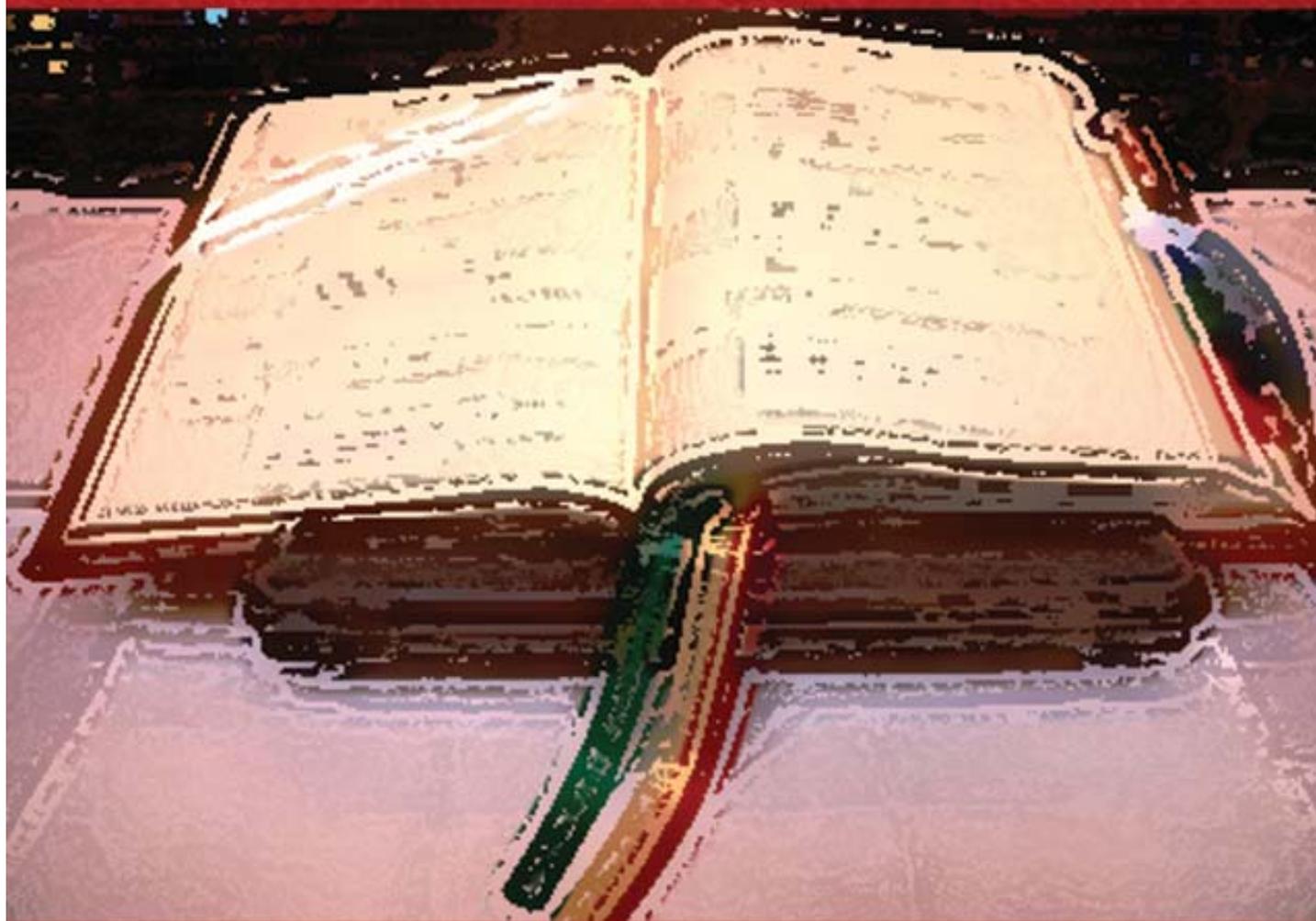


A PARISHIONERS GUIDE TO THE REVISION OF THE ROMAN MISSAL



RM III
EDITION

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What is the Roman Missal? (*Missale Romanum* in Latin)

For Roman Catholics, the structure and form for the liturgy and the texts that we use for the celebration of the Mass have a long history of development beginning in Apostolic times. Although no official texts appeared in the first few centuries, there are a few extant examples of early liturgies providing some continuity from those earliest times.

