

Suggested schedule and outline of homiletic and catechetical points to prepare the assembly for the new English translation

October 2, 2011: 27th Ordinary, Year A – **introduce briefly the new texts**

- “Have no anxiety at all” (2nd reading)
 - o Announce that changes to the English words of the Mass will be happening on November 26/27, 2011, First Sunday of Advent.
 - o If your parish has already been singing the new acclamations, let people know they’ve already begun using some of the new words that we sing.
 - o Reassure them that only the words are changing; the way we celebrate the Mass and the beliefs we hold are not changing; this is not a return to Latin Mass but an updating of the English translation; the Church has updated the translations of the Mass before since Vatican II, and it will do so again in the future.
 - o Direct them to online or print resources where they can get more detailed information for now.
 - o Let them know you’ll be discussing more details about the texts in the following weeks.

October 9, 2011: 28th Ordinary, Year A – **“For many”**

- Parable of the wedding feast (Gospel reading)
 - o The invitation to salvation (the banquet) is given to all; the change in the Eucharistic Prayer from “for all” to “for many” does not change that belief.
 - o Emphasize that Catholics absolutely believe that Christ died for all.
 - “The Church, following the apostles, teaches that Christ died for all men without exception: ‘There is not, never has been, and never will be a single human being for whom Christ did not suffer’ (Council of Quiercy, 853)” (*Catechism of the Catholic Church* [CCC], #605).
 - Recall the many passages in Scripture that show that Christ died for all, e.g., Jn 11:52; Rom 5:18; Rom 8:32; 2 Cor 5:14-15; Ti 2:11
 - Recall the other words we use at Mass and titles for Christ that show that God offers all people salvation through Christ: “Lamb of God who takes away the sins of the world...;” The Light of the World; The Savior of the World
 - o Yet the offer of salvation is not magic or mechanistic; God’s invitation to salvation through Christ is universal, but we have free will to choose to accept the invitation or not (just as in today’s Gospel reading). God’s gift, freely given, can only be a gift if we can accept it freely, of our own will, not by coercion or fear.
 - “God created man a rational being, conferring on him the dignity of a person who can initiate and control his own actions. ‘God willed that man should be ‘left in the hand of his own counsel,’ so that he might of his own accord seek his Creator and freely attain his full and blessed perfection by cleaving to him’ (*Gaudium et spes*, #17; Sir 15:14)” (CCC, #1730).
 - “Angels and men, as intelligent and free creatures, have to journey toward their ultimate destinies by their free choice and preferential love” (CCC, #311).
 - The important point is not so much who gets saved but *who* does the saving: “[Jesus] affirms that he came ‘to give life as a ransom for many’; this last term is not restrictive, but contrasts the whole of humanity with the unique person of the redeemer who hands himself over to save us” (CCC, #405).

- Furthermore, that response will put demands on us. We are called to ongoing examination of our lives and deepening conversion daily to Christ (e.g., the need, in today’s Gospel, for an appropriate wedding garment)
- Recall also the Scripture passages that use the phrase “for many”: Is. 53:12; Mt 26:28; Mk 14:24.

October 16, 2011: 29th Ordinary, Year A – **more use of Scripture; liturgical “language;” Confiteor**

- “rising and the setting of the sun” (1st reading)
 - o The new English translation incorporates more Scriptural references
 - For example, in the current translation of Eucharistic Prayer III, we say, “From age to age you gather a people to yourself, so that from east to west a perfect offering may be made to the glory of your name.” The new translation will say, “...and you never cease to gather a people to yourself, so that from the rising of the sun to its setting a pure sacrifice may be offered to your name,” referring to Ps 113:3 and Mal 1:11.
- “gospel did not come to you in word alone” (2nd reading)
 - o Words alone do not make up the liturgy; the liturgy is an entire language made up of all the ways we communicate—verbal and non-verbal
 - “In the liturgy, by means of signs perceptible to the senses, human sanctification is signified and brought about in ways proper to each of these signs...” (*Constitution on the Sacred Liturgy* [CSL], #7).
 - o Gestures and postures are part of our ritual language, and in coordination with the words that accompany them and the part of the Mass in which they occur, they communicate meaning: e.g., beating breast at Penitential Rite expresses our deep remorse; bowing head at Creed and at Communion shows reverence for the Incarnation of Christ, present to us in many ways, especially at the Eucharist (cf., beginning of CSL, #7)
 - o The symbolic ritual “language” of the liturgy breaks open the meaning of our words, giving us multifaceted ways to understand its meaning. For example, the use of “rising of the sun to its setting” in EP III gives us a broader image of the eternal, never-ending temporal nature of our need to praise God. It is not limited to geography (“from east to west”), which our current translation implies unless you understand where this Scriptural text comes from.

October 23, 2011: 30th Ordinary, Year A – **dismissal rite texts**

- “become a model for all believers” (2nd reading); greatest command (Gospel); acts of justice (1st reading)
 - o The new English translation includes newly-composed dismissal rite texts that express more clearly the mandate to live the Eucharist in our daily lives and to “manifest to others the mystery of Christ and the real nature of the true Church” (CSL, #2).
 - The two new options for the dismissal are: “Go and announce the Gospel of the Lord,” and “Go in peace, glorifying the Lord by your life.”
 - o Our eucharistic worship on Sunday is to be the source from which we live as Christ called us to live—by loving God and our neighbor. It is also to be the goal of all our daily activity, so that we can bring our sacrifice of praise, which we do through how we live our lives, to the altar of sacrifice at the Eucharist.

