

A Resource Booklet
for
Small Christian Communities

(assembly's) parts. After a few minutes, read out loud the new dialogues. Facilitator (or other assigned individual) can read the celebrant's part.

- Is there anything in the new text that strikes you or that seems significant, etc.?

REFLECTION

- How does the information presented help you understand the context of and reason for change in regards to the liturgy?
- How do you think the revised wording in the people's parts of the mass will make a difference in our Eucharistic celebration? How will it make a difference for you personally?
- How can we help each other in this transition? How can we make this a smooth transition with a positive outcome?

FAITH SHARING AND INTEGRATION

Luke 7:6-7

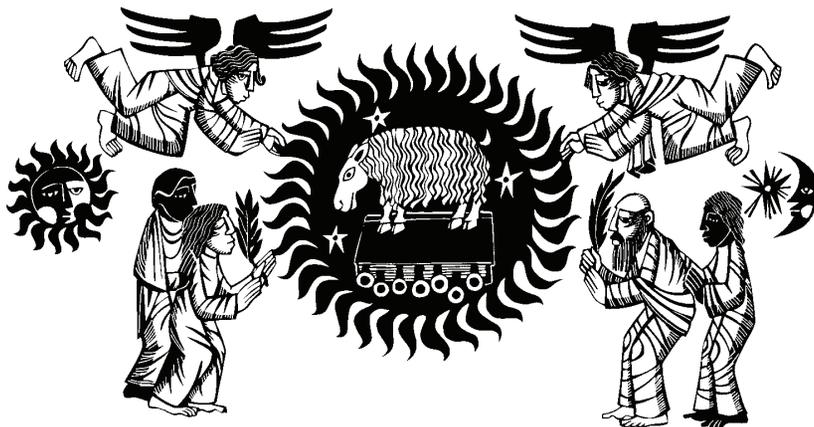
The leader or someone in the community reads the Scripture passage. Group members are invited to comment on the passage or on the following questions.

- Participating in the reception of the Body and Blood of Christ—inviting Jesus “under our roof” - enables us to become what we eat and drink. What does that mean to you?
- What would you do or how would you behave differently if Jesus were invited to your home? Is it different than what you do or how you behave on a daily basis? Why?
- What does it mean to you that Jesus wants to come to you — worthy or not?

CLOSING PRAYER OR MUSIC

The leader of the session invites the community to close with prayer. It is an opportunity to pray for the needs of the church and the world, and for the needs of those gathered. The prayer may conclude by offering each other a sign of Christ's peace.

Please use this space to journal your thoughts, hopes, fears, dreams:



Session VIII:

LAMB OF GOD, INVITATION TO COMMUNION

GATHERING

(An open Bible, candle, cross and cloth rest on a table in the gathering space. Optional soft lighting welcomes and background instrumental music plays as people arrive)

The time of gathering provides an opportunity to share informally how things have been going for everyone since the group last gathered. It is an important part of community building.

OPENING PRAYER

The leader of the session calls the community together in prayer. The candle is lit. The prayer acknowledges God's presence and is an important component of the community's gathering. Music can precede or follow the prayer.

SHARING AND REFLECTION

Historical Survey

(Read aloud and pause after reading for discussion.)

- Is there anything in the historical survey segment that strikes you, that you did not realize before, that seems significant, etc.?

MASS TRANSLATION

Allow everyone a moment to silently read the present and new texts of people's

FOREWORD

Recently the United States Conference of Catholic Bishops (USCCB) was granted the recognition for the new English-language translation of significant parts of the *Ordo Missae* as found in the *Missale Romanum, editio typica tertia*, including most of those texts used in every celebration of the Holy Mass. The recognition was granted in response to the request of the USCCB by Bishop William Skylstad, then President of the Conference, who informed Francis Cardinal Arinze, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, in a letter dated July 29, 2006, that we, the Latin Church Bishops of the USCCB approved the translation of the *Ordo Missae* at its plenary meeting on June 15, 2006.