Although there are a number of collections of prayer texts from different sources, the very first official missal came from Rome the established center of the Roman Catholic Church, with Latin as the official language of the church.

The *Roman Missal* includes a number of books that are used in the celebration of the Mass: the Lectionary, which contains the Scriptures readings selected for each Mass; the Book of the Gospels, the book that may be carried in procession containing only the gospels for each Sunday and solemnity; and the Sacramentary, which contains an introduction with the directives on how Mass is to be celebrated, and the prayer texts of the Mass. The term “Sacramentary” will no longer be used with the implementation of the 3rd edition of the *Roman Missal* in Advent 2011. From that point on it will simply be called collectively the *Roman Missal*.

Why a new Roman Missal?

A new missal is always the result of a need for new prayer texts or a revision of rites, rituals, or the directives for Mass. This need is determined by the Holy See with oversight by the Congregation for Divine Worship and Discipline of the Sacraments in Rome. This new missal is always generated in Latin, the official language of the Church, and then, only since Vatican II, translated into the language of the people in each country.

Pope John Paul II issued the Third Edition of the *Missale Romanum* during the 2000 Jubilee Year in response to the primary need for new prayer texts for the large number of new saints that had been canonized during his papacy. From the worldwide experience of celebrating with the present missal, he also saw a need to examine the translations with a new vision. In 2001, *Liturgiam Authenticam*, new guidelines for translating from Latin into other languages was issued by the Holy See.

Guidelines for Translation

After the Second Vatican Council when we were permitted to translate the Roman Missal into the vernacular, the mother language of each country, the guidelines for translating, *Comme Le Prevoit*, used the principle of “dynamic equivalence.” The Latin was not translated word for word but in basic thought units, trying to capture the meaning of the texts without using the exact wording.

With the new guidelines for translating, the new 3rd Edition of the Roman Missal and all future rites and rituals of the Church would employ the principle of “formal equivalency” in all translations. This method aims to translate texts “integrally and in the most exact manner, without omissions or additions in terms of their content, and without paraphrases or glosses”(Liturgiam Authenticam, no. 20). The original Latin text is thereby translated into English more literally.

Example:

Priest: Dominus vobiscum (the word “you” is plural)

People: Et cum spiritu tuo (the word for “your” is singular)

Dynamic Equivalence: And also with you

Formal Equivalence: And with your spirit

et: and

cum: with

spiritu: spirit

tuo: your (singular)

Process of Development

The process of translating liturgical texts from the original Latin is a highly consultative endeavor since the new English translation of the Third Edition of the Roman Missal will be used for 11 different English speaking countries and also as a source to translate into some other languages. The International Commission on English in the Liturgy (ICEL) prepares English translations of liturgical texts on behalf of the conferences of bishops of English-speaking countries. The United States Conference of Catholic Bishops (USCCB) and the other member conferences receive ICEL’s first draft of the translation. Each bishop then has the opportunity to offer comments and get additional expert opinions. This critique is then sent back to ICEL. ICEL then proposes a second draft which is sent back to each conference of bishops to repeat the consultative process. ICEL prepares a final draft, voted on by each conference of bishops then forwarded to the Holy See for final approval.

At the Vatican, the Congregation for Divine Worship and the Discipline of the Sacraments examines the translated texts, offers authoritative approval (*recognitio*) of the texts, and grants permission for their use. Currently the Congregation is aided by the recommendations of Vox Clara, a special committee of bishops and consultants from English-speaking countries.

NEW TRANSLATION—CHANGES IN OUR TEXT

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, put 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, and abundant source of graces and a means for their own continual formation in the Christian mystery.” (*Liturgiam Authenticam* no. 1)

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 the prayer texts and Scripture 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 based on a quote from Malachi 1:11. The new translation makes the direct 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.
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 new translation of the prayer will read: “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 had 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 will emphasize the most important aspects of the text.

The Latin prayers (especially those used after Communion) tend to end with 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 translation makes this 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.

