Time of Change…Hope and Renewal!
The new English translation of the Roman Missal, the official manual for the Roman Catholic Mass has been approved!

- Approved by the Vatican in April 2010
- Implementation Advent 2011
- The most significant change to the Mass in over 40 years

The Church’s Common Treasure

- “The Roman Missal is a common treasure, it serves as a point of unity that keeps us all together, presenting prayers that are used around the world, in many languages during universal feast or holy days”. (Msgr. Sherman, Exe Director, USCCB Secretariat of Divine Worship)
- The Roman Missal: displays rubrics, sentences printed in red that instruct the priest on what to say and do, how and when to gesture, and when to sing the common prayers in the Order of the Mass. It provides instructions that guide the celebrant in leading the liturgy and the people assembled in response. It dictates the words used by the priest during the Mass.

Roman Missal = Sacramentary

- The use of the two titles “Roman Missal” and “Sacramentary” can be confusing.
- If you open the Sacramentary that we are currently using, you will see on the title page at the top – Roman Missal. The words The Sacramentary appear below that title.

“Cherished rituals…the Eucharist is our most treasured ritual”

- The Eucharist is the very source and summit of our faith…any change in how we celebrate the Eucharist and our liturgy will naturally create some anxiety for most.
- In our celebration of the Eucharist, we have many ritual actions. Many of us do not remember the reasons behind the various actions or rituals of the Mass.

Mass, what is the Mass?

- Our Mass recalls three mysteries, the Last Supper, the sacrifice of the Cross and Easter Sunday. We recall these mysteries of redemption.

At each Mass, we…

- **Gather** – Gathering Rites, Entrance- Processional Hymn, Greeting, Penitential Act, and Gloria
- **Tell our Story** – Liturgy of the Word: Three readings and a Psalm, Homily, Creed, General Intercessions.
- **Share a Meal** – Preparation, Offertory, Eucharistic prayers, Invitation, Acclamation, Institution Narrative, Prayer for Unity, Communion Rite, Invitation to Communion, Communion
- **Go forth** – Commissioning & Blessing. We are dismissed to live the Eucharist in the world.
**Brief History of the Roman Missal**

- Latin is the core text of the Roman Missal, evolving from oral tradition to written words.
- The earliest book *Missale Romanum* appeared in the 15 Century (the era of the printing press).
- After the Council of Trent (1570), Pope Pius V issued the edition that set the premier standard of uniformity used by celebrants of the Catholic faith.
- 8 popes issued new editions between 1604-2002 using a consistent style of worship in the Roman rite.

The need for vernacular translations of the Roman Missal arose after the Second Vatican Council.

- The present English translation of the Mass which dates back to the 1970’s follows the Vatican guidelines of that time which favored translations that were easy to understand in the vernacular. (*vernacular means language or dialect of the particular country*).

**Why change?**

- The new translation is guided by a 2001 Vatican document *Liturgiam Authenticam* that presents a more literal translation of the Latin wording and sentence structure than is in our current translated Missal. This document urges a stronger adherence to Latin. ICEL and others developed the translation.
- The current translated Missals are “centered more on the community…less on the divine” (Fr. Paul Turner).
- The new translation will center more on the DIVINE.
- The translations are somewhat inattentive to inclusive language and lacked some theological depth and musicality. There were errors and omissions.
- We are reconnecting with the Scriptures with a fuller expression!
- We are expressing our worship with a greater fidelity to the original Latin.
- We are using a language (an attitude) that is worthy of God the Almighty, God of All Creation. We are not using a language that is too familiar, too cozy but will also engage us fully in the MYSTERY!
- The Third Edition of the Roman Missal will recognize the new Saints added and include their feast day Masses.

**Change?? What will change?**

- Priests will follow newly translated instructions and prayers used throughout the Mass. Some of our responses will change.
- Change is often accompanied by fear that challenges both priests and the laity….
- However within the newness of the prayers and our responses there are great opportunities!

**This is not a new Mass!!!!**

- The translations in the Third Edition of The Roman Missal are nuanced and translated more closely to the Latin.
- The prayers and responses will sound more like Latin because the translation is closer to the Latin original (words).
- Not new…but improved, deeper…richer!
A WALK THROUGH THE CHANGES IN THE ROMAN MISSAL

The current translation…too laid back…“so simplified that it often diluted the concepts.”

- New translation will convey the rich liturgical heritage of the Roman rite.
- New translation will heighten the language a bit and capture “the transcendence as well as the imminence of God.” This new translation will be rich as it reflects the various mysteries of salvation!

Hope and renewal! By reflecting on the new translations…

- Have you ever felt that you just ‘say’ the responses and prayers at Mass? Do I ‘hear’ the words and just recite by memory the responses? Our Mass is ritual…but do I actively participate each time I am there in His presence?
- WE are all invited to share, to participate and to sense and experience the work of the Holy Spirit at Liturgy. We are invited to participate fully, consciously and actively in word and song!

Pew Cards will be needed!
- We will be aided in this endeavor! Pew cards will be available for use at Mass beginning at Advent. After a few months, these words will be familiar.

