

## New Roman Missal, 3rd Edition

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**F**or many people, change does not come easy. Change requires us to stop doing things a certain way in order to do something else. Many people find comfort in familiar routines and known ways of acting. Change interrupts those familiar routines. But change is also an opportunity to stop and reflect on what we are doing and to come to a better understanding of God, who does not change.

### *Why does the Church change the Liturgy?*

In its Liturgy, the Church always attempts to follow the “norm of the holy Fathers.” This effort “requires not only the preservation of what our immediate forebears have handed on to us, but also an understanding and a more profound pondering of the Church’s entire past...this broader view allows us to see how the Holy Spirit endows the People of God with a marvelous fidelity in preserving the unalterable deposit of faith, even though there is a very great variety of prayers and rites” (General Instruction of the Roman Missal, no.9).

The Liturgy must, therefore, always celebrate and make present the Paschal Sacrifice of Christ – his saving Passion, death, Resurrection, and Ascension. However, over time, it may become necessary to make certain changes, such as adding prayers for recently canonized saints and adding texts that reflect the needs that the People of God wish to bring to God in prayer. The third edition of the Roman Missal makes such additions and provides a fresh translation of the Latin texts of the existing content of the Missal.

### *Who decides that the Liturgy should change?*

Pope John Paul II approved the promulgation of the third edition of the Missale Romanum, the Latin text, on April 20, 2000. The final Latin edition of the revised text was published in March 2002. The Congregation for Divine Worship and the Discipline of the Sacraments was responsible for preparing the text. The Congregation is the Vatican office that the pope has charged with overseeing all matters related to

the Liturgy and the sacraments. Any changes in the words of the sacramental formulas—the essential words in the celebration of each of the sacraments (either in Latin or in vernacular translations)—must be approved by the Holy Father personally. In addition, church law also gives to conferences of bishops (such as the United States Conference of Catholic Bishops) as well as individual bishops certain responsibilities with regard to the Liturgy.

### *What exactly is changing?*

The structure of the Mass (the order of the elements, the actions of the priest celebrant, and so forth) remains unchanged in the new edition of the Roman Missal. However, the translation of the prayer texts will change to more closely reflect the original Latin texts. In some cases, new options for prayers may be available, and some old options may no longer be present.

### *Will the changes be noticeable?*

In the third edition of the Roman Missal, almost every prayer in the Mass—those spoken by the priest and those spoken by the people—has been retranslated from the Latin to English. Some prayers now recited by memory will need to be relearned, and the familiar language of many prayers recited by the priest will change.

In preparing the new translation, the translators were asked to make the English texts conform more closely to the Latin originals and to retain traditional theological vocabulary that communicates important concepts of the faith. The language that the faithful will hear and pray is more formal and somewhat more complex than the language of ordinary conversation. It conveys rich theological concepts and retains biblical language and images.

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### *How can I prepare for the change?*

There are many ways in which you can prepare for the changes in the Mass:

- ◆ Make a conscious effort to participate more fully in the Mass each Sunday and holy day.
- ◆ Take advantage of any special catechetical sessions offered by your parish or diocese.
- ◆ Visit the Roman Missal Web site ([www.usccb.org/romanmissal](http://www.usccb.org/romanmissal)) to study the new texts and to learn more about the changes.
- ◆ Read the new texts of the people's parts at Mass. Begin to study them so that you will be able to pray them well when the new Roman Missal is implemented.
- ◆ Pray for a renewal of love for the Liturgy in your parish and in the Church.

### *What difference will these changes make in my parish?*

Some of the differences will be obvious immediately. We will have to learn new musical settings for the various parts of the Mass. We will learn new words for common prayers, such as the Creed. Those of us who began saying the Mass prayers by heart long ago will need to rely on printed texts again, at least for a while. In the early months of the translation, we may find it more challenging to pray with one voice as people adjust to the new texts and gradually commit them to their hearts.

