



Welcoming the ROMAN MISSAL THIRD EDITION

Deepen, Nurture, Celebrate

The Changing Roman Missal: Why a new translation?

The current Roman Missal came into use in English-speaking countries including the United States in 1974. A revised version came out in 1985. The new (third edition) Roman Missal (in Latin) was published in 2000 and the English translation of the revised introduction, the General Instruction of the Roman Missal, was issued in 2003 (you may remember that some changes, especially affecting Extraordinary Ministers of Holy Communion, came out of the revised Instruction). The English translation of the new full Roman Missal is expected to be published Advent of 2011.

There are several reasons why a new English translation is necessary. First, the current translation is inadequate and parts do not correspond well with some of the Latin texts. For example, when the priest or deacon says: (changing texts in **bold**)

"The Lord be with you," the people currently respond ~ *"And also with you."*

But, an accurate translation of the Latin response should be,

"And with your spirit."

For those old enough to remember, the Latin is ~ *"Dominus vobiscum"* with the response ~ *"Et cum spiritu tuo."*

The corrected response is one of the changes that will occur when the new Missal is published.

The second reason is, as noted above, the definitive (Latin) version of the Roman Missal itself has been revised. Third, Pope John Paul II issued revised guidelines in 2001 for how liturgical texts such as the Roman Missal are to be translated; obviously previous translations did not have these guidelines. And, finally, Pope Benedict XVI has made some additional changes to the Latin text since the 2000 edition was published, especially to the dismissal formulas at the end of Mass. One of the additional benefits to an improved translation is greater faithfulness to not only the Latin text of the Roman Missal, but also to the Greek and Hebrew Scriptures that are foundational to so many of the Rites of the Mass.

Priest's Greetings and Introduction to the Act of Penitence

The present forms are:

"The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all." Or: "The grace and peace of God our Father and the Lord Jesus Christ be with you." Or: The Lord be with you."

The changed forms are:

*"The grace of our Lord Jesus Christ, and the love of God, and the **communion** of the Holy Spirit be with you all." Or: "**Grace to you and peace from** God our Father and the Lord Jesus Christ." Or: "The Lord be with you."*

Last week we noted the change in the greeting from (changing texts in **bold**)

*"Priest or Deacon: The Lord be with you."
People: "And also with you."*

to

*Priest or Deacon: "The Lord be with you."
People: "And with your spirit."*

The Introduction to the Act of Penitence currently reads

"My brothers and sisters, to prepare ourselves to celebrate the sacred mysteries, let us call to mind our sins."

The changed text reads:

***Brethren** (brothers and sisters), let us acknowledge our sins, that we may prepare ourselves to celebrate the sacred mysteries.*

Penitential Act and Gloria Form A of the Penitential Act (Confiteor),

which presently reads:

*"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, in what I have done, and in what I have failed to do; **and** I ask blessed Mary, ever virgin, all the angels and saints, and you, my brothers and sisters, to pray for me to the Lord, our God."*

The new text is to read:

*"I confess to almighty God and to you, my brothers and sisters, that I have **greatly sinned** 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; therefore** I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God."*

The Penitential Act, Form B (which we rarely use at St. Joan of Arc) currently reads (changing texts in **bold**):

*Priest: "Lord, we have sinned against you: **Lord, have mercy.**"*

*People: "**Lord, have mercy.**"*

Priest: "Lord, show us your mercy and love."

People: "And grant us your salvation."

The revised version of Form B is to read:

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

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

*Priest: "**Show us, O Lord, your mercy.**"*

People: "And grant us your salvation."

Act of Penitence, Form C, and Absolution

If Form C (most commonly used at St. Joan of Arc) of the Act of Penitence is chosen, the Deacon, Priest, or other Minister presently says or chants (changing texts in **bold**):

*"You were sent to heal the contrite: Lord, have mercy. You came to call sinners: Christ, have mercy. You **plead for us** at the right hand of the Father: Lord, have mercy."*

The changed text reads:

*"You were sent to heal the contrite **of heart**: Lord, have mercy. You came to call sinners: Christ, have mercy. You **are seated** at the right hand of the Father **to intercede for us**: Lord, have mercy."*

The absolution at the end of the Act of Penitence now is:

*"May Almighty God have mercy on us, **forgive us our sins, and bring us to everlasting life.**"*

The changed text reads:

*"May Almighty God have mercy on us and **lead us, with our sins forgiven, into eternal life.**"*

Gloria

We currently say the Gloria as (changing text in **bold**):

*"Glory to God in the highest, and **peace to his people on earth**. Lord God, heavenly King, **almighty God and Father, we worship you, we give you thanks, we praise you for your glory.***

*"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; you are seated at the right hand of the Father: **receive our prayer.***

"For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen."

