

ROMAN MISSAL

THIRD EDITION

WHAT EXACTLY IS CHANGING?

In preparing the new translation of the *Roman Missal*, 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 that in some instances had been obscured in the current translation. The structure of the Mass remains unchanged in the new edition of the *Roman Missal*. In some cases, new options for prayers will be available, and some old options will no longer be present.

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.

SCRIPTURE AND THE MASS

Sacred Scripture has a revered and important place in the Mass. Every Mass includes a Liturgy of the Word. The Liturgy of the Word includes biblical readings and the singing of a psalm. It reaches its high point in the proclamation of the Gospel. The use of Scripture in the Mass does not end, however, when the Liturgy of the Word has finished. Scriptural words flow throughout the Mass. One of the goals of the new translation of the *Roman Missal* was to make clearer the links between the prayers of the Mass and the text of Scripture. Some of the most noticeable changes reflect the words of the Bible more clearly.

Specific Changes in the Words at Mass, part 1

A BIBLICAL GREETING

At several points in the Mass, the priest or deacon and the people engage in the following dialogue:

Priest or Deacon: The Lord be with you.

All: And with your spirit.

This greeting is a familiar one in sacred scripture, for example St. Paul's greeting in the 2nd Letter of Timothy: "The Lord be with your spirit..." The new translation will also more accurately reflect the Latin: "et cum Spiritu tuo." The current translation does not reference the word "Spirit" as the Latin does. Though a bit unfamiliar to the ear, this new language more directly reflects the biblical understanding that, through Baptism, the Spirit of God dwells in us and unites us as one Body in Christ.

"I HAVE GREATLY SINNED..."

The long form of the Penitential Act will have the expanded line, "that I have *greatly sinned* in my thoughts and words..." It will also add the words, "through my fault, through my fault, through my most grievous fault..." after the line, "what I have failed to do..."

Again, these words more directly reflect the Latin text. Also, they draw the people back to the scriptural sources for this part of the Mass: "Then David said to God, 'I have sinned greatly in doing this thing'" (1 Chr 21:8).

This discussion will be continued in the flyer Specific Changes in the Words at Mass, part 2