But these surface differences will give way to deeper and more significant changes. If we use the time of preparation well, we will make

the changes with a deeper understanding of the Liturgy and a renewed reverence for and appreciation of the Mass. We will hear the prayers with new ears and with new hearts. Our Liturgy will be filled with new life and new spirit as we celebrate the Paschal Mystery of Christ made present for us.

### *Where can I turn for help in understanding these changes?*

The first stop for catechesis and formation regarding these changes is your parish and diocese. All the faithful are encouraged to take advantage of parish efforts. You can attend catechetical sessions, read articles in the parish bulletin, listen closely to homilies that help explain the changes, and come early to Mass to practice new musical settings for the prayers.

In addition, many dioceses, schools, universities, and retreat centers will offer programs to help people understand and appreciate the new translation. You can take advantage of these programs where possible.

The official Web site for the third edition of the Roman Missal is found at [www.usccb.org/romanmissal](http://www.usccb.org/romanmissal). A variety of resources will be posted that may help you.

Catholic publishers and national organizations will publish many resources, in print and online, to help you negotiate this time of change. Check out local Catholic bookstore to see what is available.

### *What if I don't like the new translation?*

For more people, the unfamiliar is always uncomfortable, at least at first. The more familiar the old is, the more challenging it may be to accept and embrace the new. It is completely normal to feel uncomfortable as you begin studying and reading the new texts. Taking steps to become more familiar with the texts can help a great deal. At the same time, be open to the possibility that you will find things to appreciate in the rich language of the new texts. The more you read

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them and study them and pray them, the more familiar and comfortable they will become and the more you will appreciate the theological depth they convey.

Taking the time to learn more about your faith, including the Mass and Scripture, can help you appreciate the new texts more fully. Using the catechetical opportunities made available by your parish and diocese can help you overcome concerns about the changes.

Finally, you can take your concerns to God in prayer. Pray for a deeper understanding of the meaning of these texts and for an open heart to grow in communion with the Church

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### *What can I do to make the process of change a good one for my parish?*

Everyone has a role to play in preparing to use the new translations:

- ◆ Study the new texts with an open heart and an open mind so that you will be ready to use them in the Liturgy.
- ◆ Take advantage of opportunities to learn more about the new texts by attending catechetical programs and reading articles about the new texts.
- ◆ Offer to assist your pastor or parish director of faith formation in preparing parish catechetical events.
- ◆ If you are a parent, teach your children the new prayers and help them to understand

the changes. Encourage them to participate in the Mass fully and to learn more about their faith.

- ◆ Be very intentional about celebrating the Liturgy each Sunday and holy day. Arrive on time (or a bit early). Pray and sing with attentiveness. Stay focused on the action of the Liturgy rather than letting your mind wander. Hold the Sacrament of the Eucharist in great reverence. Finally, give thanks to God in your heart for so great a gift.



Times of change are always a challenge. From this challenge can come a deeper appreciation of who we are as the Body of Christ, gathering to celebrate the Paschal Mystery of the Lord.

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The Mass follows a “fundamental structure which has been preserved throughout the centuries down to our own day” (Catechism of the Catholic Church, no. 1346). Though the Mass is one unified act of worship, it consists of many parts, each with its own purpose and meaning. The entries in this article follow the order in which the parts occur in the Mass.

**Introductory Rites:** “The rites that precede the Liturgy of the Word, namely, the Entrance, the Greeting, the Penitential Act, the Kyrie, the Gloria in excelsis (Glory to God in the Highest) and Collect, have a character of a beginning, an introduction, and a preparation. Their purpose is to ensure that the faithful who come together as one, establish communion and dispose themselves properly to listen to the word of God and to celebrate the Eucharist worthily” (General Instruction of the Roman Missal [GIRM], no. 46).

**Collect:** “The [opening] prayer...through which the character of the celebration finds expression” (GIRM, no. 54). This prayer literally “collects” the prayers of all who are gathered into one prayer led by the priest celebrant.

**Liturgy of the Word:** “The main part of the Liturgy of the Word is made up of the readings from Sacred Scripture together with the chants occurring between them. As for the Homily, the Profession of Faith and the Universal Prayer, they develop and conclude it” (GIRM, no. 55).

