

Introducing the Third Edition of the Roman Missal

Diocese of Davenport



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The articles have been revised in light of the updated Order of Mass. Once the remainder of the Missal is released, the appropriate sections (for example, comments on the Collects) will also be revised.

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INTRODUCTION

English-speaking Catholics around the world have now received a new translation of the Roman Missal (the book that the priest uses at Mass—that contains both instructions on what to do and how to do it, as well as the prayers to be said), slated for first use in November 2011. As Bishop Arthur Serratelli, Chair of the U.S. Bishops' Committee on Divine Worship wrote in 2009, this is the “most significant change in the liturgy since the introduction of the new Order of Mass in 1970.” In order to understand what's on the horizon, we need to step back for a moment and go over a little history.

What's in the Roman Missal?

- **The General Instruction (GIRM):**
These instructions on how to celebrate Mass were actually promulgated in 2000, ahead of the rest of the Missal. Therefore, any changes that it called for should already be in place.
- **Rubrics:**
These are the particular directions to the priest, ministers, and people on what to do at a specific point in the Mass. They are called “rubrics” (from *rubor*, Latin for “red”) because they are printed in red ink.
- **The actual prayer texts and responses:** what we say and hear at Mass.

After the Second Vatican Council, which met between 1962 and 1965, the way we celebrated Mass changed as the Missal was extensively revised. For the first time, it also had to be translated from Latin into vernacular languages (such as English). The first Latin edition of this new Missal came out in 1970; the English version came out in 1974. Within a year, we had a second edition in Latin; a decade later we had the Missal (or sacramentary) that we use now: the 1985 English edition. Almost immediately, those in charge of the translation process knew that it could be improved—so they began a process of revisiting the texts and re-translating them as well as studying the structure of the Mass and suggesting ways that it, too, could be adjusted.

So that's the first reason why we are getting a new Missal: even from the start, the intention was that the first translations were temporary. The Church had never before undertaken such an extensive process of translation and Church leaders knew that they were learning as they went

along and that the texts could be improved. Over the forty years after the Council, translators have learned a great deal about how liturgical language works and what different approaches to translation have to offer.

While they finished their draft in 1998, this new version was never approved because the rules for translation had changed. These and the original translations used a principle called “dynamic equivalence,” but the new translation is being done according to the principle of “formal correspondence.” Basically, the new translations will follow the Latin words and syntax (sentence structure) more closely, though not “slavishly” as some have suggested. As a result, what we will hear will sound more formal or poetic. We see the same issues in translating the Bible—the New American Bible, New Revised Standard Version, and New International Version are on the “formal correspondence” side of the spectrum; Today's English Version, the New English Bible, and the Jerusalem Bible are examples of a translations using “dynamic equivalence.”

At the same time, since 2000, we have had a third edition of the Missal in Latin. So that's a third reason why we are getting a new Missal: the layout is a little different, prayers have been added, new Saints are being celebrated, and adjustments have been made to some of the details of how the Triduum is observed. But—and this is important—the overall way that we celebrate the Mass is staying the same. We are adding texts and translating them differently; we are not changing the structure of the Mass.

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So, how are we going to make the move from what we are using now to new liturgical books? Among the critiques of the liturgical changes that occurred after Vatican II is that it took many Catholics by surprise. In a large number of parishes, there was no catechesis; the people were not helped to understand what was happening and why. The U.S. Bishops are adamant that we need to do much better this time around.

The new Missal is a golden opportunity to grow in our appreciation and love for the liturgy, to understand it more deeply and engage it more intentionally, and to continue the reforms called for by Vatican II. We'll be fine, as long as we undertake this journey together in humility, gratitude, patience, and charity.

Three Reasons for a New Translation of the Roman Missal

- The first translations were done quickly and, even at that time, considered to be temporary
- The approach to translation changed from “dynamic equivalence” (which focuses on the wider meaning instead of on the specific words and style used in the original) to a more literal “formal correspondence”
- A *third* edition of the Missal was promulgated by Pope John Paul II in 2000

PROCESS OF TRANSLATION

A History of Liturgical Languages

I am sure that it will not come as a surprise to anyone to say that the Church has not always prayed in English... or Latin! Jesus prayed and preached in Aramaic, as did his earliest followers. As the infant Church moved out of Palestine, Greek became the language of the writing and proclaiming that eventually became the New Testament. As the Church grew and spread throughout the Roman Empire, Greek became its language for worship as well. Eventually, Greek came to be understood by fewer and fewer people in the West—so the Church (by the end of the 200s) shifted its language for prayer to the vernacular, the language of the people: Latin.

In the East, the liturgy and the Scriptures were translated into Coptic, Syriac, Armenian, and eventually Slavonic.

The Roman Catholic Church kept Latin as its official language, a decision renewed at the Council of Trent (1545-1563). Yet, both before and after this Council, limited permission to use the vernacular language was given to different communities around the world: Chinese, Arabic, Armenian, Iroquois, Croatian, Slovenian, French, Hindi, and English (for details, please see the first article by Fr. Dan Merz listed in the Bibliography).

The Second Vatican Council (1962-1965) broadened the possibility of using vernacular languages in the liturgy, leaving it up to conferences of bishops to ask for that permission. The response was overwhelmingly positive as the Church around the world embraced the promise of doing what the Church had done from the very beginning: pray in the language of the people.