The new Missal translation is to change significantly:

*"Glory to God in the highest, and **on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father.***

*"Lord Jesus Christ, **Only Begotten Son**, Lord God, Lamb of God, **Son of the Father**, you take away the **sins** of the world, have mercy on us; **you take away the sins of the world, receive our prayer**; you are seated at the right hand of the*

*Father, **have mercy on us.***

"For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen"

Prayers before and after the Gospel

Before the Gospel reading, the Deacon asks and receives the priest's blessing in these current words (changing texts in **bold**):

Deacon: "**Father, give me your blessing.**"

Priest: "The Lord be in your heart and on your lips that you may **worthily proclaim his gospel**. In the name of the Father, and of the Son, and of the Holy Spirit."

The changed text reads:

Deacon: "**May I have your blessing, Father.**"

Priest: "**May** the Lord be in your heart and on your lips that you may **proclaim his Gospel worthily and well**, in the name of the Father, and of the Son, and of the Holy Spirit."

After the Gospel, the Deacon (or priest) prays quietly as he kisses the Book with these current words:

"May the words of the **gospel wipe away our sins.**"

The words are to be changed to:

"**Through the words of the Gospel may our sins be wiped away.**"

The Creed

The translation of the (Nicene) Creed has a number of significant changes. The current Creed reads (changing texts in **bold**):

"We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen.

*"We believe in one Lord, Jesus Christ, **the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, one in Being with the Father. Through him all things were made. For us men and for our salvation he came down from heaven: by the power of the Holy Spirit he was born of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate; he suffered, died, and was buried. On the third day he rose again in fulfillment of the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.***

"We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshipped and glorified. He has spoken through the Prophets.

*"We believe in one holy catholic and apostolic Church. **We acknowledge** one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen."*

The biggest change to the Creed is from first person plural (we) to first person singular (I). In addition, distinctive theological terms are to be used (for example, "consubstantial" and "incarnate"). The new translation of the Creed will read:

"I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

*"I believe in one Lord Jesus Christ, **the Only Begotten** Son of God, **born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. 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. For our sake 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 ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.***

*"I believe 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.***

*"I believe in one, holy, catholic and apostolic Church. **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.**"*

Prayers at the Preparation of the Gifts

As part of the Preparation of the Gifts, the current texts said by the priest (changing texts in **bold**):

"Blessed are you, Lord, God of all creation. Through your goodness we **have this bread to offer, which earth has given and human hands have made**. It will become for us the bread of life."

"Blessed are you, Lord, God of all creation. Through your goodness we have **this wine to offer**, fruit of the vine and work of human hands. It will become our spiritual drink."

"Lord **God, we ask you to receive us and be pleased with the sacrifice we offer you with humble and contrite hearts.**"

"Lord, **wash away** my iniquity; cleanse me from my sin."

The new texts:

"Blessed are you, Lord God of all creation, **for** through your goodness we **have received the bread we offer you: fruit of the earth and work of human hands**, it will become for us the bread of life."

Prayers at the Preparation of the Gifts (cont.)

“Blessed are you, Lord God of all creation, **for** through your goodness **we have received the wine we offer you:** fruit of the vine and work of human hands it will become our spiritual drink.”

“**With humble spirit and contrite heart may we be accepted by you, O Lord, and may our sacrifice in your sight this day be pleasing to you, Lord God.**”

“**Wash me, O Lord, from my iniquity and cleanse me from my sin.**”

Preparation of Gifts, Preface, and Sanctus

At the conclusion of the Preparation of the Gifts, the current text (changing texts in **bold**),

“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 Church,”

is kept, with the addition of “holy” before “Church”:

*“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.”*

The dialog at the beginning of the Preface current reads:

Priest: “The Lord be with you.”

*People: “**And also with you.**”*

Priest: “Lift up your hearts.”

People: “We lift them up to the Lord.”

Priest: “Let us give thanks to the Lord our God.”

*People: “**It is right to give him thanks and praise.**”*

The new text is to read:

Priest: “The Lord be with you.”

*People: “**And with your spirit.**”*

Priest: “Lift up your hearts.”

People: “We lift them up to the Lord.”

Priest: “Let us give thanks to the Lord our God.”

*People: “**It is right and just.**”*

The Sanctus (Holy, Holy...) is also changing slightly. The current text:

“**Holy, holy, holy Lord, God of power and might.** Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.”

The new text:

“**Holy, Holy, Holy Lord God of hosts.** Heaven and earth *are* full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.”