**Creed:** A brief, normative summary statement or profession of Christian faith. The Nicene Creed, which is recited or chanted at Mass, comes from the Councils of Nicea (AD 325) and Constantinople (AD 381).

The central part of the Mass, also known as the Eucharistic Prayer or Anaphora, which is the prayer of thanksgiving and consecration. It begins with the Preface Dialogue (i.e., “The Lord be with you...Lift up your hearts...Let us give thanks to the Lord our God”) and concludes with a final Doxology (“Through him, and with him, and in him”) and Amen.

**Epiclesis:** The prayer petitioning the Father to send the Holy Spirit to sanctify offerings of bread and wine so that they may become the Body and Blood of Christ.

**Consecration:** The consecration is that part of the Eucharistic Prayer during which the priest prays the Lord's words of institution of the Eucharist at the Last Supper. Through this prayer the bread and wine become the risen Body and Blood of Jesus.

**Anamnesis:** From the Greek, meaning “remembrance.” We remember Jesus' historical saving deeds in the liturgical action of the Church, which

inspires thanksgiving and praise. Every Eucharistic Prayer contains an anamnesis or memorial in which the Church calls to mind the Passion, Resurrection, and glorious return of Christ Jesus.

**Doxology:** A Christian prayer that gives praise and glory to God often in a special way to the three divine Persons of the Trinity. Liturgical prayers, including the Eucharistic Prayer, traditionally conclude with the Doxology “to the Father, through the Son, in the Holy Spirit.”

**Communion Rite:** The preparatory rites, consisting of the Lord's Prayer, the Rite of Peace, and the Fraction, lead the faithful to Holy Communion (see GIRM, no. 80). The Prayer After Communion expresses the Church's gratitude for the mysteries celebrated and received.

**Rite of Peace:** The rite “by which the Church asks for peace and unity for herself and for the whole human family, and the faithful express to each other their ecclesial communion and mutual charity before communicating in the Sacrament” (GIRM, no. 82).

**Fraction:** “The priest breaks the Eucharistic Bread...The gesture of breaking bread done by Christ at the Last Supper...in apostolic times gave the entire Eucharistic Action its name” GIRM, no. 83).

**Communion:** Holy Communion, the reception of the Body and Blood of Christ in the Eucharist.

**Concluding Rites:** “To the Concluding Rites belong the following: brief announcements...; the priest's greeting and blessing...; the dismissal of the people led by the deacon or the priest, so that each may go back to doing good works, praising and blessing God; the kissing of the altar by the priest and the deacon, followed by a profound bow to the altar by the priest, the deacon, and the other ministers” (GIRM, no. 90).

### References

*Catechism of the Catholic Church* (2nd. ed.). Washington, DC: United States Conference of Catholic Bishops, 2000.

*General Instruction of the Roman Missal*. Liturgy Documentary Series 2. Washington, DC: USCCB, 2003.

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November 27th 2011, the First Sunday of Advent, churches across the United States will be using a new Roman Missal, actually the 3rd Edition. Basically this means that almost all of the priest's prayers during the Mass will be changing. What does this mean for those gathered for Mass? It means some of your more familiar responses and prayers at Mass will change slightly.

