. From the earliest days of the Church, this posture has been understood as the stance of those who have risen with Christ and seek the things that are above. 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. By Baptism we have been given a share in the life of God, and the posture of standing is an acknowledgment of this wonderful gift. We stand for the proclamation of the Gospel, which recounts the words and deeds of the Lord. The bishops of the United States have chosen standing as the posture to be observed for the reception of Communion.

KNEELING

In the early Church, kneeling signified penance. So thoroughly was kneeling identified with penance that the early Christians were forbidden to kneel on Sundays and during the Easter season, when the prevailing spirit of the Liturgy was one of joy and thanksgiving. In the Middle Ages kneeling came to signify homage, and more recently this posture has come to signify adoration, especially before the presence of Christ in the Eucharist. It is for this reason that the bishops of this country have chosen the posture of kneeling for the entire Eucharistic Prayer.

SITTING

Sitting is the posture of listening and meditation, so the congregation sits for the pre-Gospel readings and the homily and may also sit for the period of meditation following Communion. All should strive to assume a seated posture during the Mass that is attentive rather than merely at rest.

PROCESSIONS

Every procession in the Liturgy is a sign of the pilgrim Church, the body of those who believe in Christ, on their way to the Heavenly Jerusalem. The Mass begins with the procession of the priest and ministers to the altar. The Book of the Gospels is carried in procession to the ambo. The gifts of bread and wine are brought forward to the altar. Members of the assembly come forward in procession—eagerly, attentively, and devoutly—to receive Holy Communion. We who believe in Christ are moving 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.

MAKING THE SIGN OF THE CROSS

We begin and end Mass by marking ourselves with the Sign of the Cross. Because it was by his death on the Cross that Christ redeemed humankind, we trace the Sign of the Cross on our foreheads, lips, and hearts at the beginning of the Gospel, praying that the Word of God may be always in our minds, on our lips, and in our hearts. The cross reminds us in a physical way of the Paschal Mystery we celebrate: the death and Resurrection of our Savior Jesus Christ.

BOWING

Bowing signifies reverence, respect, and gratitude. In the Creed we bow at the words that commemorate the Incarnation. We also bow as a sign of reverence before we receive Communion. The priest and other ministers bow to the altar, a symbol of Christ, when entering or leaving the sanctuary. As a sign of respect and reverence even in our speech, we bow our heads at the name of Jesus, at the mention of the Three Persons of the Trinity,

at the name of the Blessed Virgin Mary, and at the name of the saint whose particular feast or memorial is being observed (see GIRM, no. 275).

GENUFLECTING

As a sign of adoration, we genuflect by bringing our right knee to the floor. Many people also make the Sign of the Cross as they bend their knee. Traditionally, Catholics genuflect on entering and leaving church if the Blessed Sacrament is present in the sanctuary of the Church. The priest and deacon genuflect to the tabernacle on entering and leaving the sanctuary. The priest also genuflects in adoration after he shows the Body and Blood of Christ to the people after the consecration and again before inviting the people to Holy Communion.

ORANS

The priest frequently uses this ancient prayer posture, extending his hands to his sides, slightly elevated. *Orans* means “praying.” Early Christian art frequently depicts the saints and others standing in this posture, offering their prayers and surrendering themselves, with hands uplifted to the Lord, in a gesture that echoes Christ’s outstretched arms as he offered himself on the Cross.

PROSTRATING

In this rarely used posture, 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 (see Rom 6). It is used at the beginning of the Celebration of the Lord’s Passion on Good Friday and also during the Litany of the Saints in the Rite of Ordination, when those to be ordained deacons, priests, and bishops prostrate themselves in humble prayer and submission to Christ.

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” (United States Conference of Catholic Bishops, *Sing to the Lord*, no. 2). As we raise our voices as one in the prayers, dialogues, and chants of the Mass, most especially in the Eucharistic

Prayer, as well as the other hymns and songs, we each lend our individual voices to the great hymn of praise and thanksgiving to the Triune God.

PRAYING IN UNISON

In the Mass, the worshiping assembly prays in one voice, speaking or singing together the words of the prayers. By saying the same words at the same time, we act as what we truly are—one Body united in Christ through the Sacrament of Baptism.

BEING SILENT

“Silence in the Liturgy allows the community to reflect on what it has heard and experienced, and to open its heart to the mystery celebrated” (*Sing to the Lord*, no. 118). We gather in silence, taking time to separate ourselves from the concerns of the world and enter into the sacred action. We reflect on the readings in silence. We may take time for silent reflection and prayer after Holy Communion. These times of silence are not merely times when nothing happens; rather, they are opportunities for us to enter more deeply in what God is doing in the Mass, and, like Mary, to keep “all these things, reflecting on them” in our hearts (Lk 2:19).

CONCLUSION

The Church sees in these common postures and gestures both a symbol of the unity of those who have come together to worship and also a means of fostering that unity. We are not free to change these postures to suit our own individual piety, for the Church makes it clear that our unity of posture and gesture is an expression of our participation in the one Body formed by the baptized with Christ, our head. When we stand, kneel, sit, bow, and sign ourselves in common action, we give unambiguous witness that we are indeed the Body of Christ, united in body, mind, and voice.

REFERENCE

United States Conference of Catholic Bishops (USCCB). *Sing to the Lord: Music in Divine Worship*. Pastoral Liturgy Series 4. Washington, DC: USCCB, 2007.

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