Of course, Latin remains the official language of Roman Catholic Church. It gives us a common language that we can use across boundaries (important when we are celebrating the liturgy with representatives from a number of different language groups) and roots us in our tradition. Our liturgical books are first written in Latin, which means that they have to be translated....

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The Rules for Translation

Why Formal Correspondence instead of Dynamic Equivalence?

- The connections between Scriptures and the texts that we use at Mass are made clearer.
- Time-honored, traditional phrasing—which other language groups have used all along—is recovered.
- The Church’s faith is given clearer expression.
- English versions of liturgical texts are used by a number of small language groups to guide their own translations; therefore, the English needs to be as precise and as close to the original as possible.

After Vatican II, Church leaders produced a new Missal—using prayers that were centuries old as well as new compositions. These texts, all in Latin, then had to be translated into the various vernacular languages. The initial translations were done according to the principle of “dynamic equivalence.” This means that translators have focused on trying to capture the wider meaning of what is being said in the Latin more than on the words or style of the Latin itself. After 30+ years of experience with these translations, we have come to realize that such an approach is not without its problems. While no translation is ever perfect, the current wisdom of the Church is that a more literal rendering of the Latin is needed for a number of reasons (see box). Therefore, this new translation is being done according to the principle of “formal correspondence”—a more literal approach that tries to reflect the words and structures used in the original Latin more completely.

The Process of Translation

Far from being the work of a few isolated individuals, the new translation is an intensive process involving hundreds of individuals and extensive consultation.

Here’s how it works: The original Latin text is sent to the International Commission on English in the Liturgy (ICEL). ICEL is made up of a bishop from each of 11 English-speaking episcopal conferences (see box). While the commission itself is made up of these eleven bishops, they staff what is called the ICEL Secretariat with liturgical experts from around the world. The ICEL staff and bishops work together to produce a first draft (“Green Book”), which is then sent to English-speaking bishops around the world for review. ICEL then takes all the feedback they receive and produce a second draft (“Gray Book”), which is again sent to the English-speaking Episcopal conferences for review and approval. Once each English-speaking bishops’ conference approves the texts, they are sent to the Congregation for Divine Worship and the Discipline of the Sacraments (CDWDS) in Rome for final approval (known as the *recognitio*).

The Eleven English-Speaking Bishops’ Conferences of ICEL

- The United States (USCCB)
- Canada
- England/Wales
- Ireland
- Scotland
- South Africa
- Australia
- New Zealand
- Philippines
- India
- Pakistan

As you can see, this is an extensive and time-consuming process. Liturgical, linguistic, theological, and pastoral experts—lay and ordained—are consulted all along the way, from the level of the local bishop and his staff, to national conferences, and up to the level of ICEL and the CDWDS. The new Missal is, indeed, the work of the Church.

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PROBLEMS... AND PROMISES

The news that a new translation of the Roman Missal is coming has been met with mixed reviews. On the one hand, there are those who are greeting the new translation with the enthusiasm one would expect for Christ's Second Coming. In the new Missal, they see hopes that all that is "wrong" with the Church will be fixed. On the other hand, there are those who view the new Missal as the harbinger of the apocalypse, a sign of all that is "wrong" with Catholicism. Of course, while both extremes have their points, the truth lies somewhere in the middle. No translation is perfect; any translation involves compromise, discernment of what the Church needs at this moment in her history, and the balancing of gains and losses.

Practical Objections

Introducing a new Missal is going to be a lot of work, especially for our pastors. Not only will they need to learn about the new Missal, but they'll need to prepare their parishes—and make sure that budgets account for buying new catechetical and ritual books. It can be frustrating to have one more thing added to an already lengthy list of responsibilities, especially when it isn't easy to explain some of the more technical aspects of the new Missal.

Even if we—pastors and people alike—put in all the work that's needed, some texts will be hard to proclaim and will sound too formal, even artificial, to our ears—at least at the beginning. We will need to read texts that we've had memorized, and we'll have to learn new musical settings for the responses at Mass. We'll make mistakes, and our worship may feel awkward for a while.

As noted liturgist Fr. Paul Turner has joked in the past, pastors aren't being stopped at the door and begged for a new translation of Eucharistic Prayer III! In fact, they're more likely to hear: aren't there more important things to be doing? The easy answer is: of course there are many priorities clamoring for our attention. The more thoughtful answer may be: the liturgy is the most important action that we do as Catholics; is it not worth the time and effort to celebrate it well?

Other Objections

When the Missal was first translated after Vatican II, Catholics worked with other Christian communities to develop a set of common Mass texts in English—such as the Nicene and Apostles' Creeds, the Lord's Prayer, and the greetings. Since then, to one degree or another, these communities have let go of some of these common texts. With our new Missal, we will only be left with the Lord's Prayer in common. From the Catholic perspective, at this time in our history, uniformity *within* the Catholic Church is considered more pressing than uniformity *between* different Christian communities which speak English.

For some, the issue of inclusive language is very important. On the one hand, the new rules for translation do not allow for the adjustment of texts to make them gender-neutral. On the other hand, the fact that the new rules call for a more literal translation does mean that the texts that we will receive will be more varied and more inclusive.

When our liturgical books were first being prepared after the Council, ICEL (the International Commission on English in the Liturgy) not only translated the texts that came from Rome but also composed new texts in English. In this new edition of the Missal, no newly-composed texts will be

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allowed. Some see in this the loss of an opportunity to help the liturgy reflect the experiences of Catholics today.

