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# AND WITH YOUR SPIRIT



RECOVERING A SENSE OF THE SACRED  
IN THE ENGLISH TRANSLATION OF THE  
ROMAN MISSAL — 3<sup>RD</sup> EDITION

LOUIE VERRECCHIO



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- George Cardinal Pell

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*Ad Majorem Dei Gloriam!*

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# And with Your Spirit

*Recovering a sense of the sacred  
in the English translation of the  
Roman Missal – 3<sup>rd</sup> Edition*

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Louie Verrecchio

Published and produced by:

Salve Regina Publications, Inc.  
Hampstead, Maryland 21074

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

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United States Conference of Catholic Bishops,  
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*Saint Michael the Archangel  
Defend us in battle!*

## ***A Note from the Author***

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Thank you for your interest in ***And with Your Spirit - Recovering a sense of the sacred in the English translation of the Roman Missal – 3rd Edition.***

If you find this guide to the new English translation of the Roman Missal useful, by all means please feel free to pass it along to others!

It is my sincere hope and my prayer that this effort, by the grace of God, will serve as a blessing for a great many Catholics; opening the way for a deeper form of participation in Holy Mass just as the Council Fathers of Vatican II intended it.

I do, however, ask that you please refrain from printing or in any way selling this material. If you or someone you know would like to obtain a hard copy of this booklet, an order can be placed on our [website](#). (Bulk order discounts are available for larger groups and parishes.) The proceeds from print edition sales of this booklet, as well as the [donations](#) we receive from those who make use of this electronic version, will help us to keep our humble apostolate going – all glory and honor to God.

You may also help us by encouraging your family members and friends, your pastor, fellow parishioners and other faithful Catholics to visit us online at [HarvestingTheFruit.com](http://HarvestingTheFruit.com) to explore our entire line up of faith formation tools, study materials and audio CD's.

Thank you!

Louie Verrecchio



AND WITH YOUR SPIRIT

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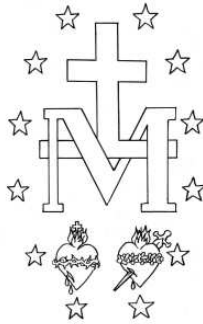
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*Dedicated to the Immaculata*

## INTRODUCTION

On April 28, 2010, Pope Benedict XVI received a hardbound copy of the recently approved English translation of the Roman Missal – 3<sup>rd</sup> Edition from members of the *Vox Clara* Committee – a group of English-speaking bishops assembled from dioceses throughout the world in order to advise the Congregation for Divine Worship and the Discipline of the Sacraments on matters of liturgical translation.

“Soon the fruits of your labors will be made available to English-speaking congregations everywhere,” the Holy Father said as he thanked the members of the Committee for their hard work.

The Holy Father struck a decidedly hopeful tone in his comments saying, “through these sacred texts and the actions that accompany them, Christ will be made present and active in the midst of His people.”

The clear implication of the pope’s comments are that the text that is being replaced left something to be desired with regard to fostering an encounter with the Divine at Holy Mass.

Be that as it may, the Holy Father continued, “Many will find it hard to adjust to unfamiliar texts after nearly 40 years of continuous use of the previous translations.”

Therefore, he cautioned, “the change will need to be introduced with due sensitivity.”

With the years of effort that went into drafting the English translation complete at long last, the Holy Father looked ahead to the “new task” that faces the Church as the date of the Missal’s official use draws near.

The prevailing opinion seems to be that the newly translated Missal will come into use in the United States beginning with the First Sunday of Advent 2011. Some commentators consider 2012 a bit more realistic, but regardless of when it is introduced for official use, the intervening months must be used wisely for “the task of preparing for the reception of the new translation by clergy and lay faithful,” according to the pope.

“The opportunity for catechesis that this time presents will need to be firmly grasped. I pray that in this way any risk of confusion or bewilderment will be averted, and the change will serve instead as a springboard for a renewal and a deepening of Eucharistic devotion all over the English-speaking world,” the Holy Father concluded.

The booklet in your hand, *And with Your Spirit*, is my humble contribution to that effort.

The new English translation is but one step – and a rather solid step in the right direction at that – along the path to achieving the sort of liturgical reform envisioned by the Second Vatican Council. Needless to say, in the decades since the Council closed, there have been many *missteps* along the way and the reason is fairly simple; we have failed in large measure to heed the Council’s vision for renewal as it is outlined in *Sacrosanctum Concilium* – The Constitution on the Sacred Liturgy. We need, therefore, to return to the Constitution for direction!

Among the conciliar exhortations that have been most egregiously overlooked in the last 40 years concerns the Council’s call for *liturgical instruction* as a key to promoting “fully conscious and active participation on the part of all the faithful” in Holy Mass.

*And with Your Spirit* seeks to make up for lost ground by providing a taste for the kind of liturgical catechesis that the Council had in mind; that which will aid in helping readers – both clergy and laity alike – in the effort to recover a sense of the sacred in Holy Mass.

My hope and my prayer is that this guide will serve as a solid stepping stone toward a much longer journey of faith that leads to a greater awareness of Holy Mass as *sacred mystery*.

All glory, praise and honor to Almighty God – Father, Son and Holy Ghost!

*Ad Iesum per Mariam*

Louie Verrecchio

**- PART ONE -**  
**PREPARING THE WAY**

*Build up, build up, prepare the way, remove every  
obstruction from my people's way.*

- Isaiah 57:14

## **CHAPTER ONE: A LONG AWAITED TRANSLATION**

As I write, it is the early days of spring 2010. The entire natural order it seems is straining with new life, about to give birth. Everywhere we look we see signs that give rise to a sense of hopeful anticipation - from the burgeoning plant life to the birds flying north - even the sports world is pregnant with expectation as the “boys of summer” kick off a brand new baseball season with the slate squeaky clean and the possibilities endless. (Unless, of course, you live in Baltimore as I do. Oh well... There’s always football.)

To the most fortunate observers among us, however, the buzz of anticipation extends beyond the natural order and into the realm of the spiritual as the English speaking faithful of the Church await a new translation of the prayers that we say at Holy Mass. Specifically, we are preparing for the English language version of the 3<sup>rd</sup> Edition of the Roman Missal.

I know; to secular ears this probably sounds like a pretty ridiculous thing to be excited about, but for faithful Catholics who have been patiently waiting for more than a decade, this is really big stuff!

The first edition of the Roman Missal was promulgated by Pope Paul VI in 1969, minor revisions were later made in 1975 (the 2<sup>nd</sup> edition) and the 3<sup>rd</sup> edition that we await in English was approved by Pope John Paul II in the year 2000. Yes, the forthcoming translation has been meticulously carried out through a long and deliberate process, and as the budding trees of springtime remind us, the winter of waiting is over and the years of hard work are about to bear fruit at long last.

This means that some of the prayers and responses that we’ve grown so familiar with in our Holy Mass over the last 40 years are about to change, and we all know how much people like change, right?

In this small guide we’re going to take a closer look at the forthcoming changes specifically as they relate to the *people’s parts* of the Mass, and most importantly, we’re going to consider *why* these changes are coming. (Changes will also take place with regard to the priest’s parts of the Mass, but our focus

here will stay almost exclusively on the prayers and responses of the people.)

Our goal is to engage in the kind of *liturgical catechesis* that is truly necessary in order to prepare us for embracing the new translation, personally, of course, but also to provide some of the tools you'll need in order to “offer a defense for the hope that is in you, if and when you are called to account by others” (cf 1 Peter 3:15).

While this guide is intended in a particular way as an aid for pastors, Directors of Religious Education and others who are charged with preparing the faithful for reception of the new Missal, it is truly written for the benefit of *all* Catholics who want to prepare well for the gift that we are about to receive.

Our efforts here though worthy are certainly not exhaustive; rather, think of this humble booklet as a good first step in your own personal quest to recover a sense of the sacred in Holy Mass.



## CHAPTER TWO: A LOOK BEHIND THE SCENES

### The Second Vatican Council

In order to truly appreciate the context in which the 3<sup>rd</sup> Edition of the Roman Missal is promulgated, it's going to be very important for all of us – clergy, religious and laity alike – to take a step back in perspective to consider the guidelines for liturgical reform that were set forth by the Second Vatican Council in *Sacrosanctum Concilium* – The Constitution on the Sacred Liturgy.

The changes that have taken place in the way we celebrate Holy Mass since the Council closed were supposed to have been instituted in accordance with the directives found in *Sacrosanctum Concilium*. I probably don't need to tell you that in many instances, however, they were not.

In the process something very valuable was lost; *our sense of the sacred*. The forthcoming new translation is an attempt to recover this great treasure, and it is part of what is sometimes referred to as “the reform of the reform.”

In this way the new English translation of the Roman Missal and the Constitution on the Sacred Liturgy are inextricably related. Those who wish to understand the new translation and to be well-equipped to “offer a defense” to others, therefore, must seek a solid understanding of the Council's teachings on the matter. The two truly go together.

With this in mind, make it a point to explore *Sacrosanctum Concilium* in the only way to do so faithfully; by the light of sacred Tradition. You will find valuable resources that can help you and the members of your parish explore the Council documents at [www.HarvestingTheFruit.com](http://www.HarvestingTheFruit.com).