The Introductory Rites: Gather: “And with Your Spirit”

- And also with you” will become “And with Your Spirit”  Why? This is a proper translation of the original Latin text “Et cum spiritu tuo”
- The response acknowledges the presence of the Holy Spirit in the presider. We respond not to the person of the priest but to the Spirit of God, who ordained him to permanent service in the Church. It is an acknowledgement of the ‘spirit’ and grace which is in the presider who represents Jesus in our liturgy.”

Biblical connections to words we pray at Mass. Our Mass begins and ends in the Bible!
The recovery of the word ‘spirit’ carries Scriptural meaning
- “And with your spirit”: the biblical connections can be found in the letters written by St. Paul, 2 Timothy 4:22, “The Lord be with your spirit”

A walk through the changes!
- Greeting: The Lord be with you.
- People: And with your spirit.

The response is not to the person of the priest but to the Spirit of God, who ordained him to permanent service in the Church. It is an acknowledgement of the ‘spirit’ and grace which is in him.” Understood together, (scriptural and liturgical) this exchange, both priest and congregation are asking the Holy Spirit to establish a stronger communion among us.

To be continued…..
Additional Changes in the Prayers at Mass and what the new translation will mean for us…

Penitential Act

- Form A: (Confiteor) 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.

*Through my fault...is a direct translation of the Latin phrase, mea culpa, mea culpa, mea maxima culpa.* These changes are connected to Scripture, 1 Chronicles 21: 8 (David) and to the tax collector who beats his breast in the Gospel of Luke. We have the Penitential Act in part because of James 5:16, “Confess your sins to one another and pray for each other.”

Gloria:

- 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.

*We use the repetition- we praise you, we bless you, we adore you, we glorify you- to make it special. The biblical connections come from Luke 2:14, John 1:29 and Revelation. In this poetic repetition, the five descriptions of worship, express the extent of our Christian duty to give “glory to God.”*

The Liturgy of the Word – Storytelling…We tell our story as Catholics

- The major change in this part of the Mass is found in the Creed.
- “We believe” in the new translation will be “I believe”. Although we are one community we express our personal commitment to our faith by saying “I believe”

Nicene Creed – A statement of belief!

- 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.

*The change from we to I believe, is a statement of our individual belief. To say, the Son is born of the Father before all ages” is not “born” in the human sense.*

The change from to one in being to consubstantial is a better translation of the mystery of Christ. “Christ is the same substance as the Father.” This is a better explanation of the nature of Jesus, the relationship between God the Son and God the Father.

*(see additional changes in the Nicene Creed, all reflect the adherence to the original Latin)*

To be continued…..
Changing How We Pray...Hope and Renewal!

**Liturgy of the Eucharist – Meal sharing**

- We will notice differences in what the priest says during this important part of the Mass.
- The Memorial Acclamations will change and this will be most noticed as we sing. The priest will simply say “The Mystery of Faith” (not “Let us proclaim the Mystery of Faith”) *We will no longer say, “Christ has died,” instead we will use one of 3 other acclamations. Although this is a powerful statement it is not found in the Latin text.*

There are changes in…

- *The Eucharistic Prayers* prayed by the priest.
- *Sanctus:* (Holy Holy Holy Lord, God of hosts) God of power and might becomes “God of Hosts.” The word ‘hosts’ refers to the great gathering or multitude, and speaks here of God’s command over the heavenly hosts of angelic armies. We are joining our voices with the angels and saints in a jubilant hymn of praise.
- *Sign of Peace: And with your spirit.* This reflects an ancient Christian practice from Christ to St. Peter and St. Paul.

**Invitation to Communion**

- 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.  
  *The origins of this prayer is in John 1: 29* 
- All: Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.  
  *This is a statement of our worthiness to receive the Lord and the words come from Luke 7:6-7, the story of the centurion whose slave was ill and he approached Jesus asking Him to save the life of his slave. There is not a literal association but a figurative intent… recall that St. Paul says, “your body is a temple of the Holy Spirit within you” (1 Cor 6:19). By our profession we show our trust and belief that Jesus will able to heal us as well.*

**The Concluding Rites: Commissioning**

The major differences found in this part of our Mass are in the words prayed by the priest. Mass comes from the Latin word “missio”, which means mission or sending. We are sent forth on a mission.

- Priest: The Lord be with you,  
- People: *And with Your Spirit.*

*When we look at each part of our Roman Catholic Mass, we can see a connection to Scripture. We hear the words of the Holy Bible. We are sent forth like the Apostles to “love and serve others.”*

Over for resource information
Resources:


A Biblical Walk Through The Mass, Understanding What We Say And Do In The Liturgy; Edward Sri, Ascension Press.

Mystical Body, Mystical Voice, Encountering Christ in the Words of the Mass; Christopher Carstens & Douglas Martis, Liturgy Training Publications.

Lifting Up Our Hearts, Praying with the Third Edition of the Roman Missal; Peter J. Zografos, Renew International.

The Mass, Four Encounters with Jesus That Will Change Your Life; Dr. Tom Curran, MCF Press.

“Catechist Magazine”, September 2011, Peter Li Education Group

What’s New about the Mass, www.LTP.org

Become One Body One Spirit in Christ, DVD-ROM

  www.usccb.org/romanmissal
  www.bostoncatholic.org/newromanmissal
  www.icelweb.com

Resources are available for Musicians from various music presses.
Catholic Update, St. Anthony Messenger Press, Using the Revised Roman Missal, September 2011.