Finally, there are those who distrust authority in the Church and see in any action by Rome only the misuse of power. We do tend to be wary of authority in this country, and the Church's recent history has done little to reassure many. While it may be easy to be critical of bishops (and liturgists) and to fall into the trap of believing everything the secular media has to say about our Church, it seems to me that, in the long run, such distrust can only damage the Body of Christ.

Gains with the New Translation of the Roman Missal

- Connections to Scripture are clearer
- The style will be more formal, a reminder that we are addressing God
- The vocabulary will be more varied, poetic, and concrete
- The texts are made to be sung
- The language is more inclusive
- The translation is more theologically rich
- A better linguistic connection to other Catholics around the world
- A time for catechesis and liturgical renewal

The Gift of a New Missal

Whenever the new Missal comes up in conversation, eventually someone says: "If it isn't broken, why fix it?" The basic answer is: we can do things better now. Over the past forty years, we have been doing something that the Church had not done for centuries: celebrate the liturgy in the vernacular. Our first attempts at recovering this ancient practice were good, but rushed—and not based on lived experience. Over the last four decades we've learned more about the meaning of the Latin texts and about what works best when saying texts out loud. We are now ready for the next step.

Far from being a "step backwards," the new Missal keeps us on the path set by Vatican II. The opening paragraph of *Liturgiam authenticam*, the document which set the direction for the new translation, puts it this way:

The Second Vatican Council strongly desired to preserve with care the authentic Liturgy, which flows forth from the Church's living and most ancient spiritual tradition, and to adapt it with pastoral wisdom to the genius of the various peoples so that the faithful might find in their full, conscious, and active participation in the sacred actions—especially the celebration of the Sacraments—an abundant source of graces and a means for their own continual formation in the Christian mystery.

In order to help foster our full, conscious, and active participation in the worship of God, the new translation will reflect the following qualities:

[1] The connections between our prayers and the Scriptures will be made clearer in the new translation. For example, in Eucharistic Prayer III, we currently hear: "...so that from east to west a perfect offering may be made to the glory of your name." The text is from Malachi 1:11, but that's hard to see. The new translation makes the connection: "...so that from the rising of the sun to its setting a pure sacrifice may be offered to your name." East and west are spatial metaphors; the rising and setting of the sun can refer to both place and time—so not only is the Scriptural reference clarified but the symbol is also broadened.

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[2] The style will be more formal, perhaps even more respectful. It will be clear that we are creatures addressing the Creator, not persons having conversations with a peer. Phrases like, “we pray,” “kindly,” or “be pleased to” will remind us that there is something different about directly addressing God, that we are asking and not demanding. For example, the current translation of the Third Eucharistic Prayer sounds as if we are commanding God: “*Strengthen* in faith and love...” The approved translation of the prayer now reads: “*Be pleased to confirm* in faith and charity...”

[3] The vocabulary will be more varied. In the translation we are using now, different words in Latin were translated with the same English word. For example, we currently translate the Latin words *pietas*, *consortio*, *amor*, *caritas*, and *dilectio* as “love.” But each of these words has a particular nuance or emphasis—parental affection, sharing, love, charity, delight—that greatly enriches the text. The new translation will reflect the greater variety that is in the prayers.

[4] The translations will also be more poetic and concrete, made for singing. Roman liturgy is intended to be sung, and the new texts will make it easier to fulfill that mandate. But, even if proclaimed, the texts will have a more musical/poetic quality to them. It will take work to learn how to proclaim them well, and to attune our ears to them; but, in the long run, it will be worth it.

[5] In the current Missal, most prayers begin with the word, “Father.” But, in the Latin, most of these prayers address the First Person of the Trinity as “*Deus*” (not *Pater*). Therefore, the new translation will use the more literal and accurate, “God.” While still working within the ground rules given in *Liturgiam authenticam*, the U.S. Bishops have also tried to be attentive to ways to use less exclusive terms when all of humanity is being referred to in a text. As a result, the new translation, while probably not addressing every concern, will be much more “inclusive” in its language.

[6] The new translation is also more theologically rich. For example, a number of our current prayers fall flat, and seem to be more about us than about God. Father Paul Turner has mentioned the example of Collect for the 4th Sunday of Lent:

Father of peace,
we are joyful in your Word,
your Son Jesus Christ,
who reconciles us to you.
Let us hasten toward Easter
with the eagerness of faith and love.

The new translation¹ makes it clear that we are not talking about ourselves but are addressing God, and that the good we do flows from divine grace:

O God,
who through your Word
are accompanying in a wonderful way
the reconciliation of the human race,
give the Christian people strength, we pray,
to hasten with keen devotion and eager faith
toward the solemn celebrations to come.

¹ This may not be the final text.

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In addition, the Latin prayers (especially those used after Communion) tend to end with an eschatological or teleological emphasis—a focus on our final goal of eternal life with God. In some places, our current translation changes the word order to make the English flow more naturally, and, as a result, ends up losing that emphasis. The new translations, by consistently reclaiming the original Latin word order, will bring that emphasis back. For example, on the First Sunday of Advent, the current translation of the Prayer after Communion is:

Father,
may our communion teach us to love heaven.
May its promise and hope guide our way on earth.