### The Underlying Reality: Spiritual Warfare

Before we get to the text of the Missal itself, I want to put things in perspective by stating the obvious; at least it *should* be obvious. We are absolutely, positively engaged in spiritual warfare at this very moment. I'm talking about the battle

between good and evil, between God and the fallen angels, between Satan and his minions and the Lord of all creation.

The prize that's up for grabs in this struggle is mankind itself – you and me and all of our children. At stake is the eternal life of every single human person that Christ redeemed by His Cross and Resurrection that He might deliver them into the hands of His Father; the very same people that Satan wishes to claim for himself.

We need to remind ourselves that the Evil One is determined to steal human beings from their Creator, and while he couldn't stop the Passion, Death and Resurrection of our Lord, he can, and make no mistake about it, *he does*, do everything in his power to interrupt the work of redemption as it continues to be carried out in the life of the Church today.

*Anywhere* the work of redemption is being accomplished in time, Satan is there creating confusion and division and error, and so this necessarily means that Satan is determined to infect the Sacred Liturgy with his deceptions and his lies. You can take that to the bank. Now this shouldn't frighten us, but we do need to be aware of what is happening, and we also need to remind ourselves just how much is at stake.

Pope John Paul II said, "The Evil One seeks to deceive the human person, seducing him with the prospect of false goods, to lead him away from the real good that consists precisely in fulfilling the divine will."

Notice the choice that Satan puts before us: it's not wretched, filthy, ugly, and disgusting vs. beautiful. That would be too obvious; way too easy. Satan is far more deceptive than that! No one gets up in the morning and says, "Ya know, this would be a wonderful day to engage in something despicable."

I know; we wonder with some people, but the truth is few of us purposely seek the horrible in life.

Satan knows this. He knows that God's grace abounds and calls us to choose what is good. Satan also knows that we are fallen and that we often reject what is good for what is not – heck, he invented the concept! He certainly doesn't make it a no-brainer



for us, however; rather, he lures us with ideas that are brimming with *temptation*.

And so the choices that often face us thanks to the Master Deceiver according to our Venerable Pope John Paul II amounts to a matter of *False Goods* vs. *the Real Good* that comes from the Divine will. In other words – things that look good and feel good and may even have some good in them often become the bait that leads us away from God’s will; away from the much greater gift.

Well, I want you to know that this scenario plays out in many of our parishes in various ways, not the least of which is in our liturgies. In the Holy Mass as it has been experienced in many places over the last forty years, there have been many *false goods* quietly leading people away from the *real good* that is offered in accordance with God’s will.

Such is the case as it concerns the poorly translated prayers and responses that are soon to be replaced.

As we prepare to receive the text of the new translation, some among us will no doubt think to themselves, “You know, I happen to prefer the old way!” As mentioned, human nature bristles in the face of change.

Some Catholics may even resist the new translation outright offering a defense for “the way we’ve always done it” and by making the case that certain parts of the old translation were in some way “good” if not better just the way they were.

Pastors, Directors of Religious Education and others who hope to pave the way for the new translation may find it useful to encourage these individuals by helping them to view the matter in context with the competing “goods” of which John Paul II spoke.

Sure, one might indeed be able to find “good” in the texts that are being replaced, but properly understood these are but *false goods* when measured against the *greater gift* that can be found in the *real good* of the new translation. Explaining this to those who are most resistant isn’t going to magically alter their point of view, but framing the discussion in terms of “*the*

*old translation that may have had some good in it*” as compared to “*something demonstrably better*” might perhaps prove helpful.

In other words, it’s not necessary for us to view the old translation as reprehensible in order to move forward, but it is necessary for all concerned to work toward an understanding as to what makes the new translation is substantially better. The good new is that it truly is substantially better, and you will soon find out why.

In any event, it will take a deliberate act of the will and true humility in order for *any* of us to receive the gift that Holy Mother Church is about to bestow upon us. *All* of us need, in other words, the childlike faith that Jesus said is required of those who wish to enter the Kingdom of Heaven.

This should be taken as a strong indication that prayer absolutely *must* occupy a central place in all of our efforts, both personally and in helping others.

As mentioned, all indications are that the new translation won’t be in use in our parishes until Advent of 2011 at the earliest, and some commentators have even suggested that it may not happen until some time in 2012.

Before you breathe a sigh of relief, however, I have to forewarn you; there’s a *whole lot* of work to be done, and the work of preparing for the new Missal through liturgical instruction and catechesis isn’t going to end the day it’s issued either. The truth is, preparing oneself to receive the gift of Holy Mass in general is one that will continue forever!

Each one of us, no matter how well-formed in the faith, can explore the Sacred Liturgy until the day we die and still not exhaust its riches.



## CHAPTER THREE: SPEAKING OF THE MASS

### Some Useful Background and Terminology

The Ordinary Form of Holy Mass to which this new translation applies is referred to in a number of different ways. It is sometimes called the *Novus Ordo Missae* or *Novus Ordo* for short, meaning the “new order of the Mass.” It is also sometimes called the Mass of Paul VI or the 1970 Missal referring to the year in which the first edition was made available, and so on.

The best way to refer to the Mass, in my opinion, is to use the terminology that was given to us by Pope Benedict XVI in his 2007 Apostolic Letter, *Summorum Pontificam*, which opened the way for wider celebration of what is often called the Traditional Latin Mass, or the Mass according to the 1962 Missal – itself referred to in numerous ways underscoring the necessity of clear and consistent terminology.

Pope Benedict said in *Summorum Pontificam* that the Latin Rite does *not* consist of two rites, or two Masses, but just one Mass in two forms, and so the terminology that most clearly communicates this is to speak of the *Ordinary Form* of Holy Mass and the *Extraordinary Form* of Holy Mass:

- ✠ The *Novus Ordo Missae* - the Mass that we *ordinarily* celebrate - is the *Ordinary Form*
- ✠ The Traditional Latin Mass (1962 Missal) is the *Extraordinary Form*

From here on out, it may be helpful to use this terminology when speaking of Holy Mass, if not exclusively, by all means consistently.

As mentioned, the new English translation concerns the 3<sup>rd</sup> Edition of the Roman Missal which was promulgated by Pope John Paul II in the year 2000. Now, it's important to know that the *official* text of this Missal – the one that is used for the Ordinary Form of Holy Mass - like all Church documents, is in Latin.

The official Latin text of Church documents – whether it's the *Catechism of the Catholic Church* or the Roman Missal – is called the *typical edition*, and it is this text that is subsequently translated into the various vernacular languages for use throughout the world.

The typical edition of the Roman Missal for the Ordinary Form of Holy Mass, properly speaking, *is not changing*. The English translation that we are awaiting is coming more than a decade *after* the typical edition was promulgated.

As we've already mentioned, *people don't like change*, even change for the better can cause anxiety. It may be a comfort for some people to know, therefore, that while change is indeed coming to the Roman Missal for us English speakers, the Missal itself has been in use for many years in other languages. We're simply playing catch up!



*Mary, Seat of Wisdom, Pray for us!*

## CHAPTER FOUR: THE RUBBER MEETS THE ROAD

### Why is the Missal changing?

The million dollar question for most people is simply, *Why is the Missal changing in the first place?*

For English speakers, one answer is that the earlier editions were so poorly translated that certain aspects of the faith were either obscured or simply lost, and so the new translation is necessary in order to recover both *theological* and *linguistic* accuracy. Naturally, this will allow the liturgy to nourish us more fully by the *real good* that God offers, and it will allow us to pray in greater unity with the Church throughout the world.

This naturally leads to another question, *But why is this new translation and all of our preparations so important?*

This is where the rubber meets the road for all of us, especially for pastors, DRE's and those who will help prepare others for the Missal's reception. Simply put; if we're unable to articulate clearly and passionately *why this matters, why it's important, and what is at stake*, we're not going to be very effective in motivating ourselves, much less others, to undertake the effort required to embrace the changes that are coming. And it *will* require some effort.

The short answer as to why it's important is because Holy Mass offers us an encounter with Christ, that He might accomplish in us the work of our redemption. This is a truth *so profound* that we are unable to capture it in mere words, much less fully comprehend it, and so participation in Holy Mass is nothing less than an encounter with *Sacred Mystery*. This means that in order to engage in the "fully conscious and active participation" that the Council encourages, we need to recover our sense of the sacred in the liturgy, and one of the ways we're going to do that is through faithful translations that communicate well the glorious reality of Holy Mass as Heaven on Earth. *This* is why the new translation and our efforts to embrace it are so very important.

This answer will make a whole lot more sense to those who undertake a faithful exploration of *Sacrosanctum Concilium*,

but Holy Mother Church has desired a more fully conscious and active form of participation on the part of the faithful in Holy Mass, not simply starting with Vatican II, but for many decades prior. The Council Fathers simply set forth directives for its promotion by way of liturgical reform, and one of the keys stressed by the Council is to engage in “*the necessary liturgical instruction*” required in order to illuminate to the extent possible what Holy Mass truly is – *sacred mystery*.

Liturgical reform is a work in progress; we’re living through it *right now*. The new translation is a continuation of that effort, and so our preparation requires us to plum the depths of Holy Mass *as the Council understood it*, so we can re-discover its true nature. That means we absolutely *must*, at long last, heed the Council’s call to engage in liturgical instruction.

I dare say that rare is the parish where the sort of liturgical instruction that the Council has in mind is already taking place - and this nearly 50 years after *Sacrosanctum Concilium* was promulgated! Yes, we have some catching up to do, and a great place to start is in the Constitution on the Sacred Liturgy itself.

