

NEW WORDS, DEEPER MEANING, SAME MASS



**A Pastoral Letter
on the
New Roman Missal
by the
Most Rev. Plácido Rodríguez, CMF
Bishop of Lubbock**



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To my brother priests, my first collaborators in the priestly ministry; to my brother deacons, co-workers in the ministry of service; to my brothers and sisters in consecrated life, a living testimony of faithful commitment and apostolic life; to all the faithful, called to holiness and mission in ordinary life; and, to all the baptized Catholics we hope to welcome back to their faith home and worshiping community, the Catholic Church:

My dear brothers and sisters in Christ,

1. Greetings of peace and joy to you and your families! By God's providence we are privileged to live in West Texas and practice our faith in the Diocese of Lubbock. I am honored to serve you as your Bishop and I take great joy in sharing with you this Pastoral Letter for our Diocese.

2. It is my hope that this letter will be a source of instruction and direction during this time of preparation for all of us -- priests, deacons, consecrated persons, faithful laity, and those returning to their home, the Catholic Church -- so that the Diocese, in union with the Universal Church, may give a full and heartfelt reception to the new *Roman Missal*.

3. We will enjoy a full year of well-planned catechesis and prayerful preparation for this very important moment in the life of our church.

THE MISSALE ROMANUM

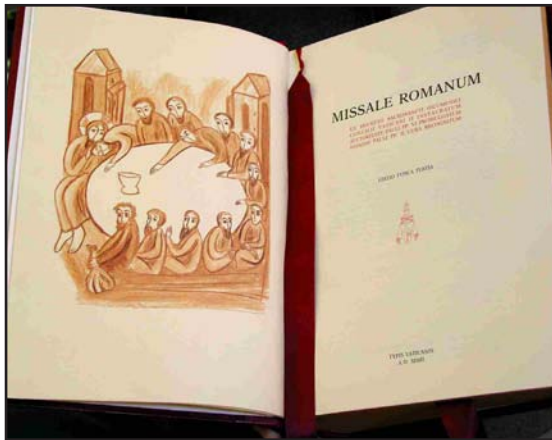
4. The *Missale Romanum* (*Roman Missal*), our ritual text for the celebration of the Mass, was promulgated by Pope Paul VI in 1970 as the definitive text of the reformed liturgy of the

“It is my hope that this letter will be a source of instruction and direction during this time of preparation for all of us...”

Second Vatican Council. That Latin text, the *editio typica* (typical edition), was translated into various languages for use around the world; the English edition was published in the United States in 1973.

5. The Holy See then issued a revised text, the *editio typica altera*, in 1975 and Pope John Paul II promulgated a third edition (*editio typica tertia*) of the *Missale Romanum* during the Jubilee Year in 2000.

6. Among other things, this third edition contains prayers



celebrating the Masses of recently canonized Saints, more prefaces for the Eucharistic Prayers, additional Masses and Prayers for Various Needs and Intentions, and some updated and revised rubrics (instructions) for the celebration of the Mass.

7. The importance of this ritual text of the *Roman Missal* cannot be overstated, since it is the means by which the Church draws us into our liturgy and animates our participation in the paschal mystery. We are happy to announce, therefore, that on August 20, 2010, the Vatican's Congregation for Divine Worship and the Discipline of Sacraments gave its approval (*recognitio*) to a *Third Edition of the Roman Missal*, and we will soon have a new English translation of the Prayers of the Mass.

8. Catholics in the Diocese of Lubbock will begin to pray these new texts on the First Sunday of Advent, **November 27, 2011**. No one in our diocese or in a parish should begin *prior* to this date and, by the same token, all should begin *on* this date.

9. We are a priestly people. Christ's work has made us so through the sacraments of Baptism, Confirmation, and

Eucharist. It is our vocation to gather Sunday after Sunday in the presence of God, on behalf of the world, to celebrate Mass, the treasure at the heart of our life as Church.

THE 'LORD'S DAY'

10. The Lord's Day, a day of rest, is sacred, but many of our faithful have lost sight of *why* the Lord's Day is sacred. That sense of sanctity is what we intend to start recapturing, beginning with our efforts at preparing to receive the new texts of the Mass. We have a teachable moment in our Church, an opportunity to rededicate ourselves to our Sunday obligation. This is what we mean by ***“New Words, Deeper Meaning, Same Mass.”***

11. We are a community of memory, a people deeply familiar with the texts of the Mass we have prayed now for almost forty years. It is rare for ritual language to change. It will not be easy to let go of the words that we have said, heard, and sung at Mass in order to receive these new and different words.