The proposed new translation² makes God’s agency clearer and concludes with an emphasis on ultimate things:

May the mysteries we have celebrated profit us, we pray, O Lord,
for even now, as we journey through the passing world,
you teach us by them
to love the things of heaven
and hold fast to what will endure.

[7] The new translation better connects us linguistically to Catholics around the world. Our English translation will more closely match the translations made by other groups. A simple example is the greeting. In response to, “The Lord be with you” we will say, “And with your spirit” instead of “And also with you.” All the major language groups have been using their equivalent of “And with your spirit” all along; now we will all share that in common.

[8] Finally, with the new Missal we gain a wonderful opportunity for catechesis and for the renewal of liturgical life. While I would never argue that we should retranslate texts just for the novelty of it, the reality of a fresh translation means that we will be able to encounter the texts anew. Sometimes, familiarity breeds, if not contempt, at least rote recitation. The work of learning a new translation means that these texts will become our own.

One final comment...

As Bishop Arthur Serratelli, chairman of the U.S. Bishops’ Committee on Divine Worship, mentioned at the Bishops’ meeting in November 2009, the liturgy will never be perfect until we worship before God face-to-face. But the new Missal is the next step in our Church’s long history of seeking how we are to worship God in our particular time and place. Change is difficult, and often engenders strong feelings—especially when that change comes to something important and dear to us, like the liturgy. Perhaps strong feelings in reaction to the new Missal are not a bad thing; they may be a sign of how important the Mass is to us. Yet, we need to remember the virtue of civility; our responses need to be measured and respectful. There is nothing more unfair than assigning the most negative of motives to another. New texts will be clumsy at first; it will take time to get used to them. We need to be patient with one another and with the process of implementation; over time, they will become our prayers—in the depths of our bones—just the way that the prayers we are using now became ours over time. We have the privilege of being the generation to receive the gift of a new Missal. I hope that we can do so with gratitude—and with charity.

² This may not be the final text.

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PARTS OF THE MASS

THE INTRODUCTORY RITES

The Greeting

Now that we understand a little more about the history of the Missal and the process that guides its translation, we can begin our journey through the Order of the Mass itself—those parts of our liturgy that are fairly fixed from day to day (as opposed to the readings; the three proper prayers, known as the collect, prayer over the offerings, and prayer after communion; and the prefaces that change according to the day or season).



Mass begins with the entrance procession and song. After making the Sign of the Cross, the priest greets the people using one of the formulas in this table (the changes are **bolded**).

Present Text	New Text
<p>PRIEST: The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.</p> <p><i>Or:</i> The grace and peace of God our Father and the Lord Jesus Christ be with you.</p> <p><i>Or:</i> The Lord be with you.</p>	<p>PRIEST: The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.</p> <p><i>Or:</i> Grace to you and peace from God our Father and the Lord Jesus Christ.</p> <p><i>Or:</i> The Lord be with you.</p>
<p>PEOPLE: And also with you.</p>	<p>PEOPLE: And with your spirit.</p>
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All of these formulas are based on the Scriptures; the change to the second option more closely echoes the words of Romans 1:7. In the first option, the word “communion” was chosen over “fellowship” to better capture the sense of the scriptural Greek (*koinonia*; 2 Cor 13:13): that we are sharing or participating in the life of the Holy Spirit. In addition, for some, the change makes for a more inclusive rendering.

In our response to the priest’s greeting, we’ll notice our first significant change. Rather than responding as we have for forty years—“And also with you”—we will respond with the more literal, “And with your spirit.” Why should we bother with a more literal translation of the Latin: *et cum spiritu tuo*?

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First, we will once again share a common response with Catholics around the world. After the Second Vatican Council, almost all of the major language groups translated the response to include the word *spiritu*; for example, in Spanish: *Y con tú espíritu*. In other words, the use of this expression is a sign of our unity across space (in fact, the new instruction for translations highlights this as one phrase that all groups should be able to share in common).

Second, this response is ancient in origin. It has long been used in both Eastern and Western liturgies and is found in the *Apostolic Tradition* (attributed to St. Hippolytus, c. AD 215). Therefore, the use of this expression is also a sign of our unity across time.

Third, the connection to Scripture is made clearer with this translation. The response is based on Galatians 6:18 and 2 Timothy 4:22.

For more information on this particular change, see:
http://www.usccb.org/romanmissal/translating_notes.shtml

But is not this response dualistic; that is, does it make for a split between the spiritual and the material, soul and body? Does this mean that the priest is spiritual and the rest of the assembly is not? Certainly not! Since the response is based on the Pauline letters, we need recall that he used the word *pneumatōs* (translated into English with the lower-case, spirit) in a number of different ways. In these greetings at the close of his letters to the Galatians and to Timothy, it is used to refer to the whole person (rather than some aspect of the person, such as the soul). In other words, it is a more poetic way of saying, “you.” The important point is that, whether presider or people, we are praying for one another: that each be filled with the Spirit, the Lord and giver of life.

At the same time, some scholars also mention that because only the ordained are addressed in this manner in the liturgy, the word may refer to the spirit or charism of ordination. In that case, the priest’s greeting is a way of asking that God’s spirit be with us to do what we are called to do: not only engage in liturgical worship but also spread the gospel in the world by our words and deeds. In response, we acknowledge that this person has been ordained to lead us in sacramental worship and we pray that the particular spiritual gift given to him at ordination would enable him to fulfill his vocation in the Church.