There is, however, some good news. *Sacrosanctum Concilium* is an incredibly rich, deep and beautiful document, and to journey into the Council’s teachings by the light of sacred Tradition is to embark on a journey as on an encounter with Christ. This isn’t labor, ladies and gentlemen; it’s sheer joy! Every single one of us are truly blessed to be *right here, right now*; called by God’s grace to undertake an incredible work to the glory of His name and for the good of all His Holy Church.

Now with that said, I won’t lie to you. Just like every other leg of the Christian journey there is a Cross to bear in the matter of liturgical reform, and our task won’t necessarily be easy. We know that we’re going to encounter apprehension on the part of some with regard to the new translation, but you might even encounter what looks a lot more like outright opposition.

Whatever the case may be none of this is insurmountable of course, but it’s important to be prepared. So with this in mind I want to address some of the questions and opinions you might face as you begin to prepare yourself and others to receive the new translation of the Roman Missal.

## CHAPTER FIVE: PICK UP YOUR CROSS

### Be Prepared to Encounter Some Resistance

You may recall that as the United States Conference of Catholic Bishops worked toward finalizing the new English translation, a number of individuals – including one of the bishops in particular – took a very public stand against some of the proposed changes to the text.

Now, I don't want to single this bishop out much less give the impression that we're picking on him and so I won't name him, but I do want to address some of the specific arguments that he put forth because they echo some of the things you might encounter in your parish – and yes, you may even find that some of our priests have similar sentiments.

Less than a month before the USCCB was to take its final vote on the new translation, one of the bishops publically criticized what he called “slavishly literal” English translations of the Latin text saying that the “sacred language” proposed by translators “tends to be elitist and remote from everyday speech and is frequently not understandable.” He concluded with a warning that moving forward could invite a “pastoral disaster.”

This talk of a pending “pastoral disaster” admittedly strikes me as more than just a little histrionic, but be that as it may it should be taken as a call to arms, *especially* for pastors and educators. Why? Because the only way a “pastoral disaster” can unfold with regard to the new Missal is if those who are responsible for providing the faithful with opportunities for liturgical instruction somehow drop the ball.

The bishop confirmed this for us when he voiced a particular concern over what he labeled “vocabulary that is not readily understandable by the average Catholic,” and he pointed specifically to the following words as examples: “ineffable, consubstantial, incarnate, inviolate, oblation, ignominy, precursor, suffused and unvanquished.”

A genuine lack of understanding need not be the harbinger of disaster; not if it's met with instruction anyway.

Getting to the heart of the matter, our skeptical shepherd then offered some rock solid insight as he very rightly suggested that *Sacrosanctum Concilium* is the compass that can point us in the right direction. I would only add, however, that it is the Constitution on the Sacred Liturgy *properly understood* that will help us find our way; the present situation being a perfect example of just how important that qualifier is.

The bishop went on to say, “The Constitution on the Sacred Liturgy stipulated vernacular language, not sacred language.”

Pay close attention to the argument that is being put forth here; it maintains that vernacular language in the liturgy is in some way *opposed* to the sacred; i.e. the bishop – again, as have others - is setting up a dichotomy between the two.

Now before we take a closer look at what the Council Fathers actually suggested, let’s follow His Excellency’s advice and make sure that we have a clear understanding of the words that are being used.

According to Webster’s Dictionary, “stipulate” means “to specify as a condition or a requirement.”

With this in mind, let’s now take a look at whether or not the Council actually stipulates, that is *specifies* or *requires* vernacular language in the liturgy, and even more importantly if, as His Excellency implies, the Constitution sets up a dichotomy between the liturgical language it envisions being used in our liturgies and that language which is sacred.

First, let’s consider what the Council Fathers have to say about the Latin language:

- Particular law remaining in force, the use of the Latin language is to be preserved in the Latin rites (cf SC 36).
- Steps should be taken so that the faithful may also be able to say or to sing together in Latin those parts of the Ordinary of the Mass which pertain to them” (cf SC 54).

Again - a call to arms, right? When we see the Council Fathers calling for *steps to be taken* so that the faithful may be able to



pray in Latin, pastors and Directors of Religious Ed should sit up and pay attention; this is a call to instruct and to form the people. Like I said, we have some catching up to do...

As for the use of the vernacular in Holy Mass, the Council Fathers state [with emphasis added]:

- The limits of [the vernacular language] *may* be extended (ibid).
- In Masses which are celebrated with the people, a suitable place *may* be allotted to their mother tongue” (SC 54).
- The vernacular language *may* be used in administering the sacraments and sacramentals (SC 63).

More examples exist, but it is very clear from these references alone that the Council Fathers in no way “stipulated” the vernacular; i.e. they didn’t *require* it or set it as a *condition*, rather they simply suggested that its use “may” be beneficially extended on a limited basis.

In fact, the only *real* stipulation that the Council made with regard to language concerns the use of Latin – the Council Fathers say rather directly that it’s to be *preserved!* The point is this, if we’re going to look to the Council for guidance, I say *Bravo!* It’s about time! But let’s not put words in the Fathers’ mouths. Stipulations *do* exist in the Constitution when it comes to liturgical language, but we need to be willing to acknowledge them where they *truly* exist.

Now let’s get to the more important matter – the suggestion that the Council impressed some kind of opposition between “sacred language” and the language it envisions being used in the reformed liturgy.

With all due respect to His Excellency and others who voiced much the same concerns, it’s deeply troubling for me to imagine that *anyone* with the authority to teach – bishop, priest, DRE, Catechist, or *anyone* who is charged with instructing others in the faith - could even begin to imagine that the Council encouraged *anything* in the liturgy that is not truly sacred, and that includes the language.

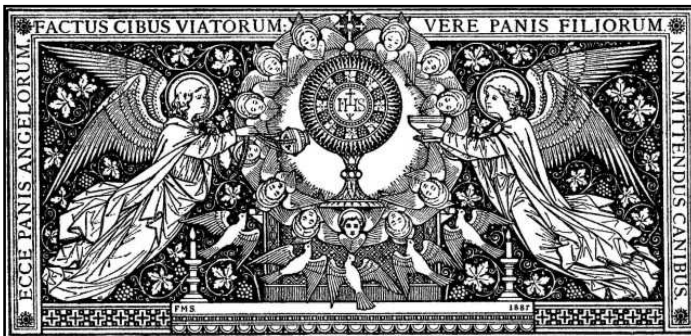
The Council employs the word “sacred” more often in *Sacrosanctum Concilium* than any other document that it produced; more than 60 times in reference to the liturgy and to those things associated with it, e.g. “sacred music, sacred art, sacred buildings, sacred vestments, sacred ministers, sacred images,” and the list goes on.

The Council Fathers tell us that “every liturgical celebration, because it is an action of Christ the priest and of His Body which is the Church, is a sacred action surpassing all others.”

It is absolutely crucial that we understand this! The Mass as a whole is an action of Christ Himself. The Mass as a whole is therefore *sacred*. This means that *every single thing* associated with Holy Mass must also be sacred lest it serve to distract more-so than to convey the reality in our midst. This would include, of course, the language that we use.

It bears repeating; I have chosen to highlight the bishop’s arguments mainly because they are not his alone, and let’s be honest; they’re not the least bit out of step with the earthbound liturgies that many of us have experienced over the last four decades either. This being the case, we need to meet these arguments head-on if we’re going to recover a sense of the sacred.

Experience alone should tell us that *anything* in the Mass that is less than sacred – be it music, furnishings, vestments, or language - serves to *obscure* the Liturgy’s glorious reality more than it does to communicate it.



## CHAPTER SIX: RECOVERING TREASURE

### A Sense of the Sacred

The problem with many of our liturgies post-Vatican II can be summed up in one simple sentence: *We have lost our sense of the sacred.*

And how did we lose it?

The future Pope Benedict XVI said, “We can explain the fundamental change that has come about in the understanding of ritual and liturgy in many places as the primary subject is neither God nor Christ, but the ‘we’ of the ones celebrating.” (cf - *A New Song for the Lord* - Joseph Cardinal Ratzinger)

One of the culprits that have contributed to the faithful losing their focus on Christ at Holy Mass, at least in the English speaking world, is the poorly translated text in the Roman Missal. This, thank God, will soon be fixed.

The question of great importance that remains in the bishop’s argument is this: Is there *truly* a dichotomy between vernacular language and the sacred? Does it really have to be one or the other? In other words, can vernacular language also be *sacred language*?

The answer, of course, is *YES!* Let’s turn to the dictionary once again.

Sacred: dedicated or set apart for the service or worship of a deity, of or relating to religion, not secular or profane.

Bearing this in mind it’s kind of difficult to imagine why *anyone* would be troubled by the fact that the words used in the new translation of the Roman Missal are, as the bishop said, “remote from everyday speech.”

Sacred things *by definition* go beyond the “everyday” – that’s the very nature of the sacred – and because they go beyond the everyday, they have the ability to elevate hearts and minds beyond the ordinary, the secular and the profane; beyond “the

we of the ones who are celebrating” as Cardinal Ratzinger put it, and into the *realm of the Divine*.

This, my friends, is why the new translation is so very important! It has within it – not a tremendous burden – but a tremendous gift; a great opportunity to recapture our sense of the sacred!

