

## **What's All This Fuss About? A Layperson's Guide to the New Missal**

### **Why a new translation?**

- The 1973 translation of the 1969 first edition was done quickly.
- The second edition in 1975, published in English in 1985, mainly contained additions. The common texts remained the same.
- Both followed a principle of dynamic equivalence but perhaps took too many liberties with the Latin text. Many theological concepts were paraphrased or simply not translated.
- Likewise many texts were not poetic or inspiring.
- With the publication of *Liturgiam Authenticam* in 2001, we have been challenged to produce texts which follow the principle of formal equivalence. The English texts are to reproduce more faithfully the Latin texts, including the many formal Latin prayer formulas. It also called for the English to follow the Latin syntax.
- Since English is often the lingua franca of many developing countries, texts that accurately reproduce the Latin are needed.

### **The great gift of the vernacular with a little history**

- Our faith has always been a translated faith. Jesus spoke Aramaic but the New Testament was written in a Greek called Koine or common. The early Church worshiped in Greek.
- The Septuagint (3<sup>rd</sup>-2<sup>nd</sup> century B.C.), a Greek translation of the Old Testament, was the first translation of a sacred text intended for use in worship. Yet almost immediately other translations were done because of dissatisfaction with its translation. The most important of these other translations were made famous by Origen in his Hexapla in the 3<sup>rd</sup> century A.D.
- The transition to Latin in the Liturgy in Rome and North Africa took some time and was not without opposition. In the 4<sup>th</sup> century, because there were so many variations of Old Latin scriptural texts Jerome was asked to do a new translation, the Vulgate.
- As Latin was not the spoken language of the many peoples in the Church, translations were necessary and varied. Catechisms and hymns have a long history in the vernacular. The translations of the prayer texts of the Eucharist are a modern phenomenon. In fact, translations of the Roman Canon were forbidden until modern times. This is our second revision. It will take time to develop great translations.
- Most of these Latin texts are from another time and culture. The challenge is to transmit not only the words, but also the sense of these words for our time.

## **Formal or Sacral Language**

- Roman prayer language, as found in the orations and in the Roman Canon, is a very different and formal manner of writing. We will have to learn to proclaim them, better to sing them, with an effort to make their meaning understood in their hearing.
- The present Roman Missal contains about 1500 prayers, most from past sacramentaries. After Vatican II about 800 reworked prayers from various liturgical or Patristic sources and some newly composed prayers were added to the 1962 Missal.
- The Latin grammar and the classical Roman prayer style found in the orations and Roman Canon were written according to a Roman rhetorical device known as the *cursus*, giving the prayer a certain rhythm and harmony.
- There are 7 characteristics of these Latin prayers: using inversion—ending the prayer on a strong note, emphasizing Biblical references and images, keeping Patristic allusions, employing a variety of words, using concrete and poetic images, choosing exactness in vocabulary, keeping a noble and formal tone.
- The other new, approved Eucharistic Prayers are much more narrative and will be more easily proclaimed, as they are now, by the presider.
- The English used by the American Church is the same as that used by England, Ireland, Australia, South Africa, India, etc. The issue of inclusive language was addressed in some texts but remains in others.

## **The Presidential Prayers and Processions—a theology**

- Among the parts assigned to the priest, the foremost is the Eucharistic Prayer, which is the high point of the entire celebration. Next are the orations: that is to say, the collect, the prayer over the offerings, and the prayer after Communion. These prayers are addressed to God in the name of the entire holy people and all present, by the priest who presides over the assembly in the person of Christ. (GIRM 30)

### **Entrance procession and opening prayer—what do we bring?**

- The Introductory Rites. Their purpose is to ensure that the faithful who come together as one establish communion and dispose themselves to listen properly to God's word and to celebrate the Eucharist worthily. (GIRM 46)
- After the people have gathered, the Entrance chant begins as the priest enters with the deacon and ministers. The purpose of this chant is to open the celebration, foster the unity of those who have been gathered, introduce their thoughts to the mystery of the liturgical season or festivity, and accompany the procession of the priest and ministers. (GIRM 47)
- The collect. Next the priest invites the people to pray. All, together with the priest, observe a brief silence so that they may be conscious of the fact that they are in God's presence and may formulate their petitions mentally. Then

the priest says the prayer which is customarily known as the collect and through which the character of the celebration is expressed. (GIRM 54)

### **Offertory procession and prayer over the gifts—what do we offer?**

- Preparation of the gifts... It is praiseworthy for the bread and wine to be presented by the faithful... Even though the faithful no longer bring from their own possessions the bread and wine intended for the liturgy, as in the past, nevertheless the rite of carrying up the offerings still retains its force and its spiritual significance... The procession bringing the gifts is accompanied by the Offertory chant which continues at least until the gifts have been placed on the altar... Once the offerings have been placed on the altar and the accompanying rites completed, the invitation to pray with the priest and the prayer over the offerings conclude the preparation of the gifts and prepare for the Eucharistic Prayer. (GIRM 73-7)
- In the celebration of the Mass the faithful form a holy people, a people whom God has made his own, a royal priesthood, so that they may give thanks to God and offer the spotless Victim not only through the hands of the priest but also together with him, and so that they may learn to offer themselves. (GIRM 95 and Constitution on the Sacred Liturgy 48)

### **Communion procession and prayer after communion—what happens to us?**

- While the priest is receiving the Sacrament, the Communion chant is begun. Its purpose is to express the communicants' union in spirit by means of the unity of their voices, to show a joy of heart, and to highlight more clearly the "communitarian" nature of the procession to receive Communion. (GIRM 86)
- To bring to completion the prayer of the People of God, and also to conclude the entire Communion Rite, the priest says the Prayer after Communion, in which he prays for the fruits of the mystery just celebrated. (GIRM 89)

**Some specific examples of changes.** Some are felicitous, others will need careful articulation.

- **The Lord be with you. And with your spirit.** **You** is plural. It refers to all present. **Your** is singular, referring to the presider. The present Ordination prayer for priests refers to the spirit of Moses implanted in the hearts of the 70 wise men. The ordination prayer in the Apostolic Tradition prays for Moses to select presbyters filled with the same spirit given to Moses. We have biblical images, mainly the endings of Paul's letters, which refer to **your spirit** (2 Timothy 4:22, Galatians 6:18, Philippians 4:23 and Philemon 25). However, only 2 Timothy is singular; the other 3 are plural. What is interesting is that the French translate **your spirit** as plural, **votre esprit**!

- **The Confiteor**, triple faults

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.

- **Gloria**, completely different. Singing it should help.

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

- **The Nicene Creed**, some significant changes. It should be sung and we can also use the **Apostles' 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.

**Consubstantial with the Father**, consubstantialem Patri, homoousion to Patri,  
eines Wesens mit dem Vater, della stessa sostanza del Padre, consubstancial ao Pai,  
de la misma naturaleza del Padre, de même nature que le Père  
**For us men and for our salvation** (*Qui propter nos homines*)  
**And by the Holy Spirit was incarnate of the Virgin Mary and became man** *por obra*  
*del Espíritu Santo se encarnó de María la Virgen, y se hizo hombre*

- **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.

- **Response to Pray Brothers and Sisters**

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, Lord God of Hosts**

**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.

- **Words of Institution Narrative**

**Take this, all of you, and eat of it (*ex hoc*) todos de él, for this is my body, which will be given up for you.**

**Take this, all of you, and drink from it (*ex eo*) todos de él, for this is the chalice of my blood, the blood of the new and eternal covenant, which will be poured out for you and for many, *pro multis*, for the forgiveness of sins. Do this in memory of me.**

- Words are mainly from Matthew with strong additions from Paul. Only Matthew has the “eat” and “drink” and “for the forgiveness of sins”. Only Paul has “do this in memory of me” after the cup.
- New and eternal covenant points to the eschatological banquet in the kingdom
- For many is found in both Matthew and Mark but with two different prepositions. *Peri pollon* in Mt 26:28, concerning or about many. *Uper pollon* in Mk 14:24, in behalf of many. Latin has *pro multis* for both. There is a second text, a ransom for many, *anti pollon*, in exchange for many, in both Mt 20:28 and Mk 10:45. This is an echo of the Suffering Servant Song in Is 53:11-12. “My just servant will justify many” and “he has taken away the sins of many” but these texts do not have prepositions in either Greek or Latin. The Roman Catechism of the Council of Trent stated “If we look to its value, we must confess that the Redeemer shed his blood for the salvation of all; but if we look to the fruit which mankind has received from it, we shall easily find that it pertains not unto all, but to many of the human race.”
- “For the forgiveness of sins” is a much better translation.

- **Eucharistic Acclamations**, Christ has died is no longer part of the text. It is not in the Latin text and it makes more a statement about Christ rather than a prayer to him.
- Dying you destroyed our death is replaced by  
**We proclaim your death, O Lord, and profess your Resurrection until you come again.**  
The second acclamation is very similar. **When we eat this Bread and drink this Cup, we proclaim your death, O Lord, until you come again.**
- Third acclamation will sound different.  
**Save us, Savior of the world, for by your Cross and Resurrection you have set us free.** (*Salvator mundi, salva nos, qui per crucem et resurrectionem tuam liberasti nos*) *Por tu cruz y resurrección nos has salvado, Señor.*

- **The Lamb of God**

**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.** (*ad cenam Agni*)  
Lord, I am not worthy **that you should enter under my roof** (*sub tectum meum*),  
but only say the word and **my soul** shall be healed.

- **Dismissal**

**Go forth, the Mass is ended.**

**Or: Go and announce the Gospel of the Lord.**

**Or: Go in peace, glorifying the Lord by your life.**

**Or: Go in peace.**