October 30, 2011: 31st Ordinary, Year A – **Creed; “consubstantial”**

- “Have we not all the one father?...the covenant of our fathers?” (1st reading); “they preach but do not practice” (Gospel)
 - o Our tradition is one handed down from our ancestors in faith; our Creed is such an example of our living faith embodied in words handed down from generation to generation.
 - o Discuss “consubstantial” and the context of that word in the time of our ancestors who debated, lived, and died for a clearer understanding of the one God.
 - See CCC, #464-469; also USCCB commentary: <http://old.usccb.org/romanmissal/samples-people.shtml>
 - “Following the holy Fathers, we unanimously teach and confess one and the same Son, our Lord Jesus Christ: the same perfect in divinity and perfect in humanity, the same truly God and truly man, composed of rational soul and body; consubstantial with the Father as to his divinity and consubstantial with us as to his humanity; ‘like us in all things but sin’” (Council of Chalcedon, 451).
 - o A creed holds force only if we “practice what we preach.” (In the rite of ordination of deacons, we admonish deacons to: “Believe what you read, teach what you believe, and practice what you teach.”)
 - “I believe” translates the Latin, *Credo*. Other language groups, e.g., Spanish, have always used the singular pronoun.
 - “I believe” reminds us of our baptismal promises, which we renew each year during Easter and which we (or our parents) professed at our own baptism. At that time, we respond, “I do” to the questions asked of us.
 - Note that at baptisms, even when there are several people to be baptized, they may be asked as a group collectively to renounce Satan; but the rubrics call for each of them to be asked and to individually respond, “I do,” to the questions of the profession of faith.
 - The expression of our faith—as is our entire Christian life—is both personal and communal. Both are necessary in order to live our faith authentically. We cannot be Christians by ourselves, without incorporation into the Body of Christ; nor can we be Christians passively. We are called to be “conscious” (CSL, 14) of what we do in the liturgy, “[our] minds attuned to [our] voices” (CSL, 11).

November 6, 2011: 32nd Ordinary, Year A – **Mystery of Faith (previously called the Memorial Acclamation)**

- “we believe Jesus died and rose” (2nd reading)
 - o Discuss the Mystery of Faith and our faith regarding Christ’s death and resurrection; see the USCCB commentary: <http://old.usccb.org/romanmissal/samples-people.shtml>
 - o The invitation to the Mystery of Faith will now be “The mystery of faith” instead of, “Let us proclaim the mystery of faith.” This declarative statement parallels the other declarative statements we make in the Mass: “The word of the Lord.” “The Gospel of the Lord.” “The Body of Christ.” “The Blood of Christ.”
 - In these declarative statements, we announce and acknowledge the presence of Christ in the Word proclaimed in the midst of the assembly; in the ministry of the ordained who lead us in prayer; in the assembly when they gather to pray and sing; and most especially in the Eucharistic species when we share in Communion (cf., CSL, #7).
 - o The familiar acclamation “Christ has died...” is no longer one of the options given to us for the Mystery of Faith. The acclamation had never been part of the original Latin text but was a newly-composed acclamation that had been included as an adaptation for the English-speaking world.

November 13, 2011: 33rd Ordinary, Year A – **“And with your spirit”**

- Parable of the talents (Gospel reading)
 - o In the parable, we see that each person has been given certain gifts (charisms) and we are each called to use them wisely and for the mission of Christ, the Master who gifts us with these talents. So too, in the ordering of the Church, we see each person is given a “vocation.”
 - “Every person carries within himself a project of God, a personal vocation, a personal idea of God on what he is required to do in history to build his Church, a living Temple of his presence” (Pope Benedict XVI).
 - o The greeting “And with your spirit” is not only an accurate translation of the Latin, *et cum spiritu tuo*, but also is an acknowledgement of our need for each others’ roles in the important work of Christ that we do in the liturgy. Both the order of the faithful and the order of the priesthood are needed to do the work of the liturgy.
 - The priest or deacon’s greeting, “The Lord be with you,” recalls the presence of the Lord’s Spirit that has been poured into our hearts by our baptism. The Spirit in the baptized gives them the grace to respond to God with praise and thanksgiving. The assembly’s response, “And with your spirit,” recalls the presence of the Lord’s Spirit that is given to bishops, priests, and deacons at their ordination. The Spirit in the ordained gives them the grace to lead the assembly well in giving God thanks and praise.
 - This greeting occurs four times during the Mass at important moments when the good work of both the baptized and the ordained are most needed to cooperate with the Spirit within them: at the beginning as we gather to prepare for the sacred Mysteries; before the Gospel as we prepare to hear Christ speak; before the Eucharistic Prayer as we prepare to offer praise and thanksgiving in memory of Christ’s sacrifice; and before the dismissal as we prepare to live out what we have professed in the Eucharist.

November 20, 2011: Christ the King – **Do words matter? What makes the Mass authentic?**

- Parable of the goats and the sheep (Gospel reading)
 - o Discuss what makes the Mass “authentic.”
 - In his apostolic letter inaugurating the Year of the Eucharist, Blessed Pope John Paul II named the very thing that makes our celebrations of Eucharist authentic: “We cannot delude ourselves: by our mutual love and, in particular, by our concern for those in need we will be recognized as true followers of Christ. This will be the criterion by which the authenticity of our Eucharistic celebrations is judged” (*Mane nobiscum, Domine*, #28).
 - o All our focus on new words needs to lead us to more authentic worship in light of this parable.
 - o Our words matter because they help to form us. But our actions will serve to authenticate and make our faith—our creed—credible to the world. In the end, what we say and do Monday through Saturday will be the measure of the authenticity of our words and actions at Mass on Sunday.