As the bishop said, the sacred language that is forthcoming “is not readily understandable by the average Catholic.” This is true, but His Excellency didn’t expand on the reason why this is the case.

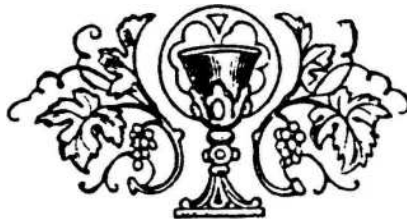
*We – bishops, priests, DRE’s, etc. - haven’t answered the Council’s call to provide liturgical instruction to the people.*

If you are a pastor or an educator, this trend can change *immediately* starting with you.

If, however, you are one of “the people in the pews,” my advice to you is to take the bull by the horns! Reading this book is a great start. From here be sure to explore *Sacrosanctum Concilium* and then pray for opportunities to share what you’ve discovered with others.

OK... *finally*, with all of this background in place, it’s now time to move on to Part Two where we will take a look at the specific changes that are forthcoming in the English translation of the 3<sup>rd</sup> Edition of the Roman Missal.

As previously mentioned, the new English translation encompasses both the priest’s and the people’s parts, but we’re going to focus our attention on the changes being made to the people’s parts in particular.



**- PART TWO -**  
**CHANGE IS IN THE AIR**

*Yea, at that time I will change the speech of the peoples  
to a pure speech, that all of them may call on the name of  
the LORD and serve him with one accord.*

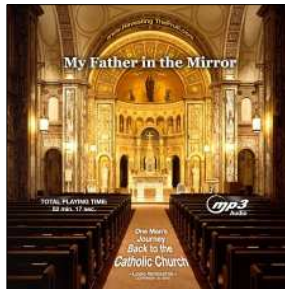
*- Zephaniah 3:9*

## Also from Salve Regina Publications:



Author Louie Verrecchio (left) shares highlights of his remarkable testimony to God's providence with Ralph Martin (right) during a taping of the popular EWTN program *The Choices We Face*. The full story is available on the Audio CD

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- Monsignor James P. Farmer  
Archdiocese of Baltimore

## CHAPTER SEVEN: INTRODUCTORY RITES

### Highlighting the changes

The commentary to follow in Part Two will highlight and explain the changes to the people's parts of Holy Mass in the English translation of the *Roman Missal – 3<sup>rd</sup> Edition*. It references the text provided by the United States Conference of Catholic Bishops. This and other resources are available on the USCCB website at: <http://usccb.org/romanmissal>

These changes to the text, of course, are intended to more accurately reflect the Latin original, but our goal here will be to look *beyond* the mechanics of the translation to its effect and its purpose. My intention is to provide some answers to questions like, how does the new translation speak more clearly about the sacred action that is taking place at Holy Mass? How do the newly worded prayers give us a greater awareness of the sacred mystery being celebrated? How does the new translation help us to recover and to heighten our sense of the sacred?

All of the current text containing those words that are subject to change in the Missal will be in *italics*, while the new text itself will be in ***bold italics***.

### And with your spirit

Once the Mass begins, we won't have to wait long to encounter our very first change in the text:

When the priest says: *The Lord be with you*, no longer will the people reply: *And also with you*, but we will say instead: ***And with your spirit***.

I can almost imagine some of you cringing just a bit at the thought of one; saying it yourself, and two; trying to explain it to other people! This is a perfect example of the absolute necessity of engaging in the *liturgical instruction* that was urged by the Second Vatican Council as a key for promoting fully conscious and active participation in Holy Mass.

*The Lord be with you.*  
***And with your spirit.***

This exchange, as you know, takes place a number of times throughout the Mass, starting with the Introductory Rites.

*You mean the greeting?*

No! I mean the Introductory Rites, and as you will see in just a moment, this is a great illustration of just how important proper terminology can be.

The people also respond, ***And with your spirit:***

- Before the Gospel is read
- At the beginning of the Eucharistic Prayer
- After the Our Father
- At the “Have a Nice Day Please Take a Bulletin Home Rite,” I mean... the Concluding Rite

Even those who are unfamiliar with the Latin in general might be familiar with the exchange that this is based upon:

*Dominus vobiscum.  
Et cum spiritu tuo.*

Now, you don’t need to know Latin to guess that the phrase “*et cum spiritu tuo*” is not the equivalent of “and also with you.”

*The Lord be with you.*

One just kind of expects to hear this sort of thing from a priest, right? In other words, there’s nothing all that out of the ordinary about it. But that response of ours; *And with your spirit*, what can we say about that?

Peculiar? Unusual? Remote from everyday speech? You bet it is! But what exactly does it mean?

Well, the first thing you should know is that this manner of speaking has ancient Christian roots; in fact, it’s documented as far back as the year 215 A.D. Share *that* with the grumblers back in your parish who are upset with the *newfangled* translation!



One of the many great things about our Catholic faith is that it's rarely if ever necessary to reinvent the wheel. In the present case, for example, rather than attempting to explain ***And with your spirit*** to you myself, I'm going to let St. John Chrysostom do it.

In his "Homily on the Holy Pentecost" which dates to the end of the fourth century, St. John taught:

If the Holy Spirit were not in our Bishop [referring to Bishop Flavian of Antioch] when he gave the peace to all shortly before ascending to his holy sanctuary, you would not have replied to him all together, ***And with your spirit***. This is why you reply with this expression not only when he ascends to the sanctuary, nor when he preaches to you, nor when he prays for you, but when he stands at this holy altar, when he is about to offer this awesome sacrifice. You don't first partake of the offerings until he has prayed for you the grace from the Lord, and you have answered him, ***And with your spirit, reminding yourselves by this reply that he who is here does nothing of his own power, nor are the offered gifts the work of human nature, but is it the grace of the Spirit present and hovering over all things which prepared that mystic sacrifice.*** [Emphasis added.]

What does this excerpt tell us? Well, the first thing we might notice is that the exchange we're discussing took place during Holy Mass in St. John's day at essentially the same times that it does in the Ordinary Form of our Holy Mass as well.

Secondly, St. John makes it pretty clear that we're not simply exchanging pleasantries here; i.e., it's not as though Father is saying, "Greetings in Christ, everybody!"

To which the people politely reply, "Same to you, Big Guy!"

I'm being a little facetious, of course, but isn't this pretty much the way most people tend to view what is taking place? Some well-meaning folks have even taken to making a gesture that calls to mind the tossing of an imaginary beach ball when they say "And also with you." It's as if their body language is saying "Right back atcha, Father!"

Now, please understand; I don't say this to poke fun at these good people who are putting their all into the liturgy *as best they know how*. Enter liturgical instruction. Once the faithful realize what is *truly* taking place – once the new translation is well accepted for what it really means to say – I expect these kinds of gestures to just naturally disappear.

*The Lord be with you.*

***And with your spirit.***

So if this isn't a "*Holy how'd ya do,*" what exactly is going on here?

Well, as St. John Chrysostom's homily indicates, it's not so much a greeting at all; rather it's a *prayer of blessing* met with a *profession of faith*.

He tells us that when the bishop – or the priest who celebrates Holy Mass in his stead - says *The Lord be with you*, he is "praying for you the grace from the Lord," and most importantly as it relates to our reply, St. John says that when we respond, ***And with your spirit***, we are actually making a rather profound and very *timely* profession of faith.

We're acknowledging that the priest who stands before us is not just another member of the congregation. He's not even simply the "presider;" rather the priest who stands before us does so as one uniquely configured to Christ, present in this place to serve at Holy Mass *in Persona Christi* - in the Person of Christ – and most certainly not by his own resources.

So when we say, ***And with your spirit***, we are actually professing our faith in the sacrament of Holy Orders and the mark that is bourn on the soul of the ordained minister who leads us.

I can assure you that some folks will hear this and say to themselves (and maybe even to you), "*Here we go again; it's that pre-Vatican II clericalism coming back to haunt us. Here we are 90 seconds into the Mass and already we have to tip our hat to Father and tell him how special he is. It's all about the hierarchy...*"

The truth, however, is just the opposite.

The response, ***And with your spirit***, is not just important for *what* it says, it also happens to be timely for *when we say it*. We're acknowledging that Holy Mass and the various parts therein are not really about Father Joe *personally* at all. It's not *his Mass*, it is *Christ's* Holy Mass.

The liturgy according to the Vatican II document *Sacrosanctum Concilium* is first and foremost an action of the one High Priest - Jesus Christ - to whom the priest standing before us is configured, and it is in recognizing Christ who acts in a profound way through the sacred minister that we are moved to say, ***And with your spirit***.

And so this exchange – *The Lord be with you* / ***And with your spirit*** – is not an act of clericalism at all, in fact, it's a very tangible example of what St. John the Baptist said of himself; the priest must decrease so that the Lord Jesus Christ, the true High Priest, might increase.

In other words, when we say ***And with your spirit*** in response to *The Lord be with you*, we are affirming that we have just received, not a priestly “Good Morning,” but rather a blessing imparted by the *spirit of Christ* at the hands of His ordained minister. And so we turn to the spirit of the Lord within *ourselves* at these words, to prepare our hearts and minds to see with the eyes of faith imparted to us at Baptism this very same spirit of Christ *in action* in the Sacrifice of the Mass as it is carried out in our midst, again, at the hands of His ordained minister.