The Eucharistic Prayers

The text of each of the four principal Eucharistic Prayers is significantly changed in the English translation of the new Roman Missal. The existing texts are too long to reproduce in the Bulletin. However, to give an idea of the changes, compare the current and new text of the Institution Narrative of Eucharistic Prayer II. The current text (changing texts in **bold**):

*“**Before he was given up to death, a death he freely accepted, he took bread and gave you thanks. He broke the bread, gave it to his disciples, and said:***

*“**TAKE THIS, ALL OF YOU, AND EAT IT: THIS IS MY BODY WHICH WILL BE GIVEN UP FOR YOU.***

*“When supper was ended, he took the **cup. Again he gave you thanks and praise, gave the cup to his disciples, and said:***

*“**TAKE THIS, ALL OF YOU, AND DRINK FROM IT: THIS IS THE CUP OF MY BLOOD, THE BLOOD OF THE NEW AND EVERLASTING COVENANT. IT WILL BE SHED FOR YOU AND FOR ALL SO THAT SINS MAY BE FORGIVEN. DO THIS IN MEMORY OF ME.**”*

The new text reads:

*“**Who, as he was handed over and entered willingly into his Passion, took bread and, giving thanks, broke it, and gave it to his disciples, saying:***

*“**TAKE THIS, ALL OF YOU, AND EAT OF IT: FOR THIS IS MY BODY WHICH WILL BE GIVEN UP FOR YOU.***

*“**In the same way, when supper was ended, he took the chalice and, once more giving you thanks, he gave it to his disciples, saying:***

*“**TAKE THIS, ALL OF YOU, AND DRINK FROM IT: FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT; WHICH WILL BE Poured OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS. DO THIS IN MEMORY OF ME.**”*

Memorial Acclamation

The Memorial Acclamation is to be renamed the **Mystery of Faith**. There are currently four options (changing texts in **bold**):

Priest: "Let us proclaim the mystery of faith:"

People: A – "Christ has died, Christ is risen, Christ will come again"; or B – "Dying you destroyed our death, rising you restored our life. Lord Jesus, come in glory"; or C – "When we eat this bread and drink this cup, we proclaim your death, Lord Jesus, until you come in glory"; or D – "Lord, by your cross and resurrection, you have set us free. You are the Savior of the World."

The current Option A is an adaptation used only in the United States. It may or may not be included in the new Missal. The other texts are to be:

Priest: "The mystery of faith."

People: A – "We proclaim your death, O Lord, and profess your Resurrection until you come again"; or B – "When we eat this Bread and drink this Cup, we proclaim your death, O Lord, until you come again"; or C – "Save us, Savior of the world, for by your Cross and Resurrection, you have set us free."

The Sign of Peace and Agnus Dei

The introduction to the Sign of Peace (changing texts in **bold**),

Priest: "The peace of the Lord be with you always."

People: "And also with you."

is to change to,

Priest: "The peace of the Lord be with you always."

People: "And with your spirit."

There are changes to the Agnus Dei, too, from

Priest: "This is the Lamb of God who takes away the sins of the world. Happy are those who are called to his supper."

All: "Lord, I am not worthy to receive you, but only say the word and I shall be healed."

to

Priest: "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."

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

Introduction to the Lord's Prayer and Embolism

The current introduction to the Lord's Prayer reads (changing texts in **bold**):

"Let us pray with confidence to the Father in the words our Savior gave us."

The new translation reads:

"At the Savior's command and formed by divine teaching, we dare to say:"

After the Lord's Prayer, the Embolism currently reads:

"Deliver us, Lord, from every evil, and grant us peace in our day. In your mercy keep us free from sin and protect us from all anxiety as we wait in joyful hope for the coming of our Savior, Jesus Christ."

The new text is to say:

"Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope, and the coming of our Savior Jesus Christ."

The Prayer for Peace and Dismissal

Currently, the Prayer for Peace reads (changing texts in **bold**):

"Lord Jesus Christ, you said to your apostles: I leave you peace, my peace I give you. Look not on our sins, but on the faith of your Church, and grant us the peace and unity of your kingdom, where you live for ever and ever."

The new text is:

"Lord Jesus Christ, who said to your Apostles, Peace I leave you, my peace I give you, look not on our sins, but on the faith of your Church, and graciously grant her peace and unity in accordance with your will. Who live and reign for ever and ever."

There are several new Dismissal text options. One of the current options reads:

"The Mass is ended, go in peace."

The new options are:

"Go forth, the Mass is ended." Or: "Go and announce the Gospel of the Lord." Or: "Go in peace, glorifying the Lord by your life." Or: "Go in peace."