

WELCOMING THE ROMAN MISSAL **Third Edition, Advent 2011**

From the first Sunday of advent this year, we shall follow the New Edition of the Roman Missal in all our Churches. Many faithful have diverse questions in their minds about the same. “Is the entire mass going to change?” “What exactly is changing?” Well, I shall try and explain some of the changes in a simple language. First of all, we need to know that, the present structure of the Mass will remain the same. What will be the different are some of the prayers and responses during Mass for both the priests and the congregation of people. This is mainly because the present English translation was not accurate. The new English Missal presents more literal translation of the Latin text of the Mass then used in the current translation.

WHY THESE CHANGES?

For centuries Catholics celebrated the mass only in Latin which was considered to be the official language of the church. After the Second Vatican Council (1962-1965) the liturgical texts were translated for the first time into the vernacular or languages of the local people.

All the prayers we say or sing during the mass come from the *Sacramentary* which is the English version of the *Roman missal* used for Mass by Catholics throughout the world. Latin is the core text of the *Roman missal*, evolving from oral tradition to written words. After the ascending of our Lord Jesus Christ, the apostles along with the other followers of Jesus, gathered in homes, the upper room and had the ‘Breaking of the Bread’. We read in the Acts of the Apostles, “*They were faithful to the teaching of the apostles, the common life of sharing, the breaking of the bread and prayers*” (Acts 2:42). Verse 46 of the same chapter tells us, “*They broke bread in their homes*”. This clearly indicates that the basic elements of the mass originally came from the Apostles through the oral tradition which they used at the ‘Breaking of the Bread’. Slowly it evolved and was out into a structure by the church. This text was confirmed at the General Council of Trent in 1546.

Soon came the era of the first printing press, and the earliest Mass book called *Missale Romanum* (The roman missal) was printed. After the Second Vatican Council, when the Mass was reformed, the Vatican issued the new edition of the *Missale Romanum*. The Bishop’s conference of each country has translated this into their languages. In 2000, Pope John Paul II approved the Third edition of the

Missale Romanum. This Latin text is the version from which we have the new translation of the English Missal.

The changes in detail

The wording of many prayers during the mass will change to some extent. The changes are highlighted in bold letters below with brief explanation.

<u>GREETING</u>	<u>GREETING</u>
PRIEST: The Lord be with you PEOPLE: And also with you.	PRIEST: The Lord be with you PEOPLE: And with your spirit

This response is a most obvious change, which comes four times in the mass, i.e. a greeting at the beginning, before the Gospel, at the introduction to the Preface and at the final blessing. “*et cum spiritu tuo*” or “**And with your spirit**” has a link with how St. Paul greets his readers, in 2 Tim 4:22; Gal 6:18; Phil 4:23 and Philem 1:25, he writes, “*The Lord be with your spirit*”.

<u>I CONFESS</u>	<u>I CONFESS</u>
I confess to Almighty God and to you, my brothers and sisters, that I have sinned through my own fault (all strike their breast) in my thoughts and in my words, in what I have done, and in what I have failed to do, and I ask blessed Mary ever virgin, all the angels and saints, and you my brothers sisters, to pray for me to the Lord, our God.	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, (all strike their breast) through my fault, through my most grievous fault; therefore I ask blessed Mary ever virgin, all the angels and saints, and you my brothers sisters, to pray for me to the Lord, our God.

The above changes, *through my fault, through my fault, through my most grievous fault* has a closer adherence to the words in Latin, *mea culpa, mea culpa, mea maxima culpa*. Both these above changes will help us express more earnestly the seriousness of our sins and the sincerity of your contrition.

<u>GLORIA</u>	<u>GLORIA</u>
Gloria to God in the highest, and peace to His people on earth .Lord God heavenly king almighty God and Father, we worship you, we give you thanks, and we praise you for your glory. Lord Jesus Christ, only Son of the Father,	Gloria 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,

<p>Lord God, Lamb of God, you take the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer.</p> <p>For you alone are the Holy One, you alone our are the Lord, you alone are the Most High ,Jesus Christ, with the Holy Spirit , in the glory of God the Father. Amen</p>	<p>Lord God, Lamb of God, Son of the father you take the sin of the world: have mercy on us; you take away the sins of the world receive our prayers; you are seated at the right hand of the Father: have mercy on us.</p> <p>For you alone are the Holy One, you alone our are the Lord, you alone are the Most High ,Jesus Christ, with the Holy Spirit , in the glory of God the Father. Amen</p>
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The Gloria is a hymn from early times that became

<p style="text-align: center;"><u>PREFACE</u></p> <p>PRIEST: The Lord is 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 PEOPLE: It is right to give him thanks and praise</p>	<p style="text-align: center;"><u>PREFACE</u></p> <p>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.</p>
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<p style="text-align: center;"><u>SANCTUS</u></p> <p>PEOPLE: Holy, holy, holy Lord God of power and might. 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.</p>	<p style="text-align: center;"><u>SANCTUS</u></p> <p>PEOPLE: 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.</p>
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<p style="text-align: center;"><u>THE EUCHARISTIC PRAYER</u></p> <p>PRIEST: Take this, all of you, and eat it: this is my body which will be given up for you.</p>	<p style="text-align: center;"><u>THE EUCHARISTIC PRAYER</u></p> <p>PRIEST: Take this, all of you, and eat of it: for this is my body which will be given up for you.</p>
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<p style="text-align: center;"><u>THE EUCHARISTIC PRAYER</u></p> <p>PRIEST: Take this, all of you, and drink from it: this is the cup of my blood, the blood of the new and everlasting covenant. It will be shed for you and for all so that sins may be forgiven. Do this in memory of me.</p>	<p style="text-align: center;"><u>THE EUCHARISTIC PRAYER</u></p> <p>PRIEST: Take this, all of you, and drink from it: 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 for the forgiveness of sins. Do this in memory of me.</p>
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<p>PRIEST; Let us proclaim the mystery of faith PEOPLE: Dying you destroyed our death, rising you restored our life. Lord Jesus, come in glory PEOPLE: When we eat this bread and drink this cup we proclaim your death, Lord Jesus, until you come in glory PEOPLE: Lord, by your cross and resurrection you have set us free. You are the Saviour of the world.</p>	<p>PRIEST; The mystery of faith PEOPLE: We proclaim your death. O Lord, and profess your resurrection until you come again. PEOPLE: When we eat this bread and drink this cup we proclaim your death, O Lord, until you come again. PEOPLE: Save us, Saviour of the world, for by your cross and resurrection you have set us free.</p>
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<p><u>INVITATION TO COMMUNION</u> PRIEST: This is the Lamb of God who takes away the sins of the world. Happy are those who are called to his supper. PEOPLE: Lord. I am not worthy to receive you, but only say the word and I shall be healed.</p>	<p><u>INVITATION TO COMMUNION</u> 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. PEOPLE: Lord. I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.</p>
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Looking Ahead...

As we continue our preparations for the new Roman Missal, it is easy to become overly-focused on the changes in wording alone. Rather, the advent of a new Missal is a wonderful opportunity for all of us--clergy and laity--to delve into the liturgy more deeply and more intentionally: What is it that we do in the liturgy, why do we do what we do, and *how* can we do it with greater devotion and attention?

More than just changes to words or rubrics, the new Missal calls us to a more profound engagement with the Mystery made present in our worship--so that, transformed, we may more fully live Eucharistic lives. The new Missal is our Church's next step in following the directives of the Second Vatican Council, which called all of us to a full, conscious, and active participation in the liturgy.

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