12. Bishops, priests, and all the faithful will need to learn how to

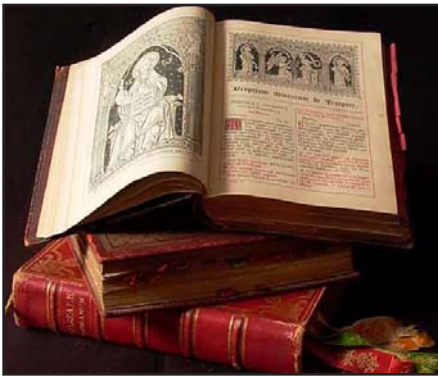


use these new words for our prayer -- to praise, bless, and thank God, as well as to ask for God's grace to guide us in our needs.

13. This is also an opportunity to renew our parishes -- to invite and welcome back those who may have left our Church and to exhilarate those of us who have remained faithful-- by providing an opportunity to deepen our understanding of “why” we do “what” we do at Sunday Mass.

14. This is the catechesis that is needed for each and every one of us. *No one* is exempted or excluded.

A TIME TO LEARN



15. In the months that precede the publication of these new texts -- and before the implementation date November 27, 2011 -- we will enjoy a period long enough for this instruction. We invite you to join us in making use of the different catechetical and evangelization opportunities that will be offered in each parish and deanery.

16. We will look once again at how Eucharist is being celebrated in our parishes; give prayerful and thoughtful consideration towards our liturgical practices; and, above all, make time to explore the new texts.

17. All levels of Church must undergo catechesis, including our “domestic” churches (families), our parishes, and our diocesan organizations. We are convinced that by paying close attention to both the demands and the delights these new texts will bring us, we will inevitably be drawn more fully into the beauty of liturgical prayer.

18. This is the catechesis we aspire to put into practice.

19. Therefore, we call upon you to observe the upcoming

diocesan plan and join in our effort towards a communal catechesis and formation during this coming liturgical year of preparation.

20. This kind of catechesis is **obligatory** not only to all the faithful, but, above all, to the priests and deacons.

A ‘FAITHFUL BRIDE’

21. What is the Church saying to us? The Church, in her journey to the Father, is constantly leading us through the centuries, considering it her serious duty to be faithful to the Bridegroom, Jesus Christ, until he comes again in glory. The Church is resolved to be faithful, especially in her worship, praise, and prayer. She takes great care in handing down our traditions of prayer and worship.

22. The Bishop shares this responsibility with the Pope, the successor of Saint Peter, as it applies to this local Church. All faithful Catholics also have the same responsibility to be faithful, in



union and in communion with the successor of Saint Peter and the College of Apostles.

23. We, the Diocese of Lubbock and all its faithful people, wish to be obedient and maintain the unity of the Church.

24. At its core, this is what the Church is saying to us through the new *Missale Romanum* as it is promulgated to us. The Church desires us all to be docile and obedient in order to maintain the “*Communio*” of the Church.

“The Church is resolved to be faithful, especially in her worship, praise, and prayer...”

THE PRESIDING MINISTERS

25. But it is at this precious moment that we particularly note the critical role of priests and bishop, presiders at the liturgy, as the ones who act in *persona Christi*. Pope Benedict XVI says in *Sacramentum Caritatis*:

26. “[P]riests should be conscious of the fact that in their ministry they must never put themselves or their personal opinions in first place, but Jesus Christ. Any attempt to make themselves the centre of the liturgical action contradicts their very identity as priests. The priest is above all a servant of others, and he must continually work at being a sign pointing to Christ, a



docile instrument in the Lord’s hands. This is seen particularly in his humility in leading the liturgical assembly, in obedience to the rite, uniting himself to it in mind and heart, and avoiding anything that might give the impression of an inordinate emphasis on his own personality.” (Number 23)

27. We know that this one year of preparation and catechesis is not enough time for we priests and bishop to make such a radical change within ourselves, but it is a very good beginning.

‘CATHOLICS, COME HOME’

28. The Church is also asking the faithful to *deepen our identity* as Eucharistic people during this period of reflection.

29. The Church asks us to seek out our brothers and sisters

who were baptized in the Catholic Church but who are no longer practicing their faith, and bring them back to the table of the Lord, gently preparing them to understand the changes in the liturgy as they “come home” to their Catholic faith.