**Important:** *This is simply a new English translation of the Latin text.*

### *Changes in the Assembly's Parts*

<i>Part of the Mass</i>	<i>Present Text</i>	<i>New Text</i>
<b>Greeting</b>	Priest: The Lord be with you People: <b>And also with you.</b>	Priest: The Lord be with you People: <b>And with your spirit.</b>
<b>Penitential Act, Form A</b>	I confess to almighty god, and to you, My brothers and sisters, that I have <b>Sinned through my own fault</b> , in my thoughts and in my words....and in what I have failed to do; <b>and</b> I ask blessed Mary, ever Virgin, all the angels....	I confess to almighty god, and to you, My brothers and sisters, that I have <b>greatly sinned</b> in my thoughts and in my words....and in what I have failed to do; <b>through my fault, through my most grievous fault; therefore</b> I ask blessed Mary, ever Virgin, all the angels....
<b>Penitential Act, Form B</b>	Priest: <b>Lord, we have sinned against you: Lord have mercy.</b> People: <b>Lord have mercy.</b> Priest: <b>Lord, show us your mercy and love.</b>	Priest: <b>Have mercy on us, O Lord.</b> People: <b>For we have sinned against you.</b> Priest: <b>Show us, O Lord your mercy.</b>
<b>Gloria</b>	Glory to God in the highest and <b>peace to his people on earth.</b> Lord God, heavenly king, almighty God and <b>Father, we worship you for your glory.</b>  Lord, Jesus Christ, <b>only son of the Father</b> , Lord God, Lamb of God, you take away the sins of the world: have mercy on us: you are seated at the right hand of the Father: receive our prayer.  For you alone are the Holy One, etc...	Glory to God in the highest and <b>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, 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, the Holy Spirit, in the glory of God the Father. Amen.</b>

*Changes in the Assembly's Parts*

<i>Part of the Mass</i>	<i>Present Text</i>	<i>New Text</i>
<b>Apostles' Creed</b>	<p>I believe in God, the Father almighty, Creator of heaven and earth. I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He Ascended into heaven, and is seated at the right hand of the Father. He will come again 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 the life everlasting. Amen.</p>	<p>I believe in God, the Father almighty Creator of heaven and earth, <b>and in</b> Jesus Christ, his only Son, our Lord, <b>who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; He ascended into hell on the third day he rose again from the dead; he ascended into heaven and is seated at the right hand of the father almighty; from there he will come</b> 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.</p>
<b>Suscipiat Dominus</b>	<p>May the Lord accept the sacrifice etc. (there are no changes here)</p>	<p>May the Lord accept the sacrifice etc. (there are no changes here)</p>
<b>Preface Dialogue</b>	<p>Priest: The Lord be with you. People: And also with you. Priest: Lift up your hearts. People: We lift them up to the Lord. Priest: Let us give thanks to the Lord our God. Priest: It is right to give thanks and praise.</p>	<p>Priest: The Lord be with you. People: <b>And with your spirit.</b> Priest: Lift up your hearts. People: We lift them up to the Lord. Priest: Let us give thanks to the Lord our God. Priest: <b>It is right and just.</b></p>
<b>Sanctus</b>	<p><b>Holy, holy, holy Lord, God of power and might.</b> Heaven and earth are full of your glory.</p>	<p><b>Holy, Holy, Holy Lord God of hosts.</b> Heaven and earth are full of your glory.</p>

*Changes in the Assembly's Parts*

<i>Part of the Mass</i>	<i>Present Text</i>	<i>New Text</i>
<b>Mystery of Faith</b> (formerly the Memorial Acclamation)	Priest: <b>Let us proclaim the mystery of faith.</b>  People:  A—Christ has died, Christ is risen, Christ will come again.  or B— <b>Dying you destroyed our death, rising you restored our life. Lord Jesus, come in glory.</b>  or C—When we eat this bread and drink this cup, we proclaim your death, <b>Lord Jesus</b> , until you come <b>in glory</b> .  or D— <b>Lord</b> , by your cross and resurrection, you have set us free. <b>You are the Savior of the World.</b>	Priest: <b>The mystery of faith.</b>  People: Christ has died...  [ A U.S. adaptation yet to be decided by Holy See].  A— <b>We proclaim your death, O Lord, and profess your Resurrection until you come again.</b>  or B—When we eat this Bread and drink this Cup, we proclaim your death, <b>O Lord</b> , until you come <b>again</b> .  or C— <b>Save us, Savior of the world, for</b> by your Cross and Resurrection, you have set us free.
<b>Sign of Peace</b>	Priest: The peace of the Lord be with you always.  People: <b>And also with you.</b>	Priest: The peace of the Lord be with you always.  People: <b>And with your spirit.</b>
<b>Ecce Agnus Dei</b>	Priest: <b>This is</b> the Lamb of God who takes away the sins of the world.  <b>Happy</b> are those <b>who are called to his supper.</b>  All: Lord, I am not worthy <b>to receive you</b> , but only say the word and I shall be healed.	Priest: <b>Behold</b> the Lamb of God, <b>behold him</b> who takes away the sins of the world. <b>Blessed</b> are those <b>called to the supper of the Lamb.</b>  All: Lord, I am not worthy <b>that you should enter under my roof</b> , but only say the word and <b>my soul</b> shall be healed.
<b>Concluding Rite</b>	Priest: The Lord be with you.  People: <b>And also with you.</b>	Priest: The Lord be with you.  People: <b>And with your spirit.</b>