In order to prepare for the implementation of this revised edition, it has been suggested that now is the time to begin the formation of priests and the faithful to receive the forthcoming Missal. This "Resource for Small Christian Communities" provides the opportunity for general liturgical catechesis and discussion about the process of translation to prepare the way for new texts.

The United States Conference of Catholic Bishop has information on their website (usccb.org) that is continually updated. Their site is seen as something that will be constantly growing as more material is developed. It will provide people with a place to look to obtain an orientation for themselves and others who are interested in preparing to receive the final translation of the third edition of the *Roman Missal*.

Thanks go out to the Diocesan Liturgical Commission and the Diocesan Core Committee for Small Christian Communities in the Diocese of Belleville in Illinois for their assistance in creating this "Resource for Small Christian Communities." This resource must be used in conjunction with the handouts included in the book "Training and Formation on the Roman Missal" published by the Federation of Diocesan Liturgical Commission (FDLC) and "The Mystery of Faith A Study of the Structural Elements of the Order of the Mass" by Lawrence Johnson. Both of the latter books are published by the Federation of Diocesan Liturgical Commissions (FDLC) and can be purchased through their website at www.fdlc.org.

It is hoped that the extensive work of the Bishops and all involved in the process of translation, formation, and preparation of these texts will bear abundant fruit in the vibrant and authentic worship of the Church.

INTRODUCTION TO “A RESOURCE BOOKLET FOR SMALL CHRISTIAN COMMUNITIES”

For nearly 1500 years the official language of the Catholic Church has been Latin. The reality of a multicultural world means that for quite some time all of the official documents of the church have had to be translated into the *vernacular* - the spoken languages of peoples around the world. The Mass texts, however, remained in Latin.

The Second Vatican Council saw the wisdom of having the texts of all the liturgical rites of the church translated into the vernacular. In calling for this translation of all liturgical books, the Council fathers desired to make the liturgy accessible, participatory, and reflective of local cultures. The Constitution on the Sacred Liturgy called for the rites to be known by a “noble simplicity”, using language which would promote “full, conscious and active participation”. The principle which was followed in doing these translations was called “dynamic equivalence”. According to this method, the focus is on a translation which helps the listener understand as well as possible the meaning of the Latin text in the idiom of the vernacular. It does not require a strict adherence to exact translation, but favors one that is beautiful and works well for oral proclamation, while remaining as faithful as possible to the Latin meanings.

Translation from one language to another is a complex process. Seldom does one word or phrase translate quite simply into the other language. One must deal with multiple meanings, idioms, colloquialisms, meter, and context. It is true that more often than not, “something is lost in translation.” For these reasons, great care must be taken in any translation attempt.

In the years immediately following the Council the task of translating liturgical books was entered into with gusto. Recognizing the enormity of the task, the bishops of most of the English-speaking countries of the world formed a commission called ICEL (International Commission on English in the Liturgy) in 1963. Along with several bishops, it included poets, writers and biblical and linguistic scholars. It was charged with the translation of several thousand texts in some thirty liturgical books. In 1973 it sent the first attempt to Rome for approval, which it received, and the full sacramentary was promulgated in 1974. Unfortunately, due to the enormity of the project and the relatively quick production of the translations, they turned out to be less than ideal. They were lacking in poetry and dynamism. Everyone involved recognized the need for improvement.

So in the early 80s’ ICEL went back to the drawing board. Its major work, the revision of the Roman Missal, began in 1983. ICEL produced partial translations which were sent out to be used and reviewed by the faithful over a period of years. By the late 1990’s the revised English missal was in place and adapted for use by local bishops’ conferences. It was submitted to Rome for

- How can we help each other in this transition? How can we make this a smooth transition with a positive outcome?

FAITH SHARING AND INTEGRATION

1 Corinthians 11:26

The leader or someone in the community reads the Scripture passage. Group members are invited to comment on the passage or on the following questions.