We will use the same response at other parts in the Mass, such as before the Gospel, as part of the Preface Dialogue, before the Sign of Peace, and at the Blessing and Dismissal.

The Penitential Act

After the greeting, we enter into the Penitential Act. Just as we have now, the new Missal will contain three options, which follow the priest’s introduction.

Form A is the *Confiteor*, or “I confess.” The first change that you’ll notice is that the word “greatly” has returned to its place before “sinned,” better reflecting the scriptural origins of this text (1 Chronicles 21:8). The second important change is that we are more accurately translating the three-fold repetition of “fault.” In the English translations that we are currently using, more complex Latin constructs were simplified (for example, adjectives dropped) and shortened (for example, phrases combined or eliminated). As a result, we lost some of their poetic quality. In the case of this prayer, a triple repetition is a way of referring to something in the superlative—like adding “very” in front or “-est” to the end of a word. In other words, the triple repetition is a way of clearly taking personal responsibility when it comes to our sins.

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Present Text	New Text
<p>PRIEST: My brothers and sisters, to prepare ourselves to celebrate the sacred mysteries, let us call to mind our sins.</p>	<p>PRIEST: Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.</p>
<p>FORM A 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.</p>	<p>FORM A 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.</p>
<p>FORM B 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.</p>	<p>FORM B 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.</p>
<p>FORM C 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.</p>	<p>FORM C 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.</p>
<p>PRIEST: May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.</p>	<p>PRIEST: <i>No change.</i></p>
<p>If form A or B is used, the <i>Kyrie</i> follows. PRIEST: Lord, have mercy. PEOPLE: Lord, have mercy. PRIEST: Christ, have mercy. PEOPLE: Christ, have mercy. PRIEST: Lord, have mercy. PEOPLE: Lord, have mercy.</p>	
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Form B is not often used; the new translation helps us see that this option is intended to be a dialogue, or exchange, between the priest and the people. The current translation did not make that characteristic very clear. In addition, one can more easily see its origins in Baruch 3:2 (first exchange) and Psalm 85:8 (v. 7 in some translations; second exchange).

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We are probably most familiar with form C—the three invocations, followed in turn with “Lord, have mercy / Christ, have mercy / Lord, have mercy.” The new Missal will give us a new translation as an example but will also continue to allow for the use of other invocations (as long as the model is followed). The U.S. adaptation to the Order of Mass (not yet approved) adds the seven additional formulas that we have now to choose from.

The so-called “absolution” follows all three forms of the penitential act. The new Missal will leave the current translation intact. However, it is important to remember that we are not praying that God forgive our sins at this moment but that, having celebrated Eucharist, God *will* lead us with our sins forgiven to everlasting life. Because forms A and B do not include the three-fold “Lord, have mercy,” this response follows those versions of the Act of Penitence. The English or the original Greek—*Kyrie eleison, Christe eleison, Kyrie eleison*—may be used.

The Gloria

In the Mass, the *Gloria* follows the Act of Penitence; we rejoice that God is a merciful God. The scriptural source for this hymn should be very familiar: Luke 2:14! As with the *Confiteor*, the current English translation did a lot of shortening and simplifying: dropping verbs, adjectives, and even entire phrases. The new translation expands the hymn back to its fuller form. It is not unusual in music to stress a concept or emphasize a point by repeating the same words, or by using different words to express the same idea. We see that with the *Gloria*: five verbs are used to refer to our actions in response to God’s graciousness instead of three, Christ’s Sonship is stressed, and John the Baptist’s words are repeated—but with a different petition following.

Present Text	New Text
<p>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,</p> <p>you take away the sin of the world: have mercy on us;</p> <p>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.</p>	<p>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.</p>
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Note that “sins” is in the plural now, to match the invitation to Communion. This is an example of how traditional liturgical usage has differed from the use of the same phrase in the scriptures. John the Baptist refers to the Lamb of God taking away the “sin” of the world in John 1:29; however, for over 1000 years we have used the plural liturgically. It is that tradition which is maintained in the new Missal. The phrase, “people of good will,” may sound a bit odd to some, but it makes an important point. As Father Dan Merz of Missouri mentioned in his series (see Bibliography below), having a “good will” means that we’ve aligned our will with God’s, and that’s the only way that we will experience true peace.

The Collect

The Collects (what we used to call the opening prayers) are all being retranslated. Once we have a final text this section will be added.

THE LITURGY OF THE WORD

The Nicene Creed

Besides the private prayers of the priest and deacon before and after the reading of the Gospel, we won’t see much of a change at all during the Liturgy of the Word—except when it comes to the Profession of Faith.

The first thing that we’ll notice with the Nicene Creed is that, like the Apostles’ Creed, it is in the singular now. The original Greek of the Creed—as first promulgated at Nicaea (AD 325) and reissued, with minor changes, at Constantinople (AD 381)—is in the plural. *Liturgical* use of the Creed in both Byzantine East and Roman West, however, has preferred the singular form—in Latin, *credo*. The singular reflects baptismal usage and echoes the singular of both the older Apostles’ Creed and the interrogatory form of the baptismal profession of faith (answering “I do” to the questions posed by the minister). When the Creed was imported into the Eucharistic liturgy (end of the sixth century in Spain; not until the 11th century in Rome), the singular was maintained.