*Changes in the Assembly's Parts*

*Nicene Creed*

*Present Text*

**We believe** in one God, the Father, the Almighty, maker of heaven and Earth, **of all that is seen and unseen. We believe** in one Lord, Jesus Christ **the only** Son of God, **eternally begotten of the Father**, God from God, Light from Light, true God from true God, begotten, not made, one in Being with the Father. Through him All things were made. For us men and For our salvation he came down from Heaven: **by the power of the Holy Spirit he was born of the Virgin Mary** and became man. For our sake He was crucified under Pontius Pilate; **he suffered, died, and was buried. On the third day he rose again in fulfillment of 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. **We believe** in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshipped and glorified. He has spoken through the Prophets. **We believe** in one holy catholic and Apostolic Church. **We acknowledge** one baptism for the forgiveness of Sins. We look for the resurrection of The dead, and the life of the world to Come. Amen

*New Text*

**I believe** in one God, the father almighty, maker of heaven and earth **of all things visible and invisible. And** 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 in glory to judge the living and the dead and his kingdom will have no end. And 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. **And** 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

### *Musical Elements—Changes in the Mass*

IN preparation for the advent season, and the coming of the NEW ROMAN MISSAL, we have been examining the upcoming changes in the language we use during the Mass, with a special emphasis FIRST on the changes in the music we sing,

We choose to take on the MUSICAL elements first, because the Bishops of the United States, including our own Bishop Robert Lynch, have given us permission to BEGIN TEACHING and USING THE SUNG MASS PARTS of the NEW ROMAN MISSAL already this September. This permission was granted so that communities such as ours will be well-versed in the sung portions of the NEW MISSAL long before the actual switch to the entire MISSAL occurs in November.

SANCTUS, or “Holy, Holy, Holy” had only one small change in the text of the first line:

CURRENT USAGE: “Holy, Holy Holy, Lord, God of Power and Might.”

NEW MISSAL: “Holy Holy Holy, Lord God of Hosts.”

Memorial Acclamation: In the past, we have had 4 Acclamations to choose from, with the most popular being, “Christ has died, Christ is Risen, Christ will come again.”

In the NEW ROMAN MISSAL, the 4 acclamations are reduced to 3, and here are their texts:

1. We proclaim your death, O Lord, and profess your Resurrection until you come again.
2. When we eat this bread and drink this Cup, we proclaim your death, O Lord, until you come again.
3. Save us, Savior of the world, for by your Cross and Resurrection you have set us free.

*Musical Elements — Changes in the Mass*

One of the greatest text changes will be found in the GLORIA. The GLORIA, as we know, is a hymn of praise sung after the Penitential Rite and before the priest's Opening Prayer. It is the song of the angels at Christmas, and is meant to serve as both a hymn of praise and a prayer that we sing in order to further prepare to sit down and hear God's Word.

In the past, musical settings of the GLORIA usually employed a refrain that was sung by the congregation, while the choir or cantors took the verses alone. It was assumed that the congregation could not and would not sing this prayer in its entirety. This is simply no longer true, especially for practicing Catholics who by now, have the text of the Gloria committed to memory. The new text above will also be familiar to older Catholics. Thus, our musical setting of the GLORIA, which we will begin to learn in September, will allow ALL of us to sing the ENTIRE prayer, without a repeated refrain.

Here is the NEW REVISED text of the GLORIA in its entirety:

*"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 had 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"*