

THE NEW ROMAN MISSAL

- ✓ The changes are not a major reversal of the post-Vatican II reforms, nor a return to the Tridentine Mass.
- ✓ The changes do not involve a new ritual or restored ritual for celebrating the Eucharist. Mass will still have the same parts, the same patterns, and the same flow.
- ✓ The 3rd Edition of the Roman Missal is a new translation of the Latin Roman Rite.
 - *Comme le Prevoit* (1969 instruction on translation) used “dynamic equivalence” as a fundamental principle of translation. This means that translators try to clearly express the *meaning* of the original text in the translated text. It recognizes that each language has its own sentence structure, rules of grammar and idioms that make word-by-word translation often stilted or even unintelligible.
 - *Liturgiam Authenticam* (2001 instruction on translation) uses the principle of formal equivalence.” This type of translation focuses more on the exact literal translation of the text and literal conformity, often producing an awkward English text that is difficult to proclaim and understand. (*Liturgiam Authenticam* was issued three years after all of the English-speaking conferences of bishops had submitted to Rome a revised translation of the 2nd edition of the missal that had taken them over a decade to complete. All of that work, already approved by those Bishops’ conferences, was shelved by Rome and the process began again.
- ✓ The 3rd Edition of the Roman Missal will include some additional, new prayer texts.
- ✓ The new translation will make more allusions to Scripture and help us to see the connection between our prayers and the Word of God.
- ✓ It will require us to learn some new vocabulary and many sentences will be longer making it more difficult at first to say and hear, but providing more nuances of meaning.
- ✓ These changes will afford us the opportunity to deepen our understanding and appreciation of the Mass. In the words of Vatican II’s *Lumen Gentium*, #11, “the Eucharist is the source and summit of our Christian life.” Anything we can do to understand our liturgy more deeply will draw us close to God.
- ✓ We must keep in mind that Vatican II called us to “a full, conscious and active participation in the liturgy.” Nothing has changed in this regard. Full participation will require some additional effort on our part as we learn the new responses and prayers.

Entrance Rites

- ✓ When the priest says, “The Lord be with you,” the new response will be “And with your Spirit.” This is a more direct translation of the Latin “Et cum spiritu tuo.” It more closely matches the response already used in Spanish, French, Italian and German.
- ✓ The Confiteor (I confess to almighty God, etc.), used at St. Michael during Lent, has been re-translated to more accurately reflect the Latin. The new wording puts more stress on our unworthiness. (“I have greatly sinned” and “through my fault, through my fault, through my most grievous fault.”)
- ✓ The wording of the second form of the penitential rite also changes. The dialogue will now read: Priest: “Have mercy on us, O Lord.” Response: “For we have sinned against you.” Priest: “Show us, O Lord, your mercy.” Response: “And grant us your salvation.”
- ✓ The third form of the penitential rite, most often used at St. Michael remains essentially the same, but offers the option of ending with the Greek *Kyrie Eleison* and *Christe Eleison* instead of the English *Lord have mercy* and *Christ have mercy*.
- ✓ The Glory to God has more words added and many lines rearranged. There is more repetition which is appropriate in a hymn of praise to God.

Liturgy of the Word

- ✓ Before the Gospel, when the priest or deacon says, “The Lord be with you,” the new response will be “And with your Spirit.”
- ✓ Currently the Nicene Creed begins with “We believe...” The new translation begins with “I believe” (a literal translation of the Latin “Credo”). The words “I believe” also preface several other parts of the Creed. When our current translation was prepared, scholars chose to use the plural because the original text in both Latin and Greek (councils of Nicaea and Constantinople-4th century) used the plural. The Latin text however uses the singular, perhaps because it came into the Mass from the Baptismal Rite, where the one being baptized makes an individual profession of faith and states his or her belief several times. We must keep in mind, however, that at the liturgy, we make this profession of faith as a community.
- ✓ Another change in the Nicene Creed comes in the line about Jesus’ divinity. We currently say he is “one in being with the Father.” The new translation says he is “consubstantial with the Father” (from the Latin *consubstantialis*, which means “one in being”).
- ✓ A third major change in the Nicene Creed comes when we speak of Christ’s human nature. “By the power of the Holy Spirit he was born of the Virgin Mary and became man” is changed to “and by the Holy Spirit was incarnate of the Virgin Mary and became man.” “Incarnate” still means “enfleshed” but this word also reminds us that Jesus was human from the moment of his conception, not just at his birth.
- ✓ The translation of the Apostles’ Creed, still allowed as an option to the Nicene Creed is also a bit different, but may sound more familiar to those who pray the rosary.

Liturgy of the Eucharist

- ✓ During the Preparation of the Gifts, the priest’s prayers have several changes. The assembly’s only change is the addition of the word “holy” to the response just before the Prayer over the offerings. We will now say, “for our good and the good of all his *holy* church.”
- ✓ When the Eucharistic Prayer begins we will again respond, “And with your Spirit.”
- ✓ The last line of this dialogue exchange also changes. We now say, “It is right to give him thanks and praise.” The new text says simply, “It is right and just.” This more clearly leads into the following text that begins, “It is truly right and just.”
- ✓ There is one change in the Sanctus (Holy, Holy). We now say, “God of power and might.” The new text changes to “God of hosts.” This refers to the hosts (armies) of angels who serve God.
- ✓ The Memorial Acclamation “Christ has died, Christ is risen, Christ will come again” has been eliminated. This acclamation is more like a proclamation in that it makes a statement of faith about Christ, rather than a prayer to Christ. The translation of the other three (addressed to Christ) to which we are accustomed have been changed to reflect a deeper meaning and our role as the ones who share Eucharist and await its fulfillment (see sheet of prayers).

Communion Rite

- ✓ At the Sign of Peace, we again respond, “And with your Spirit.”
- ✓ When the priest invites us to share in the Lord’s supper we will respond, “Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.” The use of “under my roof” is a reference to the Gospel passage where the centurion asks Jesus to heal his servant but says he is not worthy for Jesus to enter his house (Luke 7:6). It reflects a great level of faith. The other change focuses more clearly on the spiritual dimension of the healing we seek through the Eucharist when we say “my soul” instead of “I”

Dismissal

- ✓ We again respond, “And with your Spirit.” There are some new forms of the dismissal for the priest to use, but our response remains, “Thanks be to God.”