When the text was translated after Vatican II, although the Latin was in the singular, the plural was used in English; other language groups kept the singular. With the new translation, we will not only share a closer translation with Catholics of other language groups around the world but we will also return to the traditional *liturgical* usage of the Creed.

In addition, St. Thomas Aquinas—who only knew of the Creed in its singular form—argued that the “I” in the Creed is the Church, what we would call today the Body of Christ. Interestingly, therefore, the use of the first person singular both highlights personal responsibility (we renew our baptismal faith) as well as communal identity and oneness in belief.

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Second, while not in the Latin, the sections of the creed will also begin with, “I believe.” While this will make for easier proclamation in English, we ought to keep in mind that the Creed is a whole, not a collection of individual and isolated beliefs.

Third, the vocabulary is more theologically precise: words like “consubstantial” and “incarnate” are used.

For those interested in more detail, please see the explanation given on the U.S. Bishops’ website:
<http://www.usccb.org/romanmissal/consubstantial.shtml>.

“Consubstantial” is a difficult word to grasp. The original Greek is *homoousios*, a word made up of two roots: *homo* + *ousia*. *Homo* is the Greek root signifying sameness. *Ousia* is a

more technical word, referring to the essence or heart or most real aspect of something. The Greek was translated into Latin as *consubstantialis*, which gives us the English, “consubstantial.” The bottom line is that no word can capture the mystery of the Trinity, and perhaps by using “consubstantial” we’ll be reminded that, in the end, the inner life of God is beyond our language and comprehension.

Using the phrase, “incarnate of the Virgin Mary” makes two important points. First, it highlights the fact that Jesus’ human flesh came from Mary; he was not just “born” from her but was knit in her womb. Second, this phrase connects to the earlier claim in the Creed that Christ was “born of the Father before all ages.” This provocative phrase reminds me the way that the Church has referred to Christ as being eternally begotten from the “womb of the Father.” Even the ancient Greek root of the word in John 1:18 that we render as “heart” (or “bosom” or “side”)—*kolpos*—can also refer to the “womb.” Clearly, only metaphorical language can approach the infinite mystery of God who transcends gender!

Present Text	New Text
<p>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;</p>	<p>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.</p>

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<p>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.</p>	<p>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.</p>
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The Creed is a theologically rich text, and the new translation highlights some important nuances that might have been less obvious in the current version:

- “Visible and invisible” is more accurate than “seen and unseen” – there may be things that we don’t currently see (they are outside our field of vision, but are capable of being seen); that’s different than referring to things that are, by their nature, visible or invisible (e.g., the angels). Also, the reference to Col 1:16 is made more explicit.
- In reference to the Holy Spirit, the word “power”—which does not appear in the Creed—is absent in the new Missal. The incarnation is the act of a person (Holy Spirit) not an impersonal force; the new translation makes this more obvious.
- We should note that the word “death” is not in the original Creed. Approved by Rome, this addition makes clearer what Jesus suffered.
- Our beliefs in regard to Jesus Christ are not only a fulfillment of the Scriptures (Old Testament) but are also attested to in the Scriptures (New Testament). Therefore, “in accordance” is a more inclusive phrase.
- We do more than “acknowledge” baptism. To confess baptism has multiple levels of meaning: we believe in its efficacy, we have faith in the one who promised to act through it, and we proclaim it and invite others to it.
- “Looking forward” suggests that we are straining towards the Reign of God, like Paul’s reference to all creation “groaning” in anticipation (Rom 8:22). The current translation suggests a more passive stance.

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The Apostles' Creed

Much of what is said about the Nicene Creed applies to the Apostles' Creed. In addition, it is important to note that what the current translation renders as, "he descended to the dead" the new version splits into two phrases: "he descended into hell (Latin: *inferos*; the abode of the dead; the underworld; *not* the permanent state of separation from God that awaits those who completely reject the offer of divine love); on the third day he rose again from the dead." As a result, the new translation emphasizes that through his passion and resurrection Christ overcame death itself.

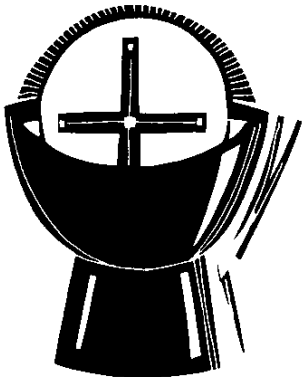
THE APOSTLES' CREED	
Present Text	New Text
<p>I believe in God, the Father almighty, creator of heaven and earth.</p> <p>I believe in Jesus Christ, his only Son, our Lord.</p> <p>He was conceived by the power of the Holy Spirit and born of the Virgin Mary.</p> <p>He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again.</p> <p>He ascended into heaven, and is seated at the right hand of the Father.</p> <p>He will come again to judge the living and the dead.</p> <p>I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.</p>	<p>I believe in God, the Father almighty, Creator of heaven and earth, and in Jesus Christ, his only Son, our Lord,</p> <p>who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; he descended into hell; on the third day he rose again from the dead;</p> <p>he ascended into heaven, and is seated at the right hand of God the Father almighty; from there he will come to judge the living and the dead.</p> <p>I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.</p>
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THE LITURGY OF THE EUCHARIST

The Preparation of the Gifts

While the prayers that priest says during the preparation of the gifts will change slightly, most of us in the congregation will first notice the differences in the invitation to prayer and preface dialogue.