- How do you proclaim the death of the Lord when you receive the Body and Blood of Christ at Mass?
- Does the reception of the Body and Blood of Christ make a difference in my personal life? In my life within the community? How?

CLOSING PRAYER OR MUSIC

The leader of the session invites the community to close with prayer. It is an opportunity to pray for the needs of the church and the world, and for the needs of those gathered. The prayer may conclude by offering each other a sign of Christ’s peace.

NEXT WEEK

Prepare for next week’s session by reading the materials for the upcoming week.

Please use this space to journal your thoughts, hopes, fears, dreams:



Session VII:

WORDS OF INSTITUTION, MYSTERY OF FAITH

GATHERING

(An open Bible, candle, cross and cloth rest on a table in the gathering space. Optional soft lighting welcomes and background instrumental music plays as people arrive)

The time of gathering provides an opportunity to share informally how things have been going for everyone since the group last gathered. It is an important part of community building.

OPENING PRAYER

The leader of the session calls the community together in prayer. The candle is lit. The prayer acknowledges God's presence and is an important component of the community's gathering. Music can precede or follow the prayer.

SHARING AND REFLECTION

Historical Survey

(Read aloud and pause after reading for discussion.)

- Is there anything in the historical survey segment that strikes you, that you did not realize before, that seems significant, etc.?

MASS TRANSLATION

Commentary

(Read aloud and pause after reading for discussion.)

- Is there anything in the question and answer segment that strikes you, that you did not realize before, that seems significant, etc.?

Allow everyone a moment to silently read the present and new texts of people's (assembly's) parts. After a few minutes, read out loud the new dialogues.

Facilitator (or other assigned individual) can read the celebrant's part.

- Is there anything in the new text that strikes you or that seems significant, etc.?

REFLECTION

- How does the information presented help you understand the context of and reason for change in regards to the liturgy?
- How do you think the revised wording in the people's parts of the mass will make a difference in our Eucharistic celebration? How will it make a difference for you personally?

official approval in 1998.

But there was a great deal of unrest in Rome about the work which ICEL had done. A fundamental change in attitude about translation theory had occurred in the Congregation for Divine Worship. Some critics claimed that the vernacular mass had given rise to the drop in church attendance and in priestly vocations. Rome wanted something different from "marketplace" terminology, so to speak, something "timeless" which would lead people into deeper meanings of the texts.

In 2001 the Congregation for Divine Worship (CDW) issued a document called "Liturgiam Authenticam" (LA), a new instruction on the use of the vernacular. LA mandated a different set of translation principles which would be more literal and adhere more closely to the original Latin. These principles of translation are called "formal equivalence". The content and structure of the Latin would be retained wherever possible. The change in approach was from that of conveying an equivalence of meaning between the Latin and English texts, to an equivalence of individual words.

In 2002 the revised missal, the fruit of ICEL's work, which the USCCB had submitted four years earlier was rejected. ICEL's membership and structure were revamped. Since then work on the Roman Missal project has continued, and the textual translations are being completed according to the principles laid out in Liturgiam Authenticam. As a result, a third edition of the prayers of the mass called the *Missale Romanum* (known to us as the Sacramentary) has been prepared, using this new set of translation principles called "formal equivalence."

"So that the content of the original texts may be evident and comprehensible even to the faithful who lack any special intellectual formation, the translations should be characterized by a kind of language which is easily understandable, yet which at the same time preserves these texts' dignity, beauty, and doctrinal precision.

"By means of words of praise and adoration that foster reverence and gratitude in the face of God's majesty, his power, his mercy and his transcendent nature, the translations will respond to the hunger and thirst for the living God that is experienced by the people of our own time, while contributing also to the dignity and beauty of the liturgical celebration itself.

"Even if expressions should be avoided which hinder comprehension because of their excessively unusual or awkward nature, the liturgical texts should be considered as the voice of the Church at prayer, rather than of only particular congregations or individuals; thus, they should be free of an overly servile adherence to prevailing modes of expression.