This is why the Church understands that it is only proper for an ordained minister to offer in this way, “*Dominus vobiscum, The Lord be with you*,” because it is in fact an act of blessing that is reserved to those who are sacramentally configured to Christ through Holy Orders.

With all of this in mind, we should now be able to see why this exchange that takes place during the Introductory Rites is so much more than just a mere greeting, and why such a view is so very deficient. It should also be apparent to us how much rich

theological significance can be at stake in just a hand full of words.

Here we are, just mere moments into the Mass, and already we're getting a sense for the great treasure that was lost thanks to the poor translation that we've been using for these 40 years.

We're also getting a hint for just how much treasure remains to be recovered!

Hopefully this excites you as much as it does me. A *great* blessing is coming our way in this new translation. Embrace it, personally, and remind yourself that a tremendous gift is at hand.

### **Be excited; *you should be!***

I honestly believe that of all the bishops, priests, Directors of Religious Ed and others who are charged with preparing the way for the new Missal, the *only* people who will be truly effective in that role are those who are keenly aware of the gift that is coming, know how important it is, and can honestly say they're excited about it. That kind of passion is truly compelling, and the opposite, of course, is just as true.

If you are among those charged with paving the way for the new translation and it feels like a burden and a hassle and you're wondering what all of the bother is about - know this; you can dress it up with a smile all you want, but those with whom you interact will know how you really feel and ultimately you'll end up poisoning their attitudes as well.

If this describes you, don't despair. This simply means that you need to work very diligently to seek the grace you need in order to be *truly* receptive of the gift that is coming, so that your commitment to recovering a *sense of the sacred* in our Holy Mass might be sincere and contagious, igniting the passions of the people you're called to serve to the glory of God's Holy name.

Imagine – all of this and we've just gotten started!

Let's move on.

## CHAPTER EIGHT: THE PENITENTIAL RITE

The next occurrence of new text comes during the Penitential Rite, at the *Confiteor*, where three changes can be found.

### The Confiteor

We formerly used to say, *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, etc...*

We will now say, *I have **greatly sinned** in my thoughts and in my words...*

The key difference here is that we are adding the adjective **greatly** and removing the phrase *through my own fault*.

Bad news, it's *still* our fault - we just come back to it a little bit later, only this time with a vengeance.

Picking up where we left off, we will now pray, *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.***

The significance of these particular changes should be relatively apparent. Remember - the purpose of the new translation is not always about replacing text that was incorrect in itself, as in the case of the phrase, *And also with you*. Sometimes, it is an effort to state essentially the same thing but in a way that speaks the truth more clearly.

Such is the case when we publically profess ***I have greatly sinned***, as well as when we employ the threefold proclamation which accompanies the beating of the breast, ***Through my fault, through my fault, through my most grievous fault.***

This is much more than just a case of needless repetition, or a dramatic attempt to add emphasis. The repetition does indeed add emphasis to the fact of our culpability, but it also reflects the reality of sin in a particular way.

*O LORD, be gracious to me; heal me, for I have sinned against Thee! – Psalms 41:4*

When we sin, by definition, we turn as an act of the will *against the Lord* by asserting our own disordered desires over and against that of the Thrice Holy God; He whom we will proclaim later in the Mass to be *Holy, Holy, Holy*.

Therefore, when we acknowledge our sin against the Thrice Holy God, it is fitting that we should say, ***Through my fault, through my fault, through my most grievous fault.***

It is also fitting in light of our faith in the Blessed Trinity – God is Thrice Holy because He is three Divine Persons in One – Father, Son and Holy Ghost.

Our every sin, therefore, is an offense against all three Persons of the Godhead, distinct in their Personhood, yet ever united as One in holiness.

We continue the *Confiteor* by saying, ***Therefore, I ask Blessed Mary Ever Virgin, all the angels and saints...***

Where once we said, *and I ask Blessed Mary...*” we now say ***therefore*** I ask... Big deal, right? Well, yes!

The substitution of this single word ***therefore*** reflects the polarity that exists between two separate actions or statements; on the one hand are the sins that we just confessed, and on the other are the prayers of forgiveness that we now offer and seek.

In other words, to say that I sin *and* I pray fails to reflect the degree to which prayer and sin are entirely incompatible.

The *Catechism of the Catholic Church* quotes St. John Chrysostom as saying:

“For it is impossible, utterly impossible, for the man who prays eagerly and invokes God ceaselessly ever to sin” (CCC 2744).

Think about that! There is a chasm that exists between the man who is engaged in earnest prayer and the man who is engaged

in an act of sin, and that great divide is somewhat obscured when we say, almost cavalierly, “I have sinned *and* I pray.”

When we say **therefore** instead of *and* in the Confiteor, the disconnect between sin and prayer is more clearly expressed, but in addition to that, it also somehow *connects* the true contrition that we must feel for our failings with our prayer for forgiveness.

**Therefore** I ask Blessed Mary Ever Virgin... Our repentance and contrition is suggested in the word **therefore** in a way that it's not when we simply say “*and...*” Our heartfelt sorrow for having sinned, in other words, is the *reason* we now seek forgiveness.

This sense of *repentance* is absolutely crucial. That is why we call this the *Penitential Rite*. It is not enough just to confess with our lips, we must also cry out from the depths of a contrite heart in order to truly repent.

We are essentially saying in the Confiteor, “I know that I have sinned – *greatly* – against the Thrice Holy God - **therefore** I seek forgiveness, and I do so by turning not just to God alone, but to all who have been wounded by my actions. I know that my sins not only affect my relationship with the Lord, but also with every member of His Body. **Therefore** I turn to His Most Holy Mother. I turn to those beyond this world - the angels and saints. And I turn as well to my brothers and sisters who are here with me, begging prayers of forgiveness of all concerned.”

### **Penitential Rite - Form B**

The Penitential Rite can also take place in what is called Form B in which the priest would formerly say, *Lord, we have sinned against you: Lord, have mercy.*

And the people would respond, *Lord, have mercy.*

The Priest would then continue, *Lord, show us your mercy and love.*

While the people replied, *And grant us your salvation.*

If Form B is used, it will now be prayed as follows:

Priest: ***Have mercy on us, O Lord.***

People: ***For we have sinned against you.***

Notice the shift in accountability that has been affected by this change; now it is *all of the people* – not just the priest - who says, ***we have sinned...***

This is important. The Penitential Rite is a *personal* admission of sin. It's not enough for the priest – who stands in the Person of Christ – to see our sin. Of course the Lord sees our faults, but *we* need to see them; *we* must admit them personally and seek forgiveness for them in order to be *truly* penitent.

Following the Penitential Rite is the *Kyrie*, (Lord have mercy... Christ have mercy... Lord have mercy...) after which the priest prays the absolution, “May Almighty God have mercy on us...”

This leads to the next series of changes that we'll encounter in the prayers of the people at Holy Mass in the *Gloria*.





## CHAPTER NINE: THE GLORIA

*Glory to God in the highest, and peace to his people on earth,* in the new translation becomes, *Glory to God in the highest, and **on earth peace to people of good will.***

Not only does this represent a correct translation of the original, it's a return to the Scriptural roots of the text; the angel who announced the birth of the Savior to the shepherds said exactly these words as recorded in Luke 2:14.

And what does it mean? Does it mean that the Lord doesn't really offer tidings of peace to all people, but rather only to those of good will? Well, not exactly.

The Lord does indeed invite all peoples to receive the gift of peace, but not the "don't-worry-be-happy" kind of peace that the world desires apart from God's law. The Council Fathers defined *true* peace in *Gaudium et Spes* – The Pastoral Constitution on the Church in the Modern World, this way:

"Earthly peace results from the peace of Christ which radiates from God the Father... for by His Cross the incarnate Son, the Prince of Peace, reconciled all men with God... restoring all men to the unity of one people and one body" (GS 78).

The *Gloria* and our remembrance of the angles pronouncement to the shepherds should take us back to what just happened in the Mass; *Confiteor Deo, omnipotenti, et vobis fratres... I confess to almighty God and you to my brothers and sisters...* our own prayers for forgiveness and the priestly prayer of absolution that followed.

To be among the people of *good will* – those who will know God's peace - we must *first* recognize our sinfulness and our need for forgiveness. Why? Because it is in the forgiveness of sin that true peace exists.

In John 20, the Risen Lord greets His apostles, "Peace be with you... and breathing on them He said, 'As the Father sent me, so I send you. Whose sins you forgive are forgiven, whose sins you retain are retained.'"

The Father sent the Son to redeem sinners, opening the way for their transgressions to be forgiven, that they might once again have true peace. *This* is the peace of which the angel speaks; and it is available on earth to everyone who acknowledges their sin and seeks forgiveness; i.e. people of good will.

We formerly continued our prayer, *Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory.*

Now, however, we will pray, ***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.***

This literal translation finds the addition of the words ***adore, bless*** and ***glorify***, and though *worship* is no longer said, the entire acclamation clearly is an act of worship. In fact, it's a rather substantial outpouring of worship, and why shouldn't it be?

We just acknowledged our sins before God and one another; we tasted the Lord's mercy and forgiveness and the peace that comes with it. This peace is God's gift, freely given to poor sinners who but seek His healing love.

If this doesn't merit an abundant outpouring of praise and thanksgiving, nothing does!