The new translation of the invitation to prayer makes the point that it is not just the priest who offers the sacrifice of prayer, but that he in his way is joined by the people in their way in offering Eucharist. As the *General Instruction of the Roman Missal* (§78; see also §96) reminds us:

The priest invites the people to lift up their hearts to the Lord in prayer and thanksgiving; he unites the congregation with himself in the prayer that he addresses in the name of the entire community to God the Father through Jesus Christ in the Holy Spirit. Furthermore, the meaning of the Prayer is that the entire congregation of the faithful should join itself with Christ in confessing the great deeds of God and in the offering of Sacrifice.

In the response, the adjective “holy”—which was removed in our current translation—is returned.

The Preface

The opening dialogue of the preface also reflects changes in translation. The first change was covered earlier. The second change reminds us that it is not only good (“right”) to give thanks to God, but it is also our duty (“just”) to do so. As was put forth in the Constitution on the Sacred Liturgy of Vatican II (§14; italics mine):

Mother Church earnestly desires that all the faithful should be led to that fully conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy. Such participation by the Christian people as “a chosen race, a royal priesthood, a holy nation, a redeemed people” (1 Pet. 2:9; cf. 2:4-5), *is their right and duty by reason of their baptism.*

This change will also take care of the division manifested in some communities where some say “give him thanks,” and others say “give thanks” or “give God thanks” in order to avoid the masculine pronoun. (As an aside, I would hope that, for the sake of unity, everyone will make the response to the invitation to prayer as written; if the masculine pronoun for God can at times be avoided there is no reason why at times it should not be used. God transcends gender.)

The Prefaces, which have all been retranslated, will now begin, “It is truly right and just...” – which will make the connection to the dialogue more obvious. In a sense, the people will hand the priest the words with which to open the Eucharistic Prayer, the prayer he will pray out loud on their behalf. The people will then ratify, in a sense, what he has prayed by the Great Amen (it is important to note, then, that the Amen is said or sung by the people—not by the priest).

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Present Text	New Text
<p>PRIEST: Pray, brethren (brothers and sisters), that our sacrifice may be acceptable to God, the almighty Father.</p> <p>PEOPLE: 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.</p>	<p>PRIEST: Pray, brethren (brothers and sisters), that my sacrifice and yours may be acceptable to God, the almighty Father.</p> <p>PEOPLE: 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.</p>
<p>PRIEST: The Lord be with you. PEOPLE: And also with you.</p> <p>PRIEST: Lift up your hearts. PEOPLE: We lift them up to the Lord.</p> <p>PRIEST: Let us give thanks to the Lord our God. PEOPLE: It is right to give him thanks and praise.</p>	<p>PRIEST: The Lord be with you. PEOPLE: And with your spirit.</p> <p>PRIEST: Lift up your hearts. PEOPLE: We lift them up to the Lord.</p> <p>PRIEST: Let us give thanks to the Lord our God. PEOPLE: It is right and just.</p>
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Finally, the translation of the *Sanctus* (Holy, Holy) has changed slightly. The opening line more accurately reflects the ancient prayer of the Church, and more clearly reflects Isaiah 6:3, by referring to “Lord God of hosts.” There was some concern that people may think that “hosts” refers to communion, but all we need to do is recall the second verse of “Silent Night” to realize that the word refers to the angelic beings which surround God.

Present Text	New Text
<p>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.</p>	<p>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.</p>
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The Eucharistic Prayer and “*pro multis*”

Probably the change that has received the most attention has been the translation of the Latin phrase, *pro multis*. Currently, we hear in the Eucharistic Prayers, that Christ’s blood

All our Eucharistic Prayers have been retranslated; the new texts are available for viewing at:
<http://www.usccb.org/romanmissal/order-of-mass.pdf>.

“will be shed for you and for all so that sins may be forgiven.” The new translation will read: “which will be poured out for you and for many, for the forgiveness of sins.”

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OK, first of all: what does this change not mean? It does not mean that Christ did not die for everyone. The Scriptures (for example, John 11:52; 2 Corinthians 5:14-15; Titus 2:11; 1 John 2:2) and the dogmatic teaching of the Church (*Catechism* §§624, 629) make it clear that Christ died for everyone. In addition, in our Eucharistic Prayers, we pray that all the dead (not just Catholics and other Christians) would enjoy eternal life.

Then, why the change?

First, for scriptural reasons: The words in our Eucharistic Prayer come from the Gospels of Matthew (26:28) and Mark (14:24); the Greek for “many” is used there and connects to Isaiah 53:11-12.

Second, for historical reasons: The Roman Rite has always said *pro multis* (for many) and not *pro omnibus* (for all) at this point in the Mass.

Third, for ecumenical reasons: The Eucharistic Prayers of the Eastern Churches all have “for many” in their respective languages.

Finally, for theological reasons: As Cardinal Francis Arinze, former prefect of the Congregation for Divine Worship and Discipline of the Sacraments, stated in his letter to Presidents of Conferences of Bishops (Oct. 17, 2006):

The expression ‘for many,’ while remaining open to the inclusion of each human person, is reflective also of the fact that this salvation is not brought about in some mechanistic way, without one's own willing or participation; rather, the believer is invited to accept in faith the gift that is being offered and to receive the supernatural life that is given to those who participate in this mystery, living it out in their lives as well so as to be numbered among the ‘many’ to whom the text refers.