If indeed, in the liturgical texts, words or expressions are sometimes employed which differ somewhat from usual and everyday speech, it is often enough by virtue of this very fact that the texts become truly memorable and capable of expressing heavenly realities. Indeed, it will be seen that the observance of the principles set forth in this Instruction will contribute to the gradual development, in each vernacular, of a sacred style that will come to be recognized as proper to liturgical language.” (Liturgiam Authenticam, #26, 27)

To summarize, the new translations strive to meet the following goals:

- That they authentically transmit the faith of the Church
- That they retain the distinctive theological emphasis found in the original Latin
- That Biblical references are clear
- That allusions to the Church fathers are clear
- That they respect the richness of images and vocabulary in the original Latin
- That they proceed with literal exactness and in a style befitting the liturgy

All of this has brought about changes to the words we are accustomed to using in several parts of the mass. The effort has been to improve the translations and freshen the texts, so that the entire Church will be praying in a more unified voice, and therefore able to proclaim the faith of the Church in a clearer manner.

GUIDELINES FOR SMALL CHRISTIAN COMMUNITIES

- The entire faith-sharing process is an expression of prayerful reflection.
- Constant attention to respect, honesty and openness for each person will assist the community’s growth.
- Each person shares on the level where he or she feels comfortable.
- Silence is a vital part of the total process. Participants are given time to reflect before any sharing begins, and a period of comfortable silence might occur between individual sharing.
- Persons are encouraged to wait to share a second time until others have contributed who wish to do so.
- The entire community is responsible for participating and faith sharing.
- Confidentiality is essential, allowing each person to share honestly.
- Action flowing out of the small community meetings is essential for the growth of individuals and the community.

Guidelines for Small Christian Communities,
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Facilitator (or other assigned individual) can read the celebrant’s part.

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REFLECTION

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- How do you think the revised wording in the people’s parts of the mass will make a difference in our Eucharistic celebration? How will it make a difference for you personally?
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FAITH SHARING AND INTEGRATION

Matthew 21:9

The leader or someone in the community reads the Scripture passage. Group members are invited to comment on the passage or on the following questions.

- How did they recognize that Jesus came “in the name of the Lord”?
- How do you come to profess that Jesus is Lord?
- What things do I do in the name of the Lord?

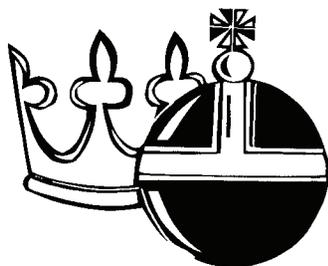
CLOSING PRAYER OR MUSIC

The leader of the session invites the community to close with prayer. It is an opportunity to pray for the needs of the church and the world, and for the needs of those gathered. The prayer may conclude by offering each other a sign of Christ’s peace.

NEXT WEEK

Prepare for next week’s session by reading the materials for the upcoming week.

Please use this space to journal your thoughts, hopes, fears, dreams:



Session VI:

HOLY, HOLY

GATHERING

(An open Bible, candle, cross and cloth rest on a table in the gathering space. Optional soft lighting welcomes and background instrumental music plays as people arrive)

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OPENING PRAYER

The leader of the session calls the community together in prayer. The candle is lit. The prayer acknowledges God's presence and is an important component of the community's gathering. Music can precede or follow the prayer.

SHARING AND REFLECTION

Historical Survey

(Read aloud and pause after reading for discussion.)

- Is there anything in the historical survey segment that strikes you, that you did not realize before, that seems significant, etc.?

MASS TRANSLATION

Allow everyone a moment to silently read the present and new texts of people's (assembly's) parts. After a few minutes, read out loud the new dialogues.