Think about it; if someone gives you a plate of ravioli, you thank them. In my family, you thank them profusely. But if someone gives you a Mercedes Benz, naturally you thank them a little more vigorously still, right?

Well, God just gave us something far better than even the keys to a new beach house, He gave us forgiveness and peace; gifts of inestimable value that He alone can give!

***We glorify you, we bless you....***

Wait just a minute. How do we mere mortals "*glorify* and *bless* God?"

Psalms 40 gives us an idea and I am sure you're familiar with it:

"I will bless the Lord at all times, His praise shall be always in my mouth. In the Lord shall my soul be praised: let the meek hear and rejoice. O glorify the Lord with me; and let us extol His name together."

To **bless** and to **glorify** God is to sing His praises, to magnify Him among the peoples, to tell all the lands of His greatness.

***We adore you, we glorify you, we give you thanks...***

And why? ***For your great glory.***

There is but one small change to the text here - the addition of the word **great** - and who can argue with its fittingness? Scripture itself describes the Lord's glory as "great" numerous times.

Sirach, among other sacred authors, says, "The Lord hath wrought *great glory* through his magnificence *from the beginning...*"

So while our hearts cry out in response to the great gifts that the Lord has just given to us, and continues to give to us, our God is more than just a collection of gifts; rather, His gifts reveal to us *who God is from the beginning*.

Do you want to know who God is? Look at the Cross. It's not *what He gives* that makes Him God, but what He gives serves to reveal His very nature; a God of Great Glory!

As Sirach tells us, *great is who God is* from all eternity; even before you and I came along to receive His gifts.

And so when we say, ***We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory***, we are letting it be known that our God is an awesome God, His greatness exceeds our comprehension, so much so that our lips cannot even begin to keep pace with the groanings of the Spirit who cries out on our behalf, and all of this because our God *is worthy* of every outpouring of praise

that we can muster simply *because of who He is*; a God of **great** and eternal **glory**.

We then continue in the *Gloria* to speak of God and who He is in relation to ourselves; the only way we can even begin to comprehend Him and speak of Him in our own limited way:

***Lord God, heavenly King, O God, almighty Father.***

Our outpouring continues in words very similar to the old translation, but notice how the exclamation **O God** seems to well-up almost spontaneously.

It's as though our hearts really are about to explode in thanksgiving and praise to the point where we can't help but blurt out almost without effort or forethought, **O God!** We are awestruck in the Lord's presence, fittingly so, and the new translation seems to say so more clearly than before.

We have addressed the Father in the *Gloria*, now we turn our attention to the Son.

We formerly prayed, *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...*

In the new translation we will pray, ***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...***

Notice that we now speak of Jesus as both ***only begotten Son*** and ***Son of the Father***. This may seem redundant, but it's really meant to affirm a great mystery of the Sacred Trinity.

Jesus is indeed *Son of the Father* as we are used to saying, but then again, I too am the son of my father. Unlike me, however, Jesus is not *born* of His Father – *the* Father; rather, He is *begotten*.

To be born is to have a beginning. If the Son has a beginning, so too does the Fatherhood of God. In reality, however, neither does the eternal Son have a beginning, nor does the Fatherhood

of God. We acknowledge this in the *Gloria* when we say that Jesus is the **only begotten Son**, and not just the *only Son of the Father*.

To be **begotten** of God also indicates that Jesus is of the very same Divine essence as the Father; and that He is *co-eternal* with Him.

By calling Jesus **only begotten Son** and **Son of the Father**, we are expressing a keener awareness of why in the *Gloria* we just called God, **almighty Father**. We did so not as we do in the Our Father, as one adopted in Christ Jesus, Son of God, Son of Mary – which allows us to call upon God as “Our Father;” rather, we did so because God’s Fatherhood is *eternal*, just as the Divine Sonship of Jesus is eternal.

In other words, when we addressed God as **almighty Father** in the outpouring of praise that preceded the words that we now address to the Son, we did so because God has *always been* Father; even before He created us human beings.

As an interesting aside, you may have heard it said that calling out to God as Father is a decidedly Christian concept, but Moses says to the people Israel in Deuteronomy 32:6, “Is not the Lord thy father that possesses thee, and made thee, and created thee?”

Now, while the people Israel didn’t have an awareness of God as Blessed Trinity, much less could they fathom the reality of adoption in Christ, Moses’ words do suggest that the Fatherhood of God is not simply a New Testament innovation.

Yes, it certainly finds new meaning as it relates to mankind and our own sonship in Christ, but the Fatherhood of God is *eternal*, and the reason as Christians now know is because His Son is eternally **begotten**.

From here the only other change in the text is an additional plea for mercy, and you will also notice that the new translation associates this second plea to the Just Judge with the phrase “*You are seated at the right hand of the Father;*” the place

from which our Lord – as we will soon profess in the Creed –  
*“will come again in glory to judge the living and the dead.”*



## CHAPTER TEN: THE CREED

You will notice if you reference the table of changes provided by the USCCB that both the Apostles Creed and the Nicene Creed have a new translation. For the sake of brevity, however, we're going to focus on the Nicene Creed here since it is by far the profession of faith that we typically make at Holy Mass.

We discover right out of the gate that the corrected translation of the Creed reflects the fact that it's a *personal* statement, ***I believe***. Yes – the faith that we profess is the faith of the Church, the Body of Christ, expressed in one voice with all of its members, but in the Creed we are making a statement about *our own acceptance* of that faith.

It is now clear that the Creed is more than just an anonymous acclamation – it is our own – *personally*, and so we say, ***I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.***

No longer do we speak just of things *seen and unseen*, but ***all things visible and invisible***; the former words in this case are clearly deficient.

Maybe you've never seen Jupiter - you can, you know it's there, but it is as yet to you *unseen*. This is not what the Creed truly means to address. When we speak of things ***invisible***, we are acknowledging yet another reality of which God is Creator; the Angels for instance, and the souls of humankind. These things are ***invisible***, yet they are created things, and our God is Lord of them all.

We continue, ***And in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages.***

Similar to the *Gloria*, we are once again saying something important about the Trinity; namely, there is a relationship between the “*begottenness* of the Son” and the fact that God is Father *before all ages*.

As we alluded in our examination of the *Gloria*, the Son's begottenness also indicates that both Father and Son are of the

same substance, and we articulate this even more clearly as we go on in the Creed to say, “*God from God, Light from Light, etc...*” culminating in the new translation with the phrase, “**consubstantial with the Father.**” In other words, Jesus is *of the same substance* as the Father.

In Latin we say, *consubstantialim Patris. Con* – meaning “with,” *substantialim* – meaning “substance.”

So when we say that Jesus is **consubstantial with the Father**, we are saying that He is in some way *with the substance of the Father*. We are professing that the Father and the Son are *the same* in glory and *the same* in divinity. The Son, in other words, is not the lesser Divinity – the Son is God *with* the Father, not two gods, but one God of one substance – **consubstantial**.

We continue: ***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...***

I’d like to take time out here to offer an aside on the phrase, “*for us men and for our salvation,*” which reads in Latin, “*qui propter nos homines et propter nostrum salutem.*”

There is a habit among some priests and others when professing the Creed to skip over the word “men” at this point. Maybe you’ve noticed.

Without intending to belittle anyone in particular all I can say is, *are you kidding me?*

Look, we’re all thinking adults here. When Neil Armstrong said, “One small step for *man*, one giant leap for *mankind*,” there was no uproar from the dedicated women of NASA crying out, “What about us?!” Every English speaking person over the age of reason knew what Armstrong had said.

“Man,” of course, is *not* the equivalent of “male.” It is synonymous in this usage with “human being.”

“*Per nos homines...*” For those who need a more technical answer, the Latin word *homines* translates as “man” in the



broader sense of “human being.” The Latin word for “males” is “*viri*” and it’s not to be found in the Creed and we all know why.

The bottom line is this; the Creed is at once a prayer and a profession of faith, and it’s not intended to be an *exhaustive* profession of faith at that. In other words, the Creed is not meant to address every single doctrine of the faith; it is a summary, or synthesis, of foundational Christian belief.

We all know what our faith holds as it regards the saving act of Christ. It is the height of silliness to insinuate that some poor fool might get the wrong impression and come away believing that the Church professes a Son who took flesh in order to save only the males of the species, females be damned.

It is likewise silly to insist, as I can attest that some do, that the mere fact that some people *feel offended* by the phrase “for us men” legitimizes the claim that it is in fact offensive. Rubbish.

The Creed that we profess should not be treated as though it is nothing more than the recitation of a social club’s bylaws, parsing the words like so many attorneys negotiating a contract.

While I am more than willing to assume that good intentions perhaps gave rise to the ill-advised practice of skipping over “men” in the Creed, I am not willing to pretend that it’s harmless; it is not. In fact, it is very solid evidence of the degree to which we have surrendered our *sense of the sacred* in Holy Mass in favor of an earthbound orientation that is, practically speaking, devoid of all mystery.

And think about when this foolishness occurs; just as we’re professing our belief in the infinitely glorious mystery of the Incarnation!

In the Extraordinary Form of Holy Mass, the entire congregation genuflects at the mention of the Incarnation. In the Ordinary Form we are supposed to bow at this moment in recognition of this great mystery of our faith. (Given the present discussion, is it any wonder so many people have no idea that we are called to do this?)

