



"Glory to God in the highest and on earth peace to those on whom his favor rests." Luke 2:14

The Nativity of the Lord

Merry Christmas! During the last few weeks, the season of Advent, these flyers have taken a walk through the liturgy, in preparation for the upcoming third edition of the Roman Missal, the book that contains all of the prayers for Mass. Today's celebration of Christmas reminds us to give like Jesus gives: his life, his presence. He comes to our darkness

as light. He comes to our weakness as strength. In the cold of winter, Jesus is born: a rose in winter. Take a moment to ponder how God comes to us in our worship. Then, on the back of this flyer, you'll find a quick overview of some of the changes we'll see in the liturgy beginning November 28, 2011.

Introductory Rites: God Gathers His People We begin the liturgy in song, standing, in response to God's invitation to be together in God's presence. We recognize our connectedness to one another and to God as we come to church, greet one another, and then set aside our time as sacred time. We acknowledge our need for God and acclaim God's mercy. Having praised and prayed together, we know that we are a people brought together by God, ready to hear God's Word. We are seated, that we may be receptive to Christ's presence in the Word of God proclaimed in the midst of this sacred assembly.

Liturgy of the Word: Christ Speaks to His People In the scripture readings we hear the story of God's action in the world and in our lives. Jesus Christ is the Word of God made flesh, and his gospel is the centerpiece of the liturgy of the Word. We are nourished at this table of the Word, the "ambo" (Greek for "table"), through the proclaimed word of God's prophets and apostles, and we look toward the bodily presence of Christ in the Eucharistic sacrifice at the Lord's table. It is at this table where we come to know Christ, Word become flesh, that the world might have life.

Liturgy of the Eucharist: Christ Gives Himself "Become what you receive, receive what you are." St. Augustine's words remind us that we are the Body of Christ, and that we also receive Christ's Body and Blood of Christ when we come forward to receive the Eucharist. Many early Christian communities called their celebrations "agape" feasts (Greek) or a feast of love. As Christ gives himself to us in love, we give ourselves to Christ and to one another, praying through our reception of Christ in Body and Blood that our love may be transformed into self-giving love like his.

Concluding Rites: The Spirit Sends Us Forth We are sent forth from this assembly and experience of Christ to be the presence of Christ in our daily lives. What transformation will the Eucharist help us to work this week? How has Christ transformed us through this week's experience at the Lord's table? Christ is the leavening in our eucharistic bread. Nourishing us with his entire self— his own body and blood, soul and divinity, he sends us forth to help this beautiful but broken world rise with the new life he has given to us. To be light in someone's dark hour. To transform our world using our God-given skills and desires. To walk with someone. To seek help when we are in need. To be the presence of Jesus, Emmanuel, "God is with us", as we have received in the Eucharist.



Welcoming the ROMAN MISSAL THIRD EDITION

Deepen, Nurture, Celebrate

A new period of renewal Since the prayers we use for Mass originate in Latin, when we pray the Mass in English, we are using a translation. It may surprise you to learn that the English texts we use today have been under revision for more than two decades. It was always a commitment of the bishops to assess the experience of using the vernacular in our worship, and to make adjustments after some experience worshipping in English. The time is right for revision! Most of the changes we'll experience are a result of the adoption of a new theory of translation often called "formal correspondence", which means that there will be a strong, more exact connection between the Latin original and the English translation.

As we move toward the use of the new texts beginning November 28, 2011, we have the opportunity to learn from the wisdom of those who saw the Church into and through the period of liturgical renewal following Vatican II. This year, our centennial as a diocese, we are invited to learn more about the liturgy—where we as individuals and as a community find our strength and our mission.

Some of the new texts In preparation for the new Missal, we are all invited to take these to prayer and to use them as an opportunity to deepen our experience in liturgy. Below are some of the new texts and brief highlights of explanations. Much more information is available by way of explanation from your pastor, liturgy leader, or the web. See the other side of this flyer for a quick overview of the parts of the Mass, or visit www.dmdiocese.org/worship/romanmissal for more information and opportunities to learn.

Glory to God *This song of the angels at Christmas is also one of our most ancient Christian hymns, found in Luke, chapter 2 and used in Christian worship since . Notice how the new text is not shy about repeating the ways in which we "praise", "bless", "adore", and "glorify" God. Notice also that the last few lines are identical to what we currently sing. Musicians are working on new music for all of these texts.*

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.

Greeting *When making this change, English speakers will join the speakers of other major languages such as Spanish, French, Italian, and German.*

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

Preface Dialogue *This dialogue between priest and assembly before the Eucharistic prayer invites the whole assembly into the prayer. Some words are new but the purpose is the same: to bring us into a grateful offering of our hearts as we remember God's great love in sending us Jesus Christ in the flesh.*

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.

Invitation to Communion *Here is an example of the new Missal's attention to direct references to scripture. The people respond with the Centurion's statement of faith upon Jesus' healing of his servant.*

Priest: Behold the Lamb of God,
behold him who takes away
the sins of the world. *John 1:29*
Blessed are those called
to the supper of the Lamb. *Revelation 19:9*

All: Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed. *Matthew 8:8*