In other words, while salvation is offered to all, not all will accept God's gift. Respecting human free will means that we need to accept the possibility that some might reject God, and our prayer—rather than being a denial of God's mercy—is instead a profound acknowledgment of the degree to which God will go to respect our freedom.

The Responses during the Eucharistic Prayer and Communion Rite

Some of the responses that the people are asked to make during the Eucharistic Prayer and Preparation for Communion—such as the Great Amen, the Lamb of God (*Agnus Dei*) and the Lord's Prayer—are not changing. Others, like the Memorial Acclamation (now referred to as the Mystery of Faith) and the invitation to communion, will be different.

The first thing that we see with the Mystery of Faith is that the priest's introduction has changed. The current version makes it sound as if what follows is something that we all do together. More accurately, the new translation shows that this is a dialogue: the priest says one thing (“The mystery of faith”) and the rest of us respond in one of three (or four) ways.

The Latin version of the Missal contains three responses. The fourth (a U.S. adaptation)—“Christ has died, Christ is risen, Christ will come again”—was not approved for this edition of the Missal because the acclamations are addressed *to* Christ and the fourth version simply states what Christ has done. The new

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translations of the acclamations highlight the fact that we are addressing Christ and make the connections to the Scriptures easier to grasp. The first and second acclamations are both based in 1 Corinthians 11:26, while the third comes from John 4:42.

Present Text	New Text
PRIEST: Let us proclaim the mystery of faith:	PRIEST: The mystery of faith.
PEOPLE: Dying you destroyed our death, rising you restored our life. Lord Jesus, come in glory. <i>or</i> When we eat this bread and drink this cup, we proclaim your death, Lord Jesus, until you come in glory. <i>or</i> Lord, by your cross and resurrection, you have set us free. You are the Savior of the World. <i>or (in the United States)</i> Christ has died, Christ is risen, Christ will come again.	PEOPLE: We proclaim your Death, O Lord, and profess your Resurrection until you come again. <i>or</i> When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again. <i>or</i> Save us, Savior of the world, for by your Cross and Resurrection, you have set us free. <i>Not approved.</i>
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The more literal rendering of the invitation to communion also makes the various connections to the Scriptures more clear: John the Baptist’s identification of Jesus as the Lamb of God in John 1:29, the supper of the Lamb in Revelation 19:9, and the healing of the centurion’s servant in Luke 7:6-7 (and Matthew 8:8).

The reference to the roof of the centurion’s home may make us chuckle if we think the phrase refers to the roofs of our mouths. Rather, the point is that we should have the same attitude as the centurion as we prepare to welcome Christ into the “home” of our bodies, our very selves: humility, faith, gratitude.

It is interesting to notice that the phrase “this is” has been removed. Just as we no longer say, “*This is the word of the Lord*” at the end of the readings or “*This is the Body of Christ*” at communion because the word “this” seems to limit Christ’s presence, it is good to see that it has been deleted from here as well. In addition, “behold” makes for a more poetic rendering, and is more suggestive of the sacred, as is “blessed” instead of “happy.”

Present Text	New Text
PRIEST: This is the Lamb of God who takes away the sins of the world. Happy are those who are called to his supper.	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.

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PEOPLE: Lord, I am not worthy to receive you, but only say the word and I shall be healed.	PEOPLE: Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.
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THE CONCLUDING RITES

In 2005, the World Synod of Bishops met to reflect on the place of the Eucharist in the life of the Church. At the end of the meeting, a number of propositions were presented to Pope Benedict XVI. These were worked into his follow-up Apostolic Exhortation, *Sacramentum caritatis* (§51):

Finally, I would like to comment briefly on the observations of the Synod Fathers regarding the dismissal at the end of the eucharistic celebration. After the blessing, the deacon or the priest dismisses the people with the words: *Ite, missa est* [currently translated as, "The Mass is ended, go in peace."]. These words help us to grasp the relationship between the Mass just celebrated and the mission of Christians in the world. In antiquity, *missa* simply meant "dismissal." However in Christian usage it gradually took on a deeper meaning. The word "dismissal" has come to imply a "mission." These few words succinctly express the missionary nature of the Church. The People of God might be helped to understand more clearly this essential dimension of the Church's life, taking the dismissal as a starting-point. In this context, it might also be helpful to provide new texts, duly approved, for the prayer over the people and the final blessing, in order to make this connection clear.

In 2008, the Holy Father did indeed add three new dismissals to the Roman Missal in order to stress that we are sent as missionaries into the world. These are the newest words in the 2000-year history of Catholic worship. Along with "Go forth, the Mass is ended" (which is the new translation of *Ite, missa est*), the new dismissals are:

Go and announce the Gospel of the Lord.
Go in peace, glorifying the Lord by your life.
Go in peace.

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I have always been intrigued by the fact that we name what we do—the Mass—by the final action: the dismissal, the being sent forth to proclaim the Gospel in word and deed. The Church, which is all of us, is missionary in nature. In order to fulfill that calling, which comes to us through baptism, we gather together to celebrate Eucharist. Our faith tells us that this is the pre-eminent place that we encounter Christ—in each other, in the word proclaimed, in the sacrament—in order to be changed, transformed, more and more into the Body of Christ that we are. Changed, we are sent back out—to encounter Christ in those whom we serve. Changed by that encounter, we return to the tables of word and sacrament to be nourished ... and sent on mission again... week after week... until we are all welcomed into the wedding feast of the Lamb.

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