30. Two -thirds of the Catholics in this Diocese are not practicing their faith. This alarming statistic is taken from the 2000 U.S. Census, which counted 80,742 self-identified Catholics in our Diocese. Because Mass attendance is about 27,000 Catholics on any given weekend, the Church wants us to bring back the 60 to 70 percent of our faithful who were baptized but later left the fold. We need them to come home!

THE MEANING OF MASS

31. The Church is also asking us *not* to stop at merely accomplishing the “reception” of the new *Roman Missal*, but that we go further into grasping the fullness of the mystery of the Resurrection, the Lord’s Day. To quote our Holy Father John Paul II:



“Two -thirds of the Catholics in this Diocese are not practicing their faith... We need them to come home!”

32. “(Sunday) is Easter which returns week by week, celebrating Christ’s victory over sin and death, the fulfillment in him of the first creation and the dawn of ‘the new creation’ (cf. 2Cor.5:17).



It is the day which recalls in grateful adoration the world’s first day and looks forward in active hope to ‘the last day,’ when Christ will come in glory(cf. Acts 1:11, 1 Th. 4:13-17) and all things will be made new (cf. Rev. 21:5).” *Dies Domini.* (N.1.)

33. When Sunday loses its fundamental meaning, its festive and sacred character, and becomes just part of a “weekend,” it changes our social behavior. No wonder, then, the motivation to obey the Church’s precept of our Sunday obligation to attend Mass lessens. The percentage of those attending Sunday liturgy is staggeringly low. We need to follow the age-old Tradition of the Church, powerfully restated by the Second Vatican Council in its teaching regarding Sunday:

34. “Christian believers should come together, in order to commemorate the suffering, Resurrection and glory of the Lord Jesus, by hearing God’s word and sharing the Eucharist, and to give thanks to God who has given them new birth to a living hope through the Resurrection of Jesus Christ from the dead.” (Cf. 1 Pet. 1:3) *Dies Domini* (N. 6.)

PREPARATION, REFLECTION, STUDY, AND CONVERSION

35. 1. Effective Pastoral Leadership

If our pastoral concern during these changes is the significant drift of people from the table of the Lord, if *re - evangelization*

remains the most pressing task for the Church today, if people are not at Church and cannot worship and share in the riches of the Eucharistic banquet, then you and I need to intensify our efforts at reaching out.

36. This intensification of efforts is leadership that bears the responsibility to help the community understand and adapt to the changes. Your leadership matters most; your leadership must be about *results*.

37. That is the kind of leadership that is needed today. These leaders include the local bishop, parish priests, deacons, diocesan liturgical commission members, the diocesan Office for Worship, parish liturgical committees, and pastoral musicians. We need leaders who understand the new *Roman Missal*, who help people “own it,” who are persistent and do not give up even in the face of resistance, and who are committed to the effective implementation of our new *Roman Missal*.

38. I, as the local bishop, play a critical role in this process. That is the reason for this pastoral letter, so you may see my personal involvement. Through this letter, I encourage



the priests of our diocese to recognize the importance of their role in fostering the *Roman Missal* implementation plan in their parish which, in turn, affects the entire Diocese.

39. You, the priests, are the ones who must take the lead in catechizing the laity about the liturgy and the changes that have

“We need leaders who understand the new Roman Missal, who help people “own it...”

been made. I need your leadership, and I need you to be in the forefront of this effort.



40. Deacons assist at many liturgical celebrations. You preach and catechize. You share the responsibility of holding sessions for parish leaders and parishioners. Your cooperation and enthusiastic support can add a lot to the effort to catechize. I encourage you to lend us that support.

41. Parish liturgical committees are very important for delivering the message to the people in the pews. This is where the proverbial “rubber meets the road.” The parish liturgical

committee has a double responsibility: First, explore ways to help the people in the pews have a greater acceptance of the Roman Missal and experience a smooth transition; second, create a plan for reaching out to those Catholics who are not at the table of the Lord on Sundays.

42. 2. Inviting Catholics ‘Back Home’

I urge each parish priest to develop an evangelization plan for each faith community; namely, to develop and train “visiting” teams of parishioners who will go to their neighborhoods and invite people to come back to the Lord’s Table. Remember, two-thirds of our Catholic faithful are “out there.” “The harvest is great, but the laborers are few” (Mt. 9:37). Please remind these absent brothers and sisters that we have many empty seats at the table of the Lord, and each of one of us, including your bishop, longs to bring all faith family members home to the Catholic Church.

43. This is a moment of grace for you and for me. This moment deals with our eternal salvation.



44. 3. Attending Workshops

The Diocese, in exercising its leadership role through the Pastoral Liturgical Commission as well as through the Office for Pastoral Worship and the Office of Christian Formation, is preparing workshops to be given at the deanery and Diocesan levels.