SESSION FORMAT FOR SMALL CHRISTIAN COMMUNITIES

Each session will require a handout and a Bible. The handouts are located in the appendices of the manual, "Training and Formation on the Roman Missal, Third Typical Edition," created by FDLC Region VII and distributed and published by the Federation of Diocesan Liturgical Commissions (FDLC). If possible, the handouts should be distributed to the members of the community prior to the first gathering in order to be prepared for each session.

Time Frame

10 Minutes	GATHERING Introduction Sharing of Past Week's Experience
5 Minutes	OPENING PRAYER
20 Minutes	SHARING AND REFLECTION General Information Historical Survey
10 Minutes	MASS TRANSLATIONS Dialogues Further Notes and Examples
15 Minutes	REFLECTION
15 Minutes	FAITH SHARING AND INTEGRATION
15 Minutes	SENDING FORTH Closing Prayer Ritual

Session I:

TRANSLATION ISSUES, DIALOGUES

GATHERING

(An open Bible, candle, cross and cloth rest on a table in the gathering space. Optional soft lighting welcomes and background instrumental music plays as people arrive)

At the first meeting the facilitator takes time to talk about small Christian community guidelines. Facilitator invites everyone to introduce themselves especially if new members in the group or if it is a newly-formed group. The time of gathering provides an opportunity to share informally how things have been going for everyone since the group last gathered. It is an important part of community building.

OPENING PRAYER

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SHARING AND REFLECTION

General Information – Translation Issues

This is an introductory section giving an overview on the reasoning behind the upcoming translation of the Missale Romanum. (Read aloud and pause after reading for discussion.)

- Is there anything in the translation issues segment that strikes you, that you did not realize before, that seems significant, etc.?

Historical Survey - Dialogues

(Read aloud and pause after reading for discussion.)

- Is there anything in the historical survey segment that strikes you, that you did not realize before, that seems significant, etc.?

MASS TRANSLATION

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Facilitator (or other assigned individual) can read the celebrant's part.

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An Example of Mass Translation Issues

(Read aloud and pause after reading for discussion.)

One Further Note on the "Changability" of the Mass

(Read aloud and pause after reading for discussion.)

FAITH SHARING AND INTEGRATION

1 John 24b

The leader or someone in the community reads the Scripture passage. Group members are invited to comment on the passage or on the following questions.

- How can you recognize the Spirit's abiding presence in someone? In you?
- How does the Holy Spirit make a difference in your life?

CLOSING PRAYER OR MUSIC

The leader of the session invites the community to close with prayer. It is an opportunity to pray for the needs of the church and the world, and for the needs of those gathered. The prayer may conclude by offering each other a sign of Christ's peace.

NEXT WEEK

Prepare for next week's session by reading the materials for the upcoming week.

Please use this space to journal your thoughts, hopes, fears, dreams:



Session V:

PREFACE DIALOGUE

GATHERING

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OPENING PRAYER

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SHARING AND REFLECTION

Historical Survey

(Read aloud and pause after reading for discussion.)

- Is there anything in the historical survey segment that strikes you, that you did not realize before, that seems significant, etc.?

MASS TRANSLATION

Notes on the New Translation of the *Missale Romanum*

(Read aloud and pause after reading for discussion.)

- Is there anything in the question and answer segment that strikes you, that you did not realize before, that seems significant, etc.?

REFLECTION

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FAITH SHARING AND INTEGRATION

Matthew 6:9-13

The leader or someone in the community reads the Scripture passages from the various translations. Group members are invited to comment on the passages or on the questions posted below.

So you should pray like this: Our Father in heaven, may your name be held holy, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. And forgive us our debts, as we have forgiven those who are in debt to us. And do not put us to the test, but save us from the Evil One. — *New Jerusalem Bible*

This is how you are to pray: Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread; and forgive us our debts, as we forgive our debtors; and do not subject us to the final test, but deliver us from the evil one. — *New American Bible*

Thus therefore shall you pray: Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our supersubstantial bread. And forgive us our debts, as we also forgive our debtors. And lead us not into temptation. But deliver us from evil. Amen. — *Douay-Rheims Bible*

- How do the different translations change your understanding of the prayer? Or does it change?