The eternal Son of God, the One through whom *all* things were made, loves us so much that He literally came down from heaven to become one like us! This is a mystery so profound that we could spend the rest of our earthly lives contemplating nothing more than this alone, and still we'd never even begin to scratch the surface of its incredible glory.

Imagine how Satan must chuckle when we abandon all awareness of sacred mystery at precisely *this moment* in the Creed - and why - so we can fret about whether or not we're being inclusive enough? *Kyrie eleison!* The time to correct this mistake is *right now* as we prepare for the new translation.

Make no mistake about it; the aforementioned practice has been engaged at great expense. It is time to mature and move on. There are plenty of matters of legitimate concern in the Pilgrim Church; there's no need to create them where they don't exist.

Back to our exercise - instead of saying "*He was born of the Virgin Mary and became man,*" we will say in the new translation, "***He was incarnate of the Virgin Mary and became man.***"

***Incarnate*** – to become or to be in the flesh. The old translation wasn't just insufficient as far as translations go, it was flat out *wrong*.

Question for you: When did Jesus become man? Before you answer, know that the Latin text reads, *et homo factus est / He became man. Homo* – human.

So asked another way, when did Jesus become *human*? When *He was born* of the Virgin Mary? That's what we've been saying for more than 40 years now, but isn't this exactly the lie of the pro-abortionists? Can you almost hear Satan chuckling now?

*Lex orandi, lex credendi.* The law of prayer is the law of belief. As we pray, so too do we believe. For more than four decades even the most committed pro-lifers among us have unwittingly been saying that even Jesus became human only at His birth, but the truth is He became a real man *at the moment of His conception* by the Spirit – ***incarnate*** of the Virgin Mary.

We continue, “**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 suffered death...** All of us suffer. All of us will die. Have you ever heard it said that this person or that had “a peaceful death?” This particular expression is not meant to deny whatever suffering may have been present for such an individual, rather it’s meant simply to describe *the manner of death*. When we say that Jesus **suffered death**, we are likewise giving heed to the manner of His death; a violent immolation.

Jesus, in fact, **suffered death** with an intensity that exceeds that of *any* other person. We know this because suffering and death can only be understood in relation to sin. They are indeed *a consequence* of sin. And so Jesus *who knew no sin* yet took upon Himself *the sin of the world*; i.e. the sin of every man, woman and child who ever lived or will ever live, **suffered death** in a manner that exceeds our comprehension.

**He rose again on the third day...** and all of this has taken place **in accordance with the Scriptures**. While there is nothing inherently wrong with the phrase *in fulfillment of the Scriptures*, (in fact, Jesus Himself speaks of how His saving acts “fulfill” the Scriptures) the Latin text says, *secundum Scripturas* - according to the Scriptures, or *in accordance with the Scriptures*.

The difference between the two, though subtle, should make sense to us from the standpoint that the Scriptures as yet are *not* entirely fulfilled. We are a Pilgrim Church on earth. We “wait with joyful hope for the coming of our Savior” at His return in Glory, which is also foretold in Sacred Scripture. We await the New Heavens and the New Earth that are promised in Revelation. We know that the work of redemption continues in time in the life of the Church even now, etc...

Therefore, it is more fitting to say of everything that we have professed of Christ up to this point in the Creed that all of this has happened **in accordance with the Scriptures** since we await the ultimate fulfillment of *all* that has been prophesied.

There are two more statements in the old translation that begin with “*We believe*” that are no longer prefaced as such in the new translation; instead these statements simply assume the opening affirmation, ***I believe...***

One such place regards the Holy Spirit that we now confess by saying, ***And 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.***

This is essentially the same as the old translation, but the threefold addition of the personal pronoun ***who*** affirms the distinct “Personhood” of the Holy Spirit. This is yet another example of how the new translation better articulates our understanding of the Blessed Trinity. We also say ***adore*** as opposed to *worship* as is the case in the original Latin.

We conclude the Creed by professing, ***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.***

Where once we said, *we acknowledge one baptism*, we now say ***I confess***; again, a *personal* statement of faith, but in this case one that goes beyond simply *acknowledging* baptism. To ***confess*** in this sense means that we not only *acknowledge* this doctrine, we also personally endorse and submit to the truth of its teaching.

We now no longer say that *we look for* the resurrection of the dead; we say that *we look forward to it*. This is much more in keeping with Romans 8 where St. Paul says that all creation longs for the resurrection and the renewal of all things in Christ. This profession, therefore, more perfectly reflects the theological virtue of hope.

Remember I said that the Creed is at once a *prayer* and a profession? We conclude the Creed as all prayer, with the *Amen* that means to say that we confirm and adopt *as our very own* before God that which has just been professed.

## CHAPTER ELEVEN: THE EUCHARISTIC LITURGY

In Chapter Eleven, we will focus our attention on the changes to the people's parts of Mass in the Liturgy of the Eucharist as a whole, addressing each occurrence one at a time.

### ***Suscipiat Dominus***

Shortly after the beginning of the Liturgy of the Eucharistic, we are encouraged to pray that our sacrifice may be acceptable to God, the Almighty Father, to which we respond:

***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.***

One small change is present here as we will now describe the Church as “holy” just as it is in the Latin. It's difficult to imagine what the motive was for removing it in the first place; even more difficult to imagine is that anyone would be disturbed with its restoration as we have been confessing a “holy” Church in the Creed for many decades.

After once more responding to the Priestly blessing, *The Lord be with you*, by responding, ***And with your spirit***, we are implored, *Lift up your hearts*.

We reply in the new translation as always, *We lift them up to the Lord*, but to the exhortation, *Let us give thanks to the Lord our God*, we will now respond, ***It is right and just***.

Not only is it *right* to *give thanks*; i.e. to offer *Eucharist* which means “thanksgiving” as we have always said, it is also ***just***.

It is *right* because this is exactly what the Lord has asked of His Church, “Do this in memory of me.” When we say it is ***just***, however, we are talking about the *purpose* and *effect* of the Most Holy Eucharist.

It is ***just*** because the Eucharist is the *justice* of the New Law; it is the Sacrifice through which sinners are *justified*; the Sacrifice that unites us with the Father, in the Son, by an action of the Holy Spirit. It is, therefore, both ***right and just***.

## ***Sanctus***

Where once we sang, *Holy, Holy, Holy Lord, God of power and might*, we will now sing, ***Holy, Holy, Holy Lord God of hosts.***

Yes, our God is indeed a God of power and might, but think specifically about what we are doing when we sing the *Sanctus*; we are joining with *all the choirs of angels, singing the Lord's unending hymn of praise.*

The choirs of angels are not simply the ones who made the final cut in singing try outs while the ones who can't really hold a note serve as lectors and ushers; rather this refers to *all* of the angels; i.e. all the heavenly hosts! Holy Mass on earth is participation in nothing less than the liturgy of Heaven!

Did you know that the title "Lord of hosts" appears in the Old Testament more than 230 times?

Addressing God in this way during the *Sanctus* draws our attention to both *what* we are doing and *with whom* we are doing it; we are joining the angels in singing to our God.

Heaven and earth are truly comingled right in our very midst!

## ***Mysterium Fidei***

At the Mystery of Faith, our most typical response here in the U.S. has been:

*Christ has died, Christ is risen, Christ will come again.*

This, however, is an adaptation that was specifically requested for use in the United States. As of this writing, it has not been approved by the Holy See for use in the new translation.

Remember, this effort begins with a faithful translation of the Latin, so let's take a look at the *typical* text that is being translated in Form A of the Mystery of Faith:

*Mortem tuam annuntiamus, Domine, et tuam resurrectionem confitemur, donec venias.*

The correct translation of this text in English renders:

***We proclaim your death, O Lord, and profess your Resurrection until you come again.***

Maybe the Holy See will end up approving the American adaptation previously mentioned, I hope not though. I think the faithful translation above is far richer. Why? Because rather than simply stating the facts: *Christ has died, Christ is risen, Christ will come again*, the new translation reflects our Baptismal calling; it calls to mind the fact that we have *personally* taken on the mission of the Church according to our vocation as members of His Body. As such, we not only state the fact that *Christ has died* – we **proclaim** it! And not only do we state the fact that *He is risen*; we **profess** it, and we will not cease to **proclaim** and **profess** Him **until He comes again!**

### **Mystery of Faith - Form B**

Form B: ***When we eat this Bread and drink this Cup, we proclaim your death, O Lord, until you come again,*** speaks for itself. It is taken almost exactly from 1 Cor. 11:26.

### **Mystery of Faith - Form C**

Form C: ***Save us, Savior of the world, for by your Cross and Resurrection, you have set us free.***

This form has us crying out *Hosanna! Save us!* This serves as a fitting affirmation of the fact that we are ever in need of the Lord's saving grace; i.e., we do not embrace a "once saved always saved" theology as some of the Protestant communities do. We know that we must "work out our own salvation in fear and trembling" (Phil. 2:12) and by God's grace alone shall we be saved.

And so we cry out, *Hosanna, Save us, Savior of the world,* for I know I cannot save myself...



## ***Ecce Agnus Dei***

After once again responding to the Lord's blessing, *The peace of the Lord be with you always*, by responding, ***And with your spirit***, the next change that we encounter on the people's part takes place at the *Ecce Agnus Dei*, when the priest will say:

***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.***

The new language for the priest refers to *the Lamb's supper* - language found in the Book of Revelation. One will also notice that ***blessed*** replaces the adjective *happy* – a noteworthy upgrade with regard to sacred significance that should be apparent to anyone who has ever given their kid a Happy Meal.

Our response will also change: ***Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.***

This response calls to mind the words that were spoken by the Roman centurion to Jesus when he begged the Lord to heal his sick servant. (cf Matthew 8:8)

In this instance we are asking the Lord to heal not our servant, but our very soul. We are acknowledging that we're about to receive Him in our mouths and thus welcome Him into our abode; into our bodies, the dwelling place of the soul.

We ask that our souls be healed, so that the Lord may indeed ***enter*** us in spite of our unworthiness, so that He may abide in us and we in Him. The imagery of the Lord *entering under the roof of our physical body* should naturally lead our thoughts to the Bread of Life discourse found in John 6.

## **The Concluding Rites**

Finally, we return in the Concluding Rites exactly where we began; *The Lord be with you* / ***And with your spirit***. In this way, all are reminded that we go forth from Holy Mass, newly fortified yet just as we entered; *in Christ* who dwells within us.



## CONCLUSION

So now you've reached the conclusion of *And with Your Spirit – Recovering a sense of the sacred in the English translation of the Roman Missal – 3<sup>rd</sup> Edition*, but the journey is really just beginning.

My hope is that by the grace of God the Holy Father's prayer, found in the Introduction to this book, has in some way been answered in your reading; averting any risk that the new English translation may confuse or bewilder you, so that it may serve as a springboard for personal and ecclesial renewal, leading to a deepening of Eucharistic devotion for both you and for those to whom you bear witness or minister.

To whatever extent this humble guide served the exalted purpose for which it was written, remember – your efforts here amount to but one step along the way to recovering a sense of the sacred in Holy Mass.

As for where you might turn from here to continue your journey; the possibilities are endless.

Two Instructions issued by the Congregation for Divine Worship and the Discipline of the Sacraments come to mind as being especially valuable reading for, well, liturgical instruction; *Redemptionis Sacramentum on certain matters to be observed or to be avoided regarding the Most Holy Eucharist*, and *Musica Sacram* which addresses the topic of sacred music in the liturgy.

The 2007 Apostolic Exhortation of Pope Benedict XVI, *Sacramentum Caritatis*, also offers very valuable instruction and catechesis concerning Holy Mass as *sacred mystery*, as well as insights into the true meaning of “active participation” as the Council Fathers intended to promote it.

This brings us right back to the Second Vatican Council that we mentioned in Chapter Two.

Wherever you turn from here, be certain to make a faithful exploration of *Sacrosanctum Concilium* a priority in your continuing formation. If you are a pastor, Director of Religious

Education or otherwise involved in faith formation efforts in your parish, it is especially important for you to invite your parishioners into the Council documents and to assist them with reliable resources that will guide them in their journey by the light of sacred Tradition.

Please visit [HarvestingTheFruit.com](http://HarvestingTheFruit.com) where you will find a number of straight-forward, easy-to-use tools that are designed to guide both individuals and members of faith formation groups through the documents of the Council.

The *Harvesting the Fruit of Vatican II Faith Formation Series* has been endorsed by George Cardinal Pell and other eminent churchmen and theologians, and it has been helping Catholics from all walks of life throughout the world discover the rich and beautiful teachings of the Council since 2004.

As I said, the possibilities for liturgical instruction are endless for those who are committed to growing in their awareness of the mystery being celebrated in our Holy Mass. Seek and ye shall find, so whatever you do, continue to seek!

Above all, let us pray for God's grace that with the eyes of faith we may more deeply penetrate the great mystery of God's love for us in the sacred liturgy; that our participation in Holy Mass may be authentically active and truly conscious, preparing us well to go forth in peace to love and serve the Lord and one another. Thanks be to God!

All glory, praise and honor to Almighty God – Father, Son and Holy Ghost!

*Ad Iesum per Mariam,*

Louie Verrecchio  
Ascension Thursday - 2010



## ABOUT THE AUTHOR

Louie Verrecchio is an author, columnist and speaker living and working in the Archdiocese of Baltimore, Md.

He is the founder of Salve Regina Publications and the author of the internationally acclaimed *Harvesting the Fruit of Vatican II Faith Formation Series*. One of the only resources of its kind to bear an *Imprimatur*, the *Harvesting the Fruit of Vatican II* materials have been assisting parish based study groups and individuals in the USA and beyond in exploring the documents of the Second Vatican Council since 2004.

Mr. Verrecchio has appeared in a variety of print publications and electronic media including Our Sunday Visitor; This Rock Magazine; The Catholic Weekly of Sydney, Australia; Catholic News Agency; The Catholic Review of Baltimore, MD; The Baltimore Jewish Times; The Baltimore Sun; The Baltimore Examiner, Catholic Exchange, LifeSite News and others.

In June 2008 Mr. Verrecchio began appearing as a regularly featured columnist for The Catholic Weekly – the official newspaper of the Archdiocese of Sydney, Australia. His weekly column, running under the *Harvesting the Fruit of Vatican II* banner, highlights the teachings of the Second Vatican Council, particularly those relating to matters of great concern in the Church today.

The *Harvesting the Fruit of Vatican II* column is currently a weekly offering of the Catholic News Agency and is available to print and electronic media outlets worldwide. Editors and other interested parties may inquire using the contact information to follow.

Mr. Verrecchio's speaking engagements have included both small parish-based gatherings and large diocesan conferences, including the annual *Living the Catholic Faith Conference* hosted by the Archdiocese of Denver, the Catholic Evidence League of Baltimore, MD., and others.

Conference organizers and others interested in Mr. Verrecchio's availability are encouraged to inquire via the contact information to follow.

Mr. Verrecchio has appeared as an invited guest-expert on the subject of Vatican Council II on both the Relevant Radio and the Ave Maria Radio networks, and he is scheduled to appear with Ralph Martin on the popular EWTN program *The Choices We Face* in late 2010.

In addition to the *Harvesting the Fruit of Vatican II* series, he recently completed work on a new book entitled, *Ten Things Every Catholic Should Know About Vatican II* which is scheduled for publication in late 2010.

#### ◆ Endorsements

Mr. Verrecchio's work has received the endorsement of numerous churchmen, theologians, and others including:

- George Cardinal Pell - Archbishop of Sydney, Australia
- Fr. Peter F. Ryan, S.J., S.T.D. – Professor of Moral Theology - Mt. St. Mary's Seminary, Emmitsburg, MD
- Dr. Marcellino D'Ambrosio, Ph.D. – Internationally known speaker, author, theologian
- Mr. James Cavanagh – Director of Evangelization - Archdiocese of Denver
- Russell Shaw - Syndicated Columnist

#### ◆ Contact

For information regarding Mr. Verrecchio's speaking schedule, syndicated weekly column, books, audio CD's or faith formation materials you may contact him directly:

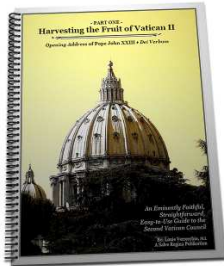
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The only faith formation tool of its kind to bear an *Imprimatur*, this eminently faithful, straight-forward and easy-to-use series leads participants on a journey through the rich and beautiful documents of Vatican II as on an encounter with Christ. Using Sacred Scripture and the *Catechism of the Catholic Church* as its guideposts, the *Harvesting the Fruit* series allows individuals and study groups alike to confidently explore what Pope Benedict XVI calls “the true inheritance of the Council.”

The Council documents are reproduced within, in their fullness, by permission of the Holy See. Series includes: The Opening Address of Pope John XXIII; *Dei Verbum*, *Apostolicam Actuositatem*, *Ad Gentes*, *Sacrosanctum Concilium*, *Lumen Gentium*, *Gaudium et Spes* with more to come.

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### *Ten Things Every Catholic Should Know about Vatican II*



Delivered at the **Living the Catholic Faith Conference 2010** – hosted by the Archdiocese of Denver, CO.

In this presentation, Louie Verrecchio moves from the “what, when, why and how” of the Council to some of the more common misconceptions surrounding this profound ecclesial event – including an eye-opening exploration of “fully conscious and active participation in the Sacred Liturgy” and the true nature of Holy Mass as the Council Fathers understood it. This **Audio CD** (with a playing time of approximately one hour) is an absolute must for anyone who wants to understand the Second Vatican Council.



# AND WITH YOUR SPIRIT

RECOVERING A SENSE OF THE SACRED  
IN THE ENGLISH TRANSLATION OF THE  
ROMAN MISSAL — 3<sup>RD</sup> EDITION



On April 28, 2010, Pope Benedict XVI spoke about the necessity of providing solid catechesis in the task of preparing both clergy and laity for the reception of the new English translation of the Roman Missal.

Salve Regina Publications, publisher of the internationally acclaimed *Harvesting the Fruit of Vatican II Faith Formation Series*, is pleased to present author Louie Verrecchio's contribution to this effort - *And with Your Spirit* - in which he focuses on the changes taking place in the people's parts of Holy Mass.

Written with an eye toward addressing the needs and concerns of pastors, Directors of Religious Education and others who are officially charged with paving the way for the Missal's reception, *And with Your Spirit* has valuable insights that will assist every Catholic who is committed to embracing the new translation – in the words of Pope Benedict - “as a springboard for a renewal and a deepening of Eucharistic devotion all over the English-speaking world.”