45. I ask for your attention to this effort and attendance at these workshops. Doing so will keep us together as one family in our preparations, reflections, studies, and, ultimately, our conversions.

46. There will be other help, including bulletin announcements, suggestions for homilies, and many other resources. I also recommend to you the many resources offered on the Bishop's Conference website: usccb.org/romanmissal.

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47. 4. Effective Lay Organizations

The Diocese of Lubbock is blessed with many, many groups that are well organized and that share in our passion for renewal, study, and conversion.

48. I pray that these groups -- including Cursillistas, Serrans, Knights of Columbus, Charismatic Prayer Group members, Knights of the Holy Sepulchre of Jerusalem, associates of religious communities, Guadalupanos(as), Diocesan Council of Catholic Women (DCCW) members, Catholic Daughters (CDA), local youth organization members, and the members of other groups -- will take up these materials and use them to deepen their understanding of the Eucharist.



49. *Before we reach the day of implementation, which is November 27, 2011, there are some “do’s” and some “don’ts” to heed, since we must maintain the unity of our Diocese in its rhythm for preparation as well as keep pace with the other 193 Catholic Dioceses in the United States. I have already explained how we can keep this unity and pace with the “do’s” described above. However, there are also some “don’ts,” namely:*

50. 1. Do not try to do some gradual implementation by introducing in advance some parts of the changes, Wait! Let us all, everyone, begin on November 27, 2011.

51. 2. Do not worry about the Mass in Spanish. Mass in Spanish will undergo its own review and approval, which is far from being ready. However, let the Hispanic Catholics who prefer Spanish understand the new texts of the English Mass.

52. 3. Do not tire of catechizing, catechizing, catechizing about the new *Roman Missal*. In your religious education

programs, make this the refrain for this period of preparation: “Catechize. Catechize. Catechize.”

53. Keep looking forward to November 27, 2011, the First Sunday of Advent, the beginning of the new liturgical year, as the day to begin using the Third Edition of the *Roman Missal*.

“NEW WORDS, DEEPER MEANING, SAME MASS.”

54. In this pastoral letter, you have seen the great challenges we have before us in order to deepen our understanding of the New Words for celebrating the unchanging mystery of our Redemption, the Eucharist. We are invited to grasp a Deeper Meaning of this mystery through reflection, catechesis, and conversion.

55. This year of preparation is indeed a moment of grace, a *kairos*. We must take this opportunity to enliven people’s desire to return home and welcome them in their return. It is a chance to catechize, evangelize, and sing to the Lord a new song. We have an opportunity to reintroduce our priests and faithful to the beauty and mystery of the Eucharistic celebration – *the Same Celebration, the Same Mass*.

56. If we follow these pastoral guidelines, I am sure we will be receiving the gift which Christ wishes to offer his Bride, the Church. We will receive the new *Roman Missal* with a “holy wonder,” that gift of the Holy Spirit given to us in Confirmation.

57. We will appreciate the Lord’s Day, the Day of Resurrection, as a Day of Rest, a Day of Prayer, a day Sacred to the Lord, and a day with more of our family members participating in this mystery. We will more profoundly experience the holiness of God as we approach the fountain of holiness.



58. We will be closer to the desire and vision of the Second Vatican Council for “full, conscious, and active participation in liturgical celebrations called for by the very nature of the liturgy. Such participation by the Christian people as ‘a chosen race, a royal priesthood, a holy nation, God’s own people,’ (1 Pet. 2:9) is their right and duty by reason of their baptism” (S.C. no. 14). It is fitting that such a new and significant unfolding of the prayer life of our Church begins with the Season of Advent, in the company of Mary, the Mother of God.

59. Just as Mary, the first Tabernacle, carried Our Lord for nine months, meditating in her heart this divine presence in her womb, so may we prepare for the “reception” of the new *Roman Missal* in our midst. For God will surely make present among us a new birth in our liturgical life and grace us in the weeks and months ahead with “*New Words, Deeper Meaning, Same Mass.*”

**Sincerely yours in Christ,
Most Rev. Plácido Rodríguez, CMF**

+ *Plácido Rodríguez, cmf.*

Second Bishop of Lubbock
On the First Sunday of Advent
November 28, 2010



NEW WORDS, DEEPER MEANING, SAME MASS

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Bishop of Lubbock

DISCUSSION QUESTIONS:

PARAGRAPH 8

Bishop Rodríguez writes that our parishes will begin using the new Roman Missal at all Masses beginning on November 27, 2011. Why is that date significant? Why is it important that *no churches* use the text before that date and that *all churches* start using the text on that date?