CLOSING PRAYER OR MUSIC

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NEXT WEEK

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Session II:

THE ACT OF PENITENCE

GATHERING

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OPENING PRAYER

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SHARING AND REFLECTION

Historical Survey

(Read aloud and pause after reading for discussion.)

- Is there anything in the historical survey segment that strikes you, that you did not realize before, that seems significant, etc.?

MASS TRANSLATION

Allow everyone a moment to silently read the present and new texts of people's (assembly's) parts. After a few minutes, read out loud the new dialogues.

Facilitator (or other assigned individual) can read the celebrant's part.

- Is there anything in the new text that strikes you or that seems significant, etc.?

REFLECTION

- How does the information presented help you understand the context of and reason for change in regards to the liturgy?
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REFLECTION

- How does the information presented help you understand the context of and reason for change in regards to the liturgy?
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FAITH SHARING AND INTEGRATION

Colossians 1:16

The leader or someone in the community reads the Scripture passage. Group members are invited to comment on the passage or on the following questions.

- Who is this God that creates all things visible and invisible?
- What things created by God both visible and invisible challenge your faith? What things affirm your faith?
- When you pray to God, who are you talking to?

CLOSING PRAYER OR MUSIC

The leader of the session invites the community to close with prayer. It is an opportunity to pray for the needs of the church and the world, and for the needs of those gathered. The prayer may conclude by offering each other a sign of Christ's peace.

NEXT WEEK

Prepare for next week's session by reading the materials for the upcoming week.

Please use this space to journal your thoughts, hopes, fears, dreams:

Ser Orandi, Ser Qredendi

Session IV:

PROFESSION OF FAITH

GATHERING

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OPENING PRAYER

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SHARING AND REFLECTION

Historical Survey

(Read aloud and pause after reading for discussion.)

- Is there anything in the historical survey segment that strikes you, that you did not realize before, that seems significant, etc.?

MASS TRANSLATION

Question and Answer

(Read aloud and pause after reading for discussion.)

- Is there anything in the question and answer segment that strikes you, that you did not realize before, that seems significant, etc.?

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- Is there anything in the new text that strikes you or that seems significant, etc.?

FAITH SHARING AND INTEGRATION

Isaiah 61:1

The leader or someone in the community reads the Scripture passage. Group members are invited to comment on the passage or on the following questions.

- Where have I broken relationships?
- Where have I proclaimed liberty to captives? How am I held captive?
- Where have I brought glad tidings? Where is God in the midst of all of this?

CLOSING PRAYER OR MUSIC

The leader of the session invites the community to close with prayer. It is an opportunity to pray for the needs of the church and the world, and for the needs of those gathered. The prayer may conclude by offering each other a sign of Christ's peace.

NEXT WEEK

Prepare for next week's session by reading the materials for the upcoming week.

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Session III:

GLORY TO GOD

GATHERING

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OPENING PRAYER

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SHARING AND REFLECTION

Historical Survey, Present Considerations

(Read aloud and pause after reading for discussion.)

- Is there anything in the historical survey segment that strikes you, that you did not realize before, that seems significant, etc.?

MASS TRANSLATION

Allow everyone a moment to silently read the present and new texts of people's (assembly's) parts. After a few minutes, read out loud the new dialogues. Facilitator (or other assigned individual) can read the celebrant's part.

- Is there anything in the new text that strikes you or that seems significant, etc.?

REFLECTION

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FAITH SHARING AND INTEGRATION

Luke 2:14

The leader or someone in the community reads the Scripture passage. Group members are invited to comment on the passage or on the following questions.

- What does glory mean to you? How do you give glory to God?
- How does your definition of glory bring peace on earth?
- How do you find peace?

CLOSING PRAYER OR MUSIC

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NEXT WEEK

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Please use this space to journal your thoughts, hopes, fears, dreams:
