



*Welcoming the*  
**ROMAN MISSAL** THIRD EDITION  
*Deepen, Nurture, Celebrate*

The *Roman Missal, Third Edition*, is the new ritual text containing prayers and instructions for the celebration of the Mass, **It will be implemented in the United States of America on the First Sunday of Advent, November 27, 2011.**

Pope John Paul II announced a revised version of the *Missale Romanum* during the Jubilee Year 2000. Among other things, the revised edition of the *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 rubrics (instructions) for the celebration of the Mass. The English translation of the *Roman Missal* will also include updated translations of existing prayers, including some of the well-known responses and acclamations of the people.

### **Explaining the history of the *Roman Missal***

The *Roman Missal* is the book containing the prescribed prayers, chants, and instructions for the celebration of Mass in the Roman Catholic Church. In 2002, Pope John Paul II introduced a new edition of the *Missale Romanum* (*editio typica tertia*, the “third typical edition” [since the Second Vatican Council]) for use in the Church. Soon after, the complex work of translating the text into English began. As the Church in the United States and throughout the English-speaking world prepares to introduce the new edition of the *Missal*, so does the Church in other countries as the *Missale Romanum, editio typica tertia* is translated into other languages. The process of implementing a new edition of the prayers of the Mass is not new, but has occurred numerous times throughout the history of the Church as the Liturgy developed and was adapted to particular circumstances to meet the needs of the Church.

The first true liturgical books which could be called “missals” were found in monasteries beginning around the 12th and 13th Centuries. A *missale* contained not only the prayers but the biblical readings, the chants, and the rubrics for the celebration of Mass. It is difficult to trace exact origins of the first missal. The first book bearing the name *Missale Romanum* appeared in 1474, perhaps not coincidentally in the same century as the invention of the printing press by Johannes Gutenberg (1440). But it was not until after the Council of Trent that Pope Pius V, in 1570, promulgated an edition of the *Missale Romanum* that was to be in obligatory use throughout the Latin Church (except in cases where another rite had been in place for at least 200 years). This marked the first official attempt at uniformity in the celebration of the Mass in the history of the Church.

Since that time, to accommodate the ongoing evolution and development of the Liturgy, new editions of the *Missale Romanum* were promulgated by Popes for use in the Church eight times (five in the last 100 years.)

# CHANGES IN THE RESPONSES OF THE ASSEMBLY

*Differences from present translation are in boldface.*

PART OF MASS

NEW TEXT

## Greeting

Priest: The Lord be with you.

People: **And with your spirit.**

## Penitential Act,

Form A (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.

## Penitential Act,

Form B

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

People: **For we have sinned against you.**

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

People: And grant us your salvation.

## 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.

## 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.

## 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.

**Invitation to Prayer** 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.

**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.**

**Sanctus** 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.

**Mystery of Faith** 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.

*(Christ has died... is no longer included as it was never present  
in the Latin Missal)*

**Sign of Peace** Priest: The peace of the Lord be with you always.  
People: **And with your spirit.**

**Invitation to Communion** 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.

**Concluding Rites** Priest: The Lord be with you.  
People: **And with your spirit.**

*Detailed commentaries on all of the above translation changes can be found here:*

<http://www.usccb.org/romanmissal/samples-people.shtml>

## THE LINGUISTIC STYLE OF THIS TRANSLATION

The style of the translation of the third edition is different. In accord with the rules for translation established by the Holy See, the revised translation follows the style of the original Latin texts more closely, including concrete images, repetition, parallelisms, and rhythm. The English used in the Mass texts is more formal in style. Where possible, the texts follow the language of Scripture and include many poetic images. In addition, the third edition contains prayers for the celebration of recently canonized saints, additional prefaces for the Eucharistic Prayers, additional Masses and prayers for various needs and intentions, and some updated and revised rubrics (or instructions) for the celebration of the Mass.

## PREPARATION FOR THE NEW TRANSLATION

In the months before the revised translation is implemented, we will need to do many things. Our parish will have to replace liturgical books and participation aids. Priests will practice proclaiming the new texts and will prepare homilies helping the faithful to understand the new translation and to deepen their appreciation for the Liturgy. Our music ministers will lead the community in learning new musical settings for the parts of the Mass (such as the *Gloria* and the *Sanctus*). Catechists and teachers will help parishioners learn the new prayers.

The Archdiocese of Boston, in accordance with the American bishops, has granted conditional permission for parishes to gradually introduce the sung parts of the new mass translations beginning in September. We will introduce some new chants of the mass, and eventually learn some newly composed settings as well as some of the music we already know, adapted to the new translation, like Haugen's *Mass of Creation*. Not all of our ritual music will survive the changeover, so we will be saying goodbye to some of the acclamations we have been singing for many years. We are currently evaluating new hymnal options and will also be providing laminated worship aids in the pews to help us in our participation.

As we move into this new translation of our liturgy, let us remember that changes of this scope take time and patience. Our patterns of liturgical prayer have been formed over these last two generations and it will take some time and effort to transition out of the words we now know by heart. So let us give ourselves permission to stumble and forget, to complain and abstain, but always remembering that the love of Christ gathers us together. Though our tongues may tighten and our lips may trip, we will still be one Body of Christ, bringing all that we are to our celebration of the Eucharist.