PARAGRAPH 10

Our bishop says “many have lost sight of why the Lord’s Day is sacred.” What are some signs indicating he’s right? How did that attitude come about? How does the bishop suggest we will begin changing that attitude?

PARAGRAPH 20

Bishop Rodríguez writes that a “communal catechesis” is “obligatory” for all priests, deacons and other faithful Catholics. What are his reasons for making such a powerful statement? What impact should his mandate have on parish pastoral planning?

PARAGRAPH 21

Our bishop says that the church “takes great care in handing down our traditions of prayer and worship.” Some might say that means the church simply insists on being “old fashioned” and that makes our worship “irrelevant” to a post-modern age. Why do these traditions matter?

PARAGRAPH 29

Bishop Rodríguez writes that we’re asked “to seek out” the fallen-away Catholics and bring them back to Mass. What are some ways that can be accomplished? How important is it that we help them understand the changes in how we celebrate Mass?

PARAGRAPH 35 - 53

Bishop Rodríguez lists four “DOs” and three “DON’Ts” as essential elements of our year-long catechesis about the new Roman Missal. What are they? Why do they matter? What do they mean for our parish during this time of “preparation, reflection, study, and conversion?”

PARAGRAPH 36

Our bishop says we must intensify our efforts at providing leadership that helps the “community understand and adapt to the changes.” What changes will attract the most attention? (cf: www.nccbuscc.org/romanmissal, the “Sample Texts”) How can they be understood?

PARAGRAPH 55

Our bishop says this is “a moment of grace, a kairos.” What does kairos mean? What kind of “grace” can we expect to receive during this time of preparation? Why does Bishop Rodríguez say the Blessed Virgin Mary has something to do with the preparation process?

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THIRD EDITION ROMAN MISSAL

FROM THE COMMITTEE ON DIVINE WORSHIP

And with your spirit.

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New Words: A Deeper Meaning, but the Same Mass

The Mass is the Heart of the Roman Missal. The heart beat for the celebration of the Mass was first promulgated by Pope Paul VI in 1970 as the culmination, last of the universal liturgy of the Year of Vatican Council II. A second edition followed in 1975.

Pope John Paul II issued a revised edition of the Roman Missal during the Jubilee Year 2000. This second revision of the Roman Missal was a major undertaking, and the changes of the Jubilee Missal will only be the final edition of the Jubilee Missal. Among other things, the second edition of the Roman Missal contains provisions for the enhancement of newly ordained priests, additional provisions for the Eucharistic Prayer, additional Latin Masses and Missals, and changes to various words and symbols, and some updated and revised Latin translations for the celebration of the Mass. The Jubilee Missal of the Roman Missal will also include updated translations of the Mass, including some of the most important changes and amendments of the people.

This website has been prepared to help you prepare for the Jubilee. As this site continues to be expanded, you will find helpful resources for the Jubilee, for the Mass, and for your Roman Missal.

May the presence of the sacrament of the Mass be a source of blessing, and may the Holy Spirit be a source of grace and life for all who receive the sacrament of the Mass. Amen.



A Message from
Bishop Arturo J. Sosa, Chairman,
USCCB Committee
on Divine Worship



The Order of Mass
English translation of
the Roman Missal
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Development of the Roman Missal

Vatican II - Present

- Order of Mass Confirmed - 2008
- Order of Mass Approved - 2008
- English Order of Mass Draft - 2004
- ICEL Drafts - 2003
- General Instruction Approved - 2002
- Two Claretian Editions - 2002
- Urgency Authorized - 2001
- Missal Revision Third Edition - 2000
- U.S. Sacramentary Approved - 1998
- Sacramentary Roman Missal - 1987
- U.S. Sacramentary Second Edition - 1985
- Missal Revision Approved - 1975
- U.S. Sacramentary Confirmed - 1974
- U.S. Sacramentary Approved - 1972
- Order of Mass Confirmed - 1970
- Order of Mass Approved - 1968
- Missal Revision Promulgated - 1968
- General Instruction - 1968
- ICEL Texts Stage - 1964
- The Sacrament is Formed - 1964
- Sacramentary Confirmed - 1962

Example of Assembly text

LEADER
Praise the Lord to with you.
People: And also with you.

ALL
Praise the Lord to with you.
People: And with your spirit.

MORE EXAMPLES

For information please visit:
usccb.org/romanmissal



The Diocese of Lubbock