

Change and Opportunity

<http://stgabrielindy.org/2011/08/15/change-and-opportunity-the-new-roman-missal/>

Understanding the Revised Mass Text



Background

- Liturgical Reforms of Vatican Council II
 - 1963 Constitution on the Sacred Liturgy
 - 1965 Order of Mass in Latin
 - 1966 English Translation (ICEL)
 - 1969 new Order of Mass in Latin
 - 1970 English Translation
 - 1974 First Edition in English (full Sacramentary)
 - 1975 Second Edition Latin
 - 1985 Second Edition English
 - 2000 Third Edition Promulgated
 - 2002 Third Edition Latin
 - 2011 Third Edition English

For hundreds of years, the Mass was prayed in the Latin language.

That changed about forty years ago when the bishops decided that people all over the world should have the option to be able to pray the Mass in their own language. So the Latin words were translated into English and all other languages. **The translation that has been in force, gave us a better understanding of the faith and laid a foundation for vernacular worship upon which the Church is now building anew.** Today, translators now have a better sense of how to achieve a greater adherence to the original Latin than the former translators did.

WHY????

- To reflect the current Latin edition
- Many of the Latin prayers were crafted with a poetry of vocabulary, rhythm, structure and sentiment
- The beauty of the language proclaimed the beauty of God
- New Words ... Deeper meaning
- Opportunity to understand better the meaning of our prayers and our relationship with God

Who prepared the Translation?

A large number of people worked on the translation.

- Guided by the International Commission on English in the Liturgy (ICEL). A Conference of eleven bishops from different countries around the world.
- Teams of experts to propose translations that are faithful to the Latin
- ICEL – evaluate work
- Back to Conference for vote
- Submission to Rome – Congregation for Divine Worship and the Discipline of the Sacrament (consulted with the Vox Clara Committee) – final adjustments and approval

The Name of the Book is Changing

Was called the ***SACRAMENTARY***

Now called the ***ROMAN MISSAL***

(A translation of the actual Latin title for this book)

The Mass

The flow of the Mass is not changing.

It will still take place in four parts:

- Introductory Rites
- Liturgy of the Word
- Liturgy of the Eucharist
- Concluding Rites

INTRODUCTORY RITES

- ENTRANCE CHANT
- SIGN OF THE CROSS – our response “AMEN”
(*The gesture of signing is our way of saying we belong to God*)
- GREETING - “The Lord be with you” -
 - Old response: *And also with you*
 - New response: **“And with your spirit”**
(*a closer translation of the Latin “Et cum spiritu tuo”*)

INTRODUCTORY RITES

Greeting and Reply- Roots Us More deeply in the Scriptures.

Both the greeting and the reply come from the Bible

“The Lord be with You”

Judges 6:12, Ruth 2:4, 2 Chronicles 15:2, and Luke 1:28, Matt 28:20

“And with your spirit”

2 Timothy 4:22, Galatians 6:18, Philippians 4:23, Philemon 25

*The two parts of this greeting express a desire
that the Lord be present to the spirit of the
entire community.*

INTRODUCTORY RITES

Penitential Act

- “Lord, have mercy,” “Christ, have mercy,” “Lord, have mercy.”
- “Kyrie, eleison,” “Christe, eleison,” “Kyrie, eleison.”

These responses will not change, but there is a new translation of the acclamations that introduce them.

- Confiteor

There will be a new translation for the Confiteor

I confess to almighty God and to you, my brothers and sisters,
that I have **greatly sinned**, in my thoughts and in my words,
in what I have done and in what I have failed to do,
**through my fault, through my fault, through my most
grievous fault;**

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

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.

INTRODUCTORY RITES

GLORIA

- The Gloria is a joyful hymn of praise and honor to God.
- The text of the Gloria has changed.
- The guiding principle for all translations is to let the English express more literally the sentiments of the Latin original.
- New translation is faithful to the original Latin prayer but it better connects to scripture (Luke 2:14).

The new translation of the Gloria roots us in the scriptures, gives us words to praise God, and is an occasion to reflect on the forgiving power of Jesus Christ.

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.

INTRODUCTORY RITES

The Introductory rites conclude with the Collect. When the priest prays the Collect he is gathering the prayers of the whole assembly and addressing them to God.

Collect or Opening Prayer (Priest)

All the collects have been completely retranslated. The sentences are longer and more complex. In the first translation, opening prayers concluded with a formula that usually began, “We ask this through our Lord Jesus Christ.” This formula has been revised too. You may not notice the difference, but it should make the **role of the Persons of the Trinity more precise.**

Our response: AMEN.

LITURGY OF THE WORD

The first two readings will conclude the same way:

“The Word of the Lord”

“Thanks be to God”

When the Gospel is announced, we will respond:

“Glory to you, **O Lord**”

The word “O” has been added throughout the Missal before words such as “Lord” and “God” to show respect

LITURGY OF THE WORD

- The new translation will not affect the scripture readings.
- The scripture readings are in a separate volume entitled
 - Lectionary for Mass and the Book of the Gospels

LITURGY OF THE WORD

Profession of Faith

- A Creed is a short way of telling what a person or community believes
- “We believe” is now **“I believe”**
 - This change unites us with the rest of the Catholic world in using the singular. (After Vatican II, English was the only Western language that translated the opening Latin word of the Creed with the plural “we believe”
 - “I believe” expresses the faith of the Church professed personally by each believer.

LITURGY OF THE WORD

“One in Being with the Father” now **“Consubstantial with the Father”**

The new wording more closely reflects the theological language of the bishops at the Council of Nicea (A.D. 325) who wanted to safeguard that Jesus was acknowledged as the eternal Son of God, equal to the Father.

The Son was not created by the Father but rather is a distinct Divine Person who existed from all eternity, sharing the same Divine Nature with the Father and the Holy Spirit.

Invites us to reflect more on the Divine Nature of Christ and the mystery of the Trinity

LITURGY OF THE WORD

“Was born of the Virgin Mary” now **“Was incarnate of the Virgin Mary”**

“The Son of God assumed a human nature in order to accomplish our salvation in it” (Catechism no 461)

The Son of God was not just born of the Virgin Mary; He actually took on human flesh.

LITURGY OF THE WORD

The Liturgy of the Word ends with the Prayer of the Faithful.

- Different from week to week
- We pray for the needs of the Church, the world and for people who need our prayers.

LITURGY OF THE EUCHARIST

- Presentation & Preparation of the Gifts
 - Priest prepares the altar and gifts of Bread & Wine
 - The words of the priest will be slightly different:
 - “bread to offer” **“bread we offer you”**
 - “our sacrifice” **“my sacrifice and yours”**
 - “his Church” **“his holy Church”**

Liturgy of the Eucharist

The Eucharistic Prayer begins with a dialogue between the priest and the people:

- The Lord be with you
- Lift up your hearts
- Let us give thanks to the Lord our God

And with your spirit

We lift them up to the Lord

It is right and just.

LITURGY OF THE EUCHARIST

The Eucharistic Prayer is the **center and summit** of the entire Mass.

The priest may choose from a variety of Eucharistic Prayers. Prior to the Second Vatican Council there was only one Eucharistic Prayer.

All the prayers have been retranslated.

In the Liturgy of the Eucharist, the changes in the translation will affect what you hear more than what you say.

LITURGY OF THE EUCHARIST

HOLY, HOLY, HOLY Lord God of “**hosts**”

- To give praise to God at this critical juncture of the Mass, we choose a passage from the book of Isaiah (6:3)
- We join the angels in their song
- A universal hymn of praise to God

LITURGY OF THE EUCHARIST

Words of Institution

- Some of the words during the consecration will change
- A more accurate and more formal rendering of the Latin text of the Mass and one that underscores the liturgical nature of the vessels: “this is the Cup of my Blood” now “**this is the Chalice of my Blood**”
- No ordinary cup but the Eucharistic cup is a sacred vessel (Luke 22:20; 1 Cor 11:25)

LITURGY OF THE EUCHARIST

Words of Institution

- “eat it” now **“eat of it, for this is my body”**
the new translation expresses that we all share some “of” the same bread. By partaking of one bread, we become one body in Christ (1 Cor 10:17)
- “everlasting” now **“eternal”**
- “shed for you and for all” now **“poured out for you and for many”**

Changes remain closer to Jesus’ actual words of institution in the Gospel (Matt 26:28)

LITURGY OF THE EUCHARIST

Mystery of Faith - Memorial Acclamation

In the previous translation we had four acclamations from which to choose. These were based on three different ones in the original Latin.

- We now have just three matching English acclamations.

LITURGY OF THE EUCHARIST

The Communion Rite –

We prepare ourselves to receive the Body and Blood of Christ.

The Lord's Prayer has not changed

We stand and pray the Lord's Prayer. – We remember we are one family with God. As a sign of unity, we share the Sign of Peace.

LITURGY OF THE EUCHARIST

Lamb of God

- Instead of the priest saying “This is the Lamb of God” is now
“Behold the Lamb of God, behold him who takes away the sins of the world.”

This is a closer translation to the Latin; more majestic in sound; and more direct allusion to John 1:29, where John the Baptist points out Jesus to his followers.

- “Happy are those who are called to his supper” is now
“Blessed are those called to the supper of the Lamb.” You may be blessed even when you are experiencing sorrow. This change, together with the explicit reference to “the supper of the Lamb” makes clearer the reference to Rev 19:9

LITURGY OF THE EUCHARIST

Lamb of God – People's response

- “to receive you” now “Lord, I am not worthy **that you should enter under my roof**”

This is a direct connection with Matt 8:8 and Luke 7:6 – the gentile centurion has asked Jesus to heal his servant.

- “I shall be healed” now “**my soul shall be healed**”

We are not asking for a genetic healing, or physical healing, we are asking for a spiritual healing that alone can cure “my soul.”

LITURGY OF THE EUCHARIST

The Prayer after Communion

- You will hear the same invitation, “Let us pray.”
- The translation of the prayer is new.
- It concludes in the same way, prompting you to reply, “AMEN.”

CONCLUDING RITES

- Announcements if necessary
- The priest greets you as he has been doing “The Lord be with you,” and you will reply “**And with your spirit.**”
- Dismissal – the new translation offers new options. Even though the words of dismissal are new, your response remains the same, “Thanks be to God.”
- Closing song.

NEW TRANSLATION

The new translation is not going back to Latin or Pre-Vatican II, but the new translation will:

- Convey many of the rich biblical images and allusions in the Latin original
- Preserve traditional theological terms
- Use a more “heightened” style of English that is less conversational and nobler in tone
- Provide a unique moment to catechize on the meaning of the liturgy
- Grow deeper in our faith by praying the Mass more consciously

In Conclusion

By delving more deeply into the scriptural background of the Mass, we come to know more closely Jesus, the Word of God made flesh, whose Pascal Mystery we celebrate.

Opportunity

*“to promote
more conscious,
active and full
participation in
the mystery of the
Eucharist”*

References:

- Understanding the Revised Mass Texts by Paul Turner
- What's New about the Mass by Maureen A. Kelly
- A Guide to the New Translation of the Mass, Edward Sri
- Catholic Update
 - Changing How We Pray (August 2010)
 - The Roman Missal (March 2011)
 - A Walk Through the Mass (September 2011)