ORDER OF MASS—CHANGES IN THE PARTS OF THE PEOPLE

GREETING

The text of the greeting is changed.

Present Text	New Text
The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.	The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.
<i>or.</i> The grace and peace of God our Father and the Lord Jesus Christ be with you .	<i>or:</i> Grace to you and peace from God our Father and the Lord Jesus Christ.
<i>or:</i> The Lord be with you.	<i>or:</i> The Lord be with you.
<i>People:</i> And also with you.	<i>People:</i> And with your spirit.

The first greeting given in the missal replaces the word “fellowship” with “communion,” which not only is more inclusive but also carries a depth of meaning. In many ways throughout the liturgy we pray for unity of the Body of Christ.

The other greetings that may be used also quote from Saint Paul. “The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all,” comes from the last line of the Second Letter to the Corinthians (12:13). And “Grace to you and peace from God our Father and the Lord Jesus Christ” can be found many times in Paul’s letters; for example at the beginning of the First Letter to the Corinthians (1:3).

The translation of the Third Option and most frequently used greeting “the Lord be with you, and with your spirit” is a more direct or exact translation of the Latin (*Dominus vobiscum. Et cum spiritu tuo.*)

Liturgiam Authenticam #56 singled out this response to be rendered more closely to the Latin original: “*Certain expressions that belong to the heritage of the whole or of a great part of the ancient Church, as well as others that have become part of the general human patrimony, are to be respected by a translation that is as literal as possible, as for example the words of the people’s response Et cum spiritu tuo.*”

This greeting also relates directly to the greetings given in Scripture (Gal 6:18; 2 Tim 4:22). This response can also be found in Scripture. Paul concludes four of his epistles with an expression very much like the one we use for the greeting at Mass. At the end of the Second

letter to Timothy, Paul asks Timothy to greet a number of their coworkers, and then he concludes with these words to his friend: “The Lord be with your spirit. Grace be with you.” At the end of the Letter to the Galatians, Paul concludes with a similar prayer, this time for the entire community: “May the grace of our Lord Jesus Christ be with your spirit, brothers and sisters. Amen.” The letter to the Philippians ends with a shortened version of that same prayer, again addressed to the entire community. “The grace of the Lord Jesus Christ be with your spirit.” The brief letter to Philemon concludes exactly the same way: “the grace of the Lord Jesus Christ be with your spirit.”

Spiritu tuo is translated “your spirit” making the direct connection to the fact that we cannot celebrate these great mysteries without the presence and action of God’s Holy Spirit. In this dialogue with the priest we refer also to the fact that at his ordination we called on the Holy Spirit to guide him and to enable him to lead us in celebrating these sacred mysteries, *in persona Christi capita*.

If the Holy Spirit were not in our bishop when he gave the peace to all, you would not have replied to him all together, And with your spirit. This is why you reply with this expression...reminding yourselves by this reply that he who is here does nothing of his own power, or are the offered gifts the work of human nature, but is it the grace of the Spirit present and hovering over all things which prepared that mystic sacrifice. (St. John Chrysostom)

Penitential Act form A (Confiteor)

Present Text	New Text
<p>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 what I have failed to do;</p> <p>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>I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned,</p> <p>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>

- The text of the Confiteor translate more literally the Latin. “Sinned greatly” quotes from Scripture: “Then David said to God, ‘ I have sinned greatly in doing this thing’” (1 Chron 21:8).
- This prayer draws on the threefold pattern of the tradition of prayer and calls to mind Peter’s threefold denial.
- The people strike their breast as they say: “through my fault, through my fault, through my most grievous fault.”

Penitential Act form B

Present Text	New Text
<p><i>Priest:</i> Lord, we have sinned against you: Lord, have mercy.</p> <p><i>People:</i> Lord, have mercy.</p> <p><i>Priest:</i> Lord, show us your mercy and love.</p> <p><i>People:</i> And grant us your salvation.</p>	<p><i>Priest:</i> Have mercy on us, O Lord.</p> <p><i>People:</i> For we have sinned against you.</p> <p><i>Priest:</i> Show us, O Lord, your mercy.</p> <p><i>People:</i> and grant us your salvation.</p>

Form B makes the direct references to Scripture:

- “Hear, O Lord, for you are a God of mercy; and have mercy on us, who have sinned against you” (Bar 3:2; Ps 85:8)
- “Show us, Lord, your love; grant us your salvation” (Ps 85:8).

