

**The New Roman Missal: Why a New Translation?<sup>1</sup>**

## 1. Brief History of the Mass in English:

- 1962-65      Second Vatican Ecumenical Council, Constitution *Sacrosanctum Concilium*  
 -- Calls for a reform of the liturgy of the Latin Rite  
 -- Allows for the translation of parts of the Latin mass into vernacular
- 1970          Pope Paul VI, Apostolic Constitution, *Missale Romanum*  
 -- Promulgates the definitive text of reformed liturgy of Vatican II  
 -- New Missal begins to be translated from Latin into various languages
- 1973          English Edition of Mass of Paul VI (a.k.a. *Novus Ordo*) published in the United States  
 -- translated by the International Commission on English in the Liturgy (ICEL)  
 -- translation principles: “dynamic equivalence” and colloquial language
- 2000          Pope John Paul II, promulgates third edition of the new Roman Missal
- 2001          Congregation for Divine Worship, *Liturgiam Authenticam*  
 -- Document on the vernacular translation of the Latin liturgy  
 -- translation principles: “as literal as possible”
- 2011          Pope Benedict XVI, approves new Roman Missal, third edition  
 -- new English translation of the Missal of Paul VI (a.k.a. *Novus Ordo*)  
 -- to be implemented beginning in Advent 2011 (Nov 27<sup>th</sup> First Sunday)

**Pope Benedict XVI: The Bible and Mystagogical Catechesis (2007)**

The Church's great liturgical tradition teaches us that fruitful participation in the liturgy requires that one be personally conformed to the mystery being celebrated, offering one's life to God in unity with the sacrifice of Christ for the salvation of the whole world. For this reason, *the Synod of Bishops asked that the faithful be helped to make their interior dispositions correspond to their gestures and words. Otherwise, however carefully planned and executed our liturgies may be, they would risk falling into a certain ritualism.* Hence the need to provide an education in eucharistic faith capable of enabling the faithful to live personally what they celebrate.

Given the vital importance of this personal and conscious *participatio*, what methods of formation are needed? The Synod Fathers unanimously indicated, in this regard, a mystagogical approach to catechesis, which would lead the faithful to understand more deeply the mysteries being celebrated...This basic structure of the Christian experience calls for a process of mystagogy which should always respect three elements:

1. “Interprets the rites... with constant reference to *salvation history*.” (the Bible)
2. “Concerned with presenting *the meaning of the signs* contained in the rites.” (the Liturgy)
3. Brings out “*the significance of the rites for Christian life*” (the Christian Life)<sup>2</sup>

<sup>1</sup> See the USCCB website materials on the Roman Missal, available at <http://www.usccb.org/romanmissal/index.shtml>.

<sup>2</sup> Pope Benedict XVI, Post-Synodal Apostolic Exhortation, *Sacramentum Caritatis* (Sacrament of Charity), no. 64.

## 1. