



## The New Language of the Roman Missal Third Edition

The United States Conference of Catholic Bishops (USCCB) explains that Pope John Paul II, during the Jubilee Year 2000, announced a revised version of the Roman Missal which is the ritual text containing prayers and instructions for the celebration of Mass.

After years of preparation, the new translations were introduced at Mass on November 27, 2011.

The USCCB further explains, *“Among other things, the new edition of Missale Romanum contains prayers for the observances of recently canonized saints, additional prefaces for the Eucharistic Prayers, additional Votive Masses and Masses and Prayers for Various Needs and Occasions, and some updated and revised instructions for the celebration of the Mass. The English translation of the Roman Missal also includes updated translations of existing prayers, including some of the well-known responses and acclamations of the people.”*

The USCCB concludes, *“The entire Church in the United States has been blessed with this opportunity to deepen its understanding of the Sacred Liturgy, and to appreciate its meaning and importance in our lives.”*

Though the Mass has new translations, we are reminded that **it is the same Mass, but now has a deeper meaning.**

These resources are available to help you to gain further insight:

- **“And With Your Spirit”**, a series of seven articles which appeared in our SCS bulletin over the summer, 2011.
- **<http://www.old.usccb.org/romanmissal/>**  
~ a website hosted by the United States Conference of Catholic Bishops
- **<http://www.romanmissalnewark.org/>**  
~ a website hosted by the Office of Divine Worship of the Archdiocese of Newark

Herein, you are provided with the language now used as you pray the Mass.

The bold-face type indicates new or added words.



### **The Preface Dialogue**

Priest: The Lord be with you.  
**People: And with your spirit.**  
Priest: Lift up your hearts.  
People: We lift them up to the Lord.  
Priest: Let us give thanks to the Lord  
our God.  
**People: It is right and just.**

*This exchange between priest and people begins the Eucharistic Prayer, the great prayer of thanksgiving at the very heart of the Mass.*

*These words have inaugurated the Great Prayer since at least the third century.*

*The words can be said or sung.*

### **Glory to God**

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

*Sometimes called the "Angelic Hymn" since its first words are those of the angels at Bethlehem, this hymn has come down to us from the treasury of early Christian hymns modeled upon the psalms and canticles of the Bible.*

*It has been sung in the Roman liturgy since about the sixth century.*

*The Gloria is not used in Advent and Lent.*

## **Profession of Faith ~ 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,  
**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.



*Also called the Creed (from the Latin word, Credo, "I believe") the Profession of Faith is a summary of the Church's faith. The Creed we are most used to, the Nicene Creed, is derived from the teaching of the Church's earliest Councils, and has been used in the Mass since about the eleventh century.*

*You will notice that the new translation makes the first words to be, "I believe," rather than the "We believe" we are used to. Though recited together, the Creed must express each person's graced acceptance of the Church's faith.*

**Profession of Faith  
~ APOSTLES' CREED**

**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.



*In addition to the Nicene Creed, the new Roman Missal permits the use of the Apostles' Creed, the prayer we are used to saying at the beginning of the rosary. It is simpler than the Nicene Creed and derived from the profession of faith made by adult converts in the ancient church at the time of their baptism.*

*A pious legend says that it was a joint composition by the twelve apostles, but its present text probably dates from the sixth century.*

*We will be using it in the seasons of Lent and Easter, the time of preparation and celebration of the sacraments of initiation for adults (RCIA).*

**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.

*Inspired by the vision of God described by the prophet Isaiah (Isaiah 6:2-3), this acclamation originated in the Jewish synagogue service. It probably entered the Eucharistic Prayer via early century Jewish-Christians. We, the assembly of the worshippers on earth, join the heavenly choirs of angels, who eternally sing in praise of God, "Holy, Holy, Holy."*

*The "hosts" referred to in the new language are the armies of angels at God's command. The verse that begins, "Blessed is he..." is the acclamation used by the people to greet Jesus at his entrance into Jerusalem on Palm Sunday (Matthew 21:9).*



## Mystery of Faith

(formerly the Memorial Acclamation)

Priest: The mystery of faith.

People:

A - **We proclaim your death, O Lord,  
and profess your Resurrection  
until you come again.**

or

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

or

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

*Formerly called the Memorial Acclamation, this sung response follows the Institution Narrative, in which the priest repeats the words of Jesus at the Last Supper, thus consecrating the bread and wine, transforming it into the Body and Blood of Christ.*

*The priest will now sing "The mystery of faith," and the people will respond by singing one of the three acclamations, each with language slightly different from what we are used to. The "mystery of faith" referred to is the Paschal Mystery, Christ dying, rising and present among his people. It is the whole plan of God realized in Christ's saving love.*

*This acclamation is an exercise of our baptismal priesthood: we express and affirm our belief in the presence and action of the Risen Christ in this celebration.*

## Ecce Agnus Dei

### Behold the Lamb of God

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**.

All: Lord, I am not worthy  
**that you should enter under my  
roof**, but only say the word and **my  
soul** shall be healed.

*After the priest has broken the bread and the people have sung the Lamb of God, the priest next shows the faithful the Eucharistic Bread and invites them to the banquet of Christ. The words he uses are taken from John 1:29 in which John the Baptist calls Jesus "the Lamb of God," to which is added words that are drawn from the angel in Revelation 19:9, "Blessed are those who are called to the supper of the Lamb."*

*Priest and people express their humble acceptance of this invitation by repeating the words of the centurion, when Jesus offered to come and heal his servant: "Lord, I am not worthy that you should enter under my roof..." (Matthew 8:5-13)*

*Notice how all the new translations contain so many allusions to Scripture. Meditating on these passages can enrich our use of the prayers at Mass.*

## *The New Language of the Roman Missal*



We hope this review of the language of the new translation of the Roman Missal that appeared in our summer 2011 bulletins has been helpful. If you are interested in receiving a set of the “And With Your Spirit” articles, please call the rectory.

The new translations came into use at Mass on November 27, 2011.

At this point, a question might enter your mind: “What difference does language make to our prayer?” Answer: it makes all the difference in the world.

Broken down to its most basic unit, language is composed of words, words spoken and heard. If we cannot hear a word, that word has no meaning for us. If we cannot understand the word we hear, it still has no meaning. And even if we do hear and understand, but do not know how to let that word into our hearts, it will never transmit its full meaning.

In the first chapter of the Gospel of John, Jesus is described as the “Word of God.” Into the silence of our world, God speaks a Word, and that Word is Love. But unless we allow the word of love into our hearts, we will not flourish as only the beloved flourish. God is saying that he has willed to make his saving love obey the laws of human communication. God speaks a word that must be heard, understood and welcomed into our inmost being. Only then will we know Love.

The sacred liturgy, the Mass and the Sacraments, is the word God speaks to us and the word we speak in response to God. **Word** in the liturgy is an enacted word, a word that takes on flesh as bread is broken and wine poured, a body plunged into a bath of water, head and hands anointed with sweet-smelling oil, and so much more. But in the beginning is the word. The words of the liturgy interpret the actions. The words are the portal through which we must enter if we are to master the deeper language of the liturgy’s symbolic activity. And where the words and actions of the liturgy lead us is to the Word Incarnate, Jesus Christ.

Therefore, the words chosen for liturgy are of great importance. Well tailored to their task, they facilitate our entrance into the sacred space of the liturgy. Ill-fitting, they hinder our progress. Poets make the best word-tailors, song-writers too, but they are rare among us. We hope the Translators have done their job well. It would be a terrible failure on their part were their words to hinder rather than help. But whether they have done a good job or not, our job remains the same. We must use these words to encounter the Word.

Well or poorly crafted, words are still limited things. In communicating the deep things of the Spirit, they will always be like tasty nuts, whose shells must be broken if the sweet meat is to be tasted. We have grown used to the words of the Mass in English. We say them by rote. We now must learn a new language to accompany the familiar actions of the Mass. That seems like a problem. But experience teaches us that very often when we are forced to examine things we do from habit, it is only then that their true meaning emerges. Perhaps the real problem is not the unfamiliarity of the new, but the rote familiarity of the old. If we allow the new translations to force us to break open these new words, and discover inside the shell the deep meanings so sweet to the spirit, we will be fortunate beyond words.