Penitential Act form C

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

Form C uses a more direct reference to Scripture:

First invocation: “You were sent to heal the contrite”

- “[The Lord] heals the brokenhearted, binds up their wounds.” (Psalm 147:3)
- “The spirit of the Lord God is upon me, because the Lord has anointed me; He has sent me to bring glad tidings to the lowly, to heal the brokenhearted, To proclaim liberty to the captives and release to the prisoners” (Is 61:1).

Second invocation: “You came to call sinners”

- “Go and learn the meaning of the words, ‘I desire mercy, not sacrifice.’ I did not come to call the righteous but sinners” (Mt 9:13).

Third invocation: “You are seated at the right hand of the Father to intercede for us”

- “Who will condemn? It is Christ (Jesus) who died, rather, was raised, who also is at the right hand of God, who indeed intercedes for us” (Romans 8:34).

- “...in accord with the exercise of his great might, which he worked in Christ, raising him from the dead and seating him at his right hand in the heavens” (Eph 1:19-20).
- “If then you were raised with Christ, seek what is above, where Christ is seated at the right hand of God” (Col 3:1).
- “When he had accomplished purification from sins, he took his seat at the right hand of the Majesty on high” (Heb 1:3).
- “Therefore, he is always able to save those who approach God through him, since he lives forever to make intercession for them” (Heb 7:25).

GLORY TO GOD

The text is changed.

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.</p> <p>Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God,</p> <p>you take away the sins 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>

The new translation is not only a more literal translation of the Latin original but it also refers more directly to the scripture accounts:

- “Glory to God in the highest, and on earth peace to those on whom his favor rests” (Luke 2:14).
- “Behold, the Lamb of God, who takes away the sin of the world” (John 1:29).
- “For you alone are holy” (Rev 15:4).
- “Show them you alone are the Lord, the Most High over all the earth.” (Ps 83:19)

CREED

There are two choices for the Profession of Faith, the Nicene Creed or the Apostles’ Creed. When the Rite of Baptism is celebrated at Mass the renewal of Baptismal Promises replaces the creed. There are changes in the text of both creeds.

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; he ascended into heaven and is seated at the right hand of the Father.</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. He ascended into heaven and is seated at the right hand of the Father.</p>

Present Text	New Text
<p>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 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>

Nicene Creed

The singular, Credo, I believe is used in the new translation to make the connection to our baptismal creed. We attest to our beliefs and reaffirm them as an individual, speaking for ourselves, yet giving witness publicly in the assembly. To facilitate this public proclamation, three additional “I believes” have been added, making this creed flow more easily.

The Creed is to be translated according to the precise wording that the tradition of the Latin Church has bestowed upon it, including the use of the first person singular. (Liturgiam Authenticam #65)

The faith that we profess is the faith of the Church, the Body of Christ, expressed in one voice with all its members, but in the Creed we are making a statement about our own acceptance of that faith. The creed is more than just an anonymous acclamation.

“Visible and Invisible” replaces “seen and unseen,” expressing more accurately the theological meaning and referring directly to Col 1:16: “for in him all things were created, in heaven and on earth, the visible and the invisible...”

“Consubstantial with the Father” instead of “one in Being with the Father” uses the term that describes this relationship more accurately. Latin “*consubstantialem Patri. Con*” meaning “with,” “*substantialem*” meaning “substance.”

“Incarnate” is used instead of “born” since the mystery of the incarnation carries far more theological meaning than just being born.

Apostles’ Creed

The Apostles’ Creed may be used in place of the Nicene Creed, especially during the Lenten and Easter Seasons.

Present Text	New Text
<p>I believe in God, the Father almighty, creator of heaven and earth. I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, we 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. He will come again to judge the living and the dead. 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, 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; 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. 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>

The most notable aspect of the revised translation of the Apostles' Creed is the change from "He descended to the dead" to "He descended into hell." The meaning of the latter is explained in the Catechism: "By the expression 'He descended into hell', the Apostles' Creed confesses that Jesus did really die and through his death for us conquered death and the devil 'who has the power of death' (Heb 2:14) (CCC #636).

ORATE, FRATRES

Present Text	New Text
<p><i>Priest:</i> Pray, brethren, that our sacrifice may be acceptable to God, the almighty Father.</p> <p><i>People:</i> 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><i>Priest:</i> Pray, brethren (brothers and sisters), that my sacrifice and yours may be acceptable to God, the almighty Father.</p> <p><i>People:</i> 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>

The text the priest speaks is changed. The people's response to this prayer at the end of the Preparation of the Altar and Gifts is changed.

The text of the priest speaks more clearly of the assembly's role in this sacrifice.

The people's response adds the word "holy" before Church.

PREFACE DIALOGUE

Present Text	New Text
<p><i>Priest:</i> The Lord be with you. <i>People:</i> And also with you. <i>Priest:</i> Lift up your hearts. <i>People:</i> We lift them up to the Lord. <i>Priest:</i> Let us give thanks to the Lord our God. <i>People:</i> It is right to give him thanks and praise.</p>	<p><i>Priest:</i> The Lord be with you. <i>People:</i> And with your spirit. <i>Priest:</i> Lift up your hearts. <i>People:</i> We lift them up to the Lord. <i>Priest:</i> Let us give thanks to the Lord our God. <i>People:</i> It is right and just.</p>

The dialogue which begins the Preface of the Eucharistic Prayer is changed. In addition to “The Lord be with you And with your spirit” the people’s response to “Let us give thanks to the Lord our God” has been condensed, using the exact Latin translation.

PREFACE ACCLAMATION: HOLY, HOLY, HOLY

The Holy, holy, holy is changed.

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>

The text of the first acclamation in the Eucharistic Prayer is now translated more exactly from the Latin original which references Scripture: “‘Holy, holy, holy is the Lord of hosts!’ they cried one to the other. ‘All the earth is filled with his glory!’” (Is 6:3).

The conclusion of the Holy, holy, holy references scripture “The crowds preceding him and those following kept crying out and saying: ‘Hosanna to the Son of David; blessed is he who comes in the name of the Lord; hosanna in the highest’” (Mt 21:9).

MYSTERY OF FAITH (FORMERLY CALLED THE MEMORIAL ACCLAMATION)

There are changes in the invitation to the Mystery of Faith and in the people's texts of this acclamation during the Eucharistic Prayer.

Present Text	New Text
<p><i>Priest:</i> Let us proclaim the mystery of faith:</p>	<p><i>Priest:</i> The mystery of faith</p>
<p><i>People:</i> A: Christ has died, Christ is risen, Christ will come again.</p>	<p><i>People:</i> A: We proclaim your Death, O Lord, and profess your Resurrection until you come again.</p>
<p><i>or B:</i> Dying you destroyed our death, rising you restored our life. Lord Jesus, come in glory.</p>	
<p><i>or C:</i> When we eat this bread and drink this cup, we proclaim your death, Lord Jesus, until you come in glory.</p>	<p><i>or B:</i> When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.</p>
<p><i>or D:</i> Lord, by your cross and resurrection you have set us free. You are the savior of the World.</p>	<p><i>or C:</i> Save us, Savior of the world, for by your Cross and Resurrection you have set us free.</p>

This acclamation is now expressed in one of three forms. The “Christ has died...” text has been eliminated as a possible choice since the text is a statement rather than an address to Jesus Christ. The other forms are directed to the Second Person of the Trinity, Jesus Christ.

The first option refers in scripture to “For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes” (1 Cor 11:26).

The third option refers in scripture to “...we know that this is truly the Savior of the world” (Jn 4:42).

DOXOLOGY AND AMEN

The doxology of the Eucharistic Prayer is changed but the people's "Amen" response remains the same.

Present Text	New Text
<p><i>Priest:</i> Through him, with him, in him, in the unity of the Holy Spirit, all glory and honor is yours, almighty Father, for ever and ever.</p> <p><i>People:</i> Amen.</p>	<p><i>Priest:</i> Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever.</p> <p><i>People:</i> Amen.</p>

INVITATION TO COMMUNION

The text for the invitation to Communion is changed.

Present Text	New Text
<p><i>Priest:</i> This is the Lamb of God who takes away the sins of the world. Happy are those who are called to his supper.</p> <p><i>All:</i> Lord, I am not worthy to receive you, but only say the word and I shall be healed.</p>	<p><i>Priest:</i> 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.</p> <p><i>All:</i> Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.</p>

The text the priest speaks "Behold the Lamb of God..." refers in Scripture to "Then the angel said to me, 'Write this: Blessed are those who have been called to the wedding feast of the Lamb'" (Rev 19:9).

The people's response is translated more closely to the Latin. The people's response directly uses the scriptural reference to the centurion's act of faith in Luke 7:6-7: "And Jesus went with them, but when he was only a short distance from the house, the centurion sent friends to tell him, 'Lord, do not trouble yourself, for I am not worthy to have you enter under my roof. Therefore, I did not consider myself worthy to come to you; but say the word and let my servant be healed.'"

This scriptural account enriches the meaning of our act of faith.

DISMISSAL

The text of the dismissal, spoken by the priest /deacon, is changed.

Present Text	New Text
Go in the peace of Christ.	Go forth, the Mass is ended.
<i>or:</i> The Mass is ended, go in peace	<i>or:</i> Go and announce the Gospel of the Lord.
<i>or:</i> Go in peace to love and serve the Lord.	<i>or:</i> Go in peace, glorifying the Lord by your life.
	<i>or:</i> Go in peace.

The response by the people to dismissal remain the same.

People: Thanks be to God.

Encouragement to sing dialogues

The *General Instruction of the Roman Missal* states that “great importance should therefore be attached to the use of singing in the celebration of the Mass. In the choosing of the parts to actually be sung, however, preference should be given to those that are of greater importance and especially to those to be sung by the priest or the deacon or the lector, with the people responding, or by the priest and people together.” (see GIRM no. 40) “Since the celebration of Mass by its nature has a ‘communitarian’ character, both the dialogues between the priest and the faithful gathered together and the acclamations are of great significance; in fact, they are not simply outward signs of communal celebration but foster and bring about communion between priest and people.” (GIRM no. 34) “The acclamations and the responses of the faithful to the priest’s greetings and prayers constitute that level of active participation that the gathered faithful are to contribute in every form of the Mass, so that the action of the entire community may be clearly expressed and fostered.” (GIRM no. 34)

Preparation for implementation

Implementing the new *Missal* will give the Church an opportunity to take a fresh look at its liturgical practice and to renew its celebration of the Sacred Liturgy, which is the “source and summit” of Christian life (Second Vatican Council, *Dogmatic Constitution on the Church [Lumen Gentium]*, no. 11). The faithful encountering the Liturgy anew in the new text, can deepen their sharing in Christ’s sacrifice, offering their lives to the Father as they worship “in Spirit and truth” (Jn 4:23).

The Holy See granted the final approval of the text in the spring of 2010. The USCCB has set an implementation date of First Sunday of Advent 2011 (November 26/27). These texts are not permitted to be used for liturgy before this date and the present (2nd Edition) of the *Roman Missal* is not permitted to be used after that date.

Roman Missal Glossary

Assembly, liturgical: All of the faithful—priest, assisting ministers, and congregation—gathered for the celebration of the Mass or one of the other liturgical-sacramental rites of the Church. The liturgical assembly does not constitute itself but is called into being by God.

Celebrant: The one, normally a bishop or priest, or in certain circumstances, a deacon, who officiates and presides over the celebration of the liturgy.

Congregation for Divine Worship and the Discipline of the Sacraments (CDWDS): The department of the Holy See responsible for regulating and promoting the Church’s sacred liturgy and sacraments; the CDWDS also reviews, revises, and approves liturgical texts and translations.

Dynamic equivalency: A translation principle that aims to translate basic thoughts rather than words. The original words and form are important only as a vehicle for the meaning; therefore, it is the meaning alone that is truly important in the translation. This method was used during the preparation of the first and second editions of the *Roman Missal*, but it was gradually refined in the ensuing years and ultimately was replaced in 2001 in favor of the principle of formal equivalency.

Eucharistic Prayer: This prayer is the summit of the celebration of the Mass. It is a prayer of thanksgiving and sanctification. The word “Eucharist” comes from the Greek and is literally translated as “thanksgiving.” The entire congregation of the faithful joins itself to Christ in offering sacrifice to God, and in turn Christ is offered to the Church in his Body and Blood.

Formal equivalency: A translation principle approved by the Congregation for Divine Worship and Discipline of the Sacrament (CDWDS) in its 2001 document *Liturgiam Authenticam* for use in the third edition of the *Roman Missal* and all future liturgical books. This method aims to translate texts “integrally and in the most exact manner, without omissions or additions in terms of their content, and without paraphrases or glosses” (*Liturgiam Authenticam*, no. 201). The original Latin text is thereby rendered into English more literally.

General Instruction of the Roman Missal (GIRM): The introductory material in the *Roman Missal*, containing the general outline and ordering of the celebration of the Mass, including detailed instructions about what the priest, the deacon, the other ministers, and the congregation do during the various parts of the Mass.

International Commission on English in the Liturgy (ICEL): Committee chartered to prepare English translations of liturgical texts on behalf of the conferences of bishops of English-speaking countries. Currently, 11 conferences of Bishops are full members of the Commission: the United States, Australia, Canada, England and Wales, India, Ireland, New Zealand, Pakistan, the Philippines, Scotland, and South Africa.

Editio Typica (Typical Edition): Latin text of the Roman Missal from which vernacular translations are written. The ***editio typica tertia*** is Latin for “third typical edition,” the version of the Roman Missal being implemented in late 2011.

Liturgiam Authenticam: Document issued in 2001 by the CDWDS that discusses the use of vernacular languages in the publication of the books of the Roman Liturgy, providing the guiding principles for translation.

Recognitio: An authoritative approval of texts which grants permission for their use. For liturgical texts, *recognitio* is usually issued by the Vatican Congregation for Divine Worship and the Discipline of the Sacraments.

Roman Missal/*Missale Romanum*: The ritual text for the celebration of the Mass, which contains the words and actions completed by the assembly and the celebrant during Mass. *Missale Romanum* is the name of the Latin text of the *Roman Missal*.

Parts of the Roman Missal

The Roman Missal is comprised of 7 major sections, plus introductory material (various decrees and Papal letters, the General Instruction of the Roman Missal, and the liturgical calendar) and appendices (additional chants, various blessings, sample General Intercessions, and optional prayers by the priest before and after Mass). This list defines those major sections:

Order of Mass: The overall structure of the mass and the “fixed” parts of the Mass (those that are the same at any Mass), including the responses and acclamations of the people, the introductory Rites, the Eucharistic Prayer (including the collection of Prefaces), the prayers leading up to Holy Communion, and the concluding rites, including Solemn Blessings and Prayers over the People.

Proper of Seasons: Mass formularies (containing the opening collect prayer, the prayer over the offerings, and the prayer after communion, and sometimes a solemn blessing) for the Sundays and Weekdays of the Seasons of Advent, Christmas, Lent, and Easter, the Sundays of Ordinary Time, and major feast days.

Proper of Saints (and the Commons): Prayers for the feast days of the various saints commemorated throughout the year, and a collection of prayers for use to honor a saint for whom no proper prayers are included.

Ritual Masses: Prayers for Masses that are celebrated with particular rites: e.g., the Dedication of a Church, Marriage, Holy Orders (Ordination), Religious Profession, Christian Initiation (Baptism, Confirmation), etc.

Masses and Prayers for Various Needs and Intentions: Prayers for Masses celebrated for particular religious or civil needs, e.g., for the Pope, for Vocations, for Promoting Harmony, for Peace and Justice, for elected officials, to avert storms, etc.

Votive Masses: Prayers for Masses for particular devotions such as Masses in honor of the Holy Spirit, the Blessed Virgin Mary, or the Apostles

Masses of the Dead: Prayers for funeral Masses or other commemorations of those who have died, particularly on the anniversary of death.

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