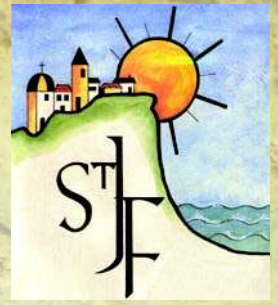


# IMPACT



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## THE NEW ROMAN MISSAL

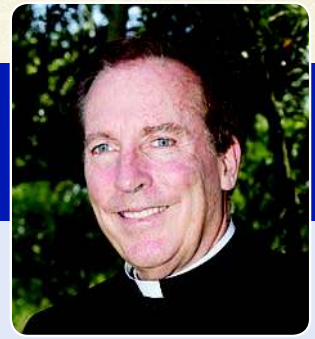
What We Say and Why We Say It

*“And with  
your spirit”*

*“It is right and just”*

# Monsignor's Musings

By Msgr. David A. Sork



When the Bishops gathered together for the Council of Trent (1545-1563), they reformed the liturgy and strove to have a more uniform manner of celebrating the Eucharist. It varied from village to village and from priest to priest. They strove to have a format that reflected the oldest traditions. Pope St. Pius V promulgated the Roman Missal in 1570 and said that only this one could be used. He further stipulated that there were to be no changes to this missal. Of course, future popes were free to change it, and the missal did in fact undergo minor changes during the next 400 years.

When the Bishops gathered together for the Second Vatican Council (1962-1965), they called for a reform of the liturgy based on modern research. Scholars of the writings of the early church discovered documents not available at the Council of Trent and found that even that council's reforms did not reflect the ancient liturgies. In the Constitution on the Sacred Liturgy (1963), the bishops called for the celebration of the Eucharist in the vernacular, rather than only Latin. A post-conciliar commission worked on the new missal, and Pope Paul VI promulgated it in 1970. It was the first missal in almost 400 years. The English edition was published in 1973, and a second edition came out in 1975.

On November 26 at the 5:00 p.m. Mass we began using a new missal for the celebration of the Eucharist. It is the third edition of the Roman Missal. Just like all revised editions of a book, the aim was to improve and update the content, correct any previous errors and clarify points of confusion. More than 15 percent of the texts in the third edition are new, due to the large number of new saints Pope John Paul II canonized and the requests by our Bishops for new texts to address special circumstances, for example, wedding anniversaries and funerals.

This third edition was promulgated in Latin in 2000. Since Latin is the official language of the Church, the Roman Missal in Latin – “Missale Romanum” – is the offi-

cial text of the Mass. In the two previous editions, the translations into English reflected a principle known as dynamic equivalence. It was intended to communicate only the general meaning of the Latin text in contemporary American English instead of giving a literal or word-by-word translation. Creative additions in English not found in the Latin text made some of the prayers look like new compositions rather than translations.

In 2001 the Congregation for Divine Worship in Rome issued new guidelines for translating the Latin documents. It called for a more literal translation that was closer, word by word, to the Latin. In 2002 the Bishops of the English-speaking world began the task of translating it into English. In 2007, the Congregation for Divine Worship issued a document that outlined the specific rules for translation in English. With so many bishops' conferences involved, the work of translating has been a long and extraordinarily tedious process. Nine years later we finally have it.

You will not experience any change in the format of the Mass. What you will find different is the wording of the various prayers. As one who has over the years practically memorized the entire missal, I am naturally reluctant to change. I will have my eyes focused on the book much more than I had been previously. I am going to miss some of the poetic language and idiomatic expressions that reflected the previous translation. On the other hand, I welcome some of the changes that reflect more clearly some of the biblical references, e.g. instead of “from East to West,” now it’s “from the rising of the sun to its setting.”

Adapting to the new Missal will be even more challenging to the congregation, who won't have the opportunity to study it as the priests will. Let us all work together to make this translation a smooth one and an opportunity to appreciate more the beauty and profundity of our central act of worship.

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# The New Roman Missal

**Bold text** represents the wording that has changed in the Roman Missal.

## WHAT WE SAY

### Introductory Rites

The Lord be with you.

**The people reply:**  
**And with your spirit.**

### Penitential Act

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,

**And, striking their breast, they say:**  
**through my fault, through my fault,**  
**through my most grievous fault;**

**Then they continue:**  
therefore I ask blessed Mary ever-Virgin,  
all the Angels and Saints,  
and you, my brothers and sisters,  
to pray for me to the Lord our God.

**The absolution of the Priest follows:**  
May almighty God have mercy on us,  
forgive us our sins,  
and bring us to everlasting life.

**The people reply:**  
Amen.

## WHY WE SAY IT

This shows the Mass is a work of God and that the priest is acting on His behalf. Both the greeting “The Lord be with you” and the reply “And with your spirit” come from the Bible and it is inspired by passages that conclude four of the New Testament letters: 2 Timothy 4:22, Galatians 6:18, Philippians 4:23 and Philemon 25.

At the beginning of Mass, after the Sign of the Cross and the priest greets the people, we are invited to “acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.” This Act may take three forms. The third option is the one most commonly used and the people’s responses, “Lord have mercy,” “Christ have mercy,” “Lord have mercy” have not changed although the introductory words of the priest to each have.



The first option, the prayer known by its Latin name, Confiteor, which begins, “I confess to almighty God...” has a new translation. The most noticeable change is the addition of the phrase, “through my fault, through my fault, through my most grievous fault;” This phrase was added in order that the English translation adheres more closely to the words in Latin. As it always has, the Penitential Rite offers us an opportunity to collect ourselves before stepping any further into prayer.

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# The **New Roman Missal** Continued

**Bold text** represents the wording that has changed in the Roman Missal.

## WHAT WE SAY

The Priest then says:

**Have mercy on us, O Lord.**

The people reply:

**For we have sinned against you.**

The Priest:

**Show us, O Lord, your mercy.**

The people:

And grant us your salvation.

The absolution by the Priest follows:

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

The people reply:

Amen.

## Gloria

Glory to God in the highest,  
and **on earth peace to people of good will.**

**We praise you,  
we bless you,  
we adore you,  
we glorify you,**

we give you thanks **for your great glory,**  
Lord God, heavenly King,  
**O God, almighty Father.**

Lord Jesus Christ, **Only Begotten Son,**  
Lord God, Lamb of God, **Son of the Father,**  
you take away the **sins** of the world,

have mercy on us;

**you take away the sins of the world,  
receive our prayer;**

you are seated at the right hand of the Father,  
**have mercy on us.**

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

## WHY WE SAY IT

The second option, which is the least used at Mass, has undergone a complete retranslation.



With the exception of the Sundays in Lent and Advent, we sing the Gloria at Sunday Mass. Beginning this year, the text will significantly change. The result is a different, longer text than we have today. The first change we will encounter is “on earth peace to people of good will” in place of the familiar, “peace to his people on earth.” This translation is closer to the original Latin text and echoes the biblical text found in Luke 2:14.

The second verse of the Gloria underwent a complete retranslation. The previous translation abbreviated this section but the new translation restores all the descriptions of God found in the Latin text.



## Nicene Creed

**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,  
**At the words that follow up to and including**  
and became man, **all bow.**  
**and by** the Holy Spirit **was incarnate**  
of the Virgin Mary,  
and became man.  
For our sake he was crucified under  
Pontius Pilate,  
**he suffered death** and was buried,  
**and rose again on the third day**  
in **accordance** with the Scriptures.  
He ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory  
to judge the living and the dead  
and his kingdom will have no end.  
**I believe** in the Holy Spirit, the Lord,  
the giver of life,  
who proceeds from the Father and the Son,  
**who** with the Father and the Son  
**is adored** and glorified,  
**who** has spoken through the prophets.  
**I believe in** one, holy, catholic and  
apostolic Church.  
**I confess** one baptism for the forgiveness  
of sins  
and **I look forward to** the resurrection  
of the dead  
and the life of the world to come. Amen.

(“**Consubstantial**” means being of the same substance. “**incarnate**” means to be given bodily form and substance.)

The words of the Nicene Creed, which we say to profess our faith in God—Father, Son and Holy Spirit—most Sundays at Mass, are changing, but our faith is staying the same. Catholics profess the Creed each Sunday in various languages all over the world. It is important that we all say the same words; for as we are reminded in Ephesians 4:5, there is one faith.



The first change we will note is we begin, “I believe.” “I believe” is a literal translation of the Latin word, *Credo*. By saying this, we proclaim to everyone present our intention to follow and live by these ancient beliefs. This change acknowledges that while this is the faith of the entire Church, each one of us proclaims it to assert our personal faith together with other believers. It also makes our translation consistent with those used in many other countries throughout the world. This then becomes a personal affirmation of the belief, just as we affirm our belief in the Pledge of Allegiance to the flag, with “I pledge...”

# The **New Roman Missal** Continued

**Bold text** represents the wording that has changed in the Roman Missal.

## WHAT WE SAY

### The Eucharistic Prayer

"The Lord be with you"...

**"And with your spirit."**

"Lift up your hearts"...

"We lift them up to the Lord."

"Let us give thanks to the Lord our God"...

**"It is right and just"**

The Priest, with hands extended, continues the Preface. At the end of the Preface he joins his hands and concludes the Preface with the people, singing or saying aloud:

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.

Then he says:

**The mystery of faith.**

And the people continue, acclaiming:

**We proclaim your Death, O Lord, and profess your Resurrection until you come again.**

Or:

When we eat this Bread and drink this Cup, we proclaim your Death, **O Lord**, until you come **again**.

Or:

**Save us, Savior of the world, for** by your Cross and Resurrection you have set us free.

## WHY WE SAY IT

At the beginning of the Eucharistic prayer, we will exchange these slightly different words with the priest. We then sing, *Holy, Holy, Holy*... The text of the Holy, Holy, Holy in the revised translation of *The Roman Missal* has only one change, and that change is to the first line. We once sang, "Holy, Holy, Holy Lord, God of power and might." Now, the translation is rendered, God of hosts. While the word "hosts" is a literal translation of the official Latin edition of *The Roman Missal*, it also opens up the interpretation beyond God being only for those who are mighty and powerful to a God who is of the hosts: God of heaven and earth. Indeed, God is holy.



We sing or recite the Memorial Acclamation after the Institution narrative—the words Jesus used at the Last Supper over bread and wine. This acclamation comes in response to the priest's words, "The mystery of faith." This acclamation therefore, is our response to God's coming to dwell among us, particularly in the transformation of bread and wine into Christ's Body and Blood. In the revised edition of *The Roman Missal*, there will now only be three memorial acclamations; the previous English edition had four. (N.B. The fourth acclamation "Christ has died, Christ is risen... was actually only present in the English—it never appeared in the Latin text.)

"The mystery of faith" are the words the priest celebrant will now use in the revised edition of *The Roman Missal*; rather than "Let us proclaim the mystery of faith." "The mystery of faith" translates quite closely to the Latin: *mysterium fidei*. Also, this now matches the other proclamations that call for an acclamation by the people. For instance, here are some of the many examples: "The Body of Christ," "The Blood of Christ," "The word of the Lord," "The Gospel of the Lord," and so forth. "The mystery of faith" is not only words that we proclaim, it is also the mystery that we acclaim through living in our daily lives.

## Sign of Peace

After the priest says

The peace of the Lord be with you always,

we now respond with:

**And with your spirit.**

## Invitation to Communion

The priest says:

**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.**

And together with the people he adds once:

Lord, I am not worthy

**that you should enter under my roof,**

but only say the word

and **my soul** shall be healed.



## The Concluding Rites

If they are necessary, any brief announcements to the people follow here. Then the dismissal takes place. The Priest, facing the people and extending his hands, says:

The Lord be with you.

The people reply:

**And with your spirit.**

This is the reconciliation we make with our neighbors as Christ taught us to do before coming to the altar, as written in Matthew 5:23-24.

Few Gospel accounts are as powerful as the story of the Roman Centurion who has heard of Jesus and his great deeds. In response to Jesus' offer to come to his home and heal his ailing servant, the Centurion utters these powerful words: "Lord, I am not worthy to have you come under my roof; but only speak the word, and my servant will be healed" (Matthew 8:8, NRSV; see also Luke 7:6). With the implementation of the English translation of the third edition of *The Roman Missal*, this full statement of the Centurion will be our response to the invitation to Holy Communion. Surely, there are no better words with which to respond to this invitation—"Lord, I am not worthy / that you should enter under my roof, / but only say the word / and my soul shall be healed." The liturgy invites us, at this moment, to the same faith, to the same conviction, as that of the Centurion belief in what Jesus can do. If there was hope for him, then surely there is hope for us, too!

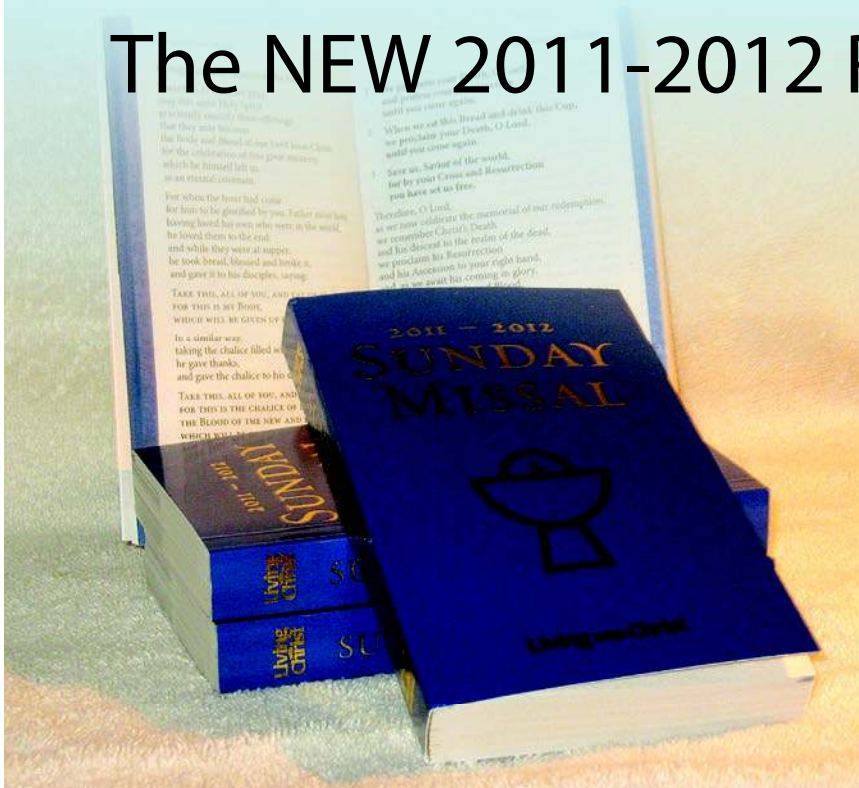


Just as in the Introductory Rites, the Concluding Rites show the Mass is a work of God and that the priest is acting on His behalf. Both the greeting "The Lord be with you" and the reply "And with your spirit" come from the Bible. "And with your spirit" is inspired by passages that conclude four of the New Testament letters: 2 Timothy 4:22, Galatians 6:18, Philippians 4:23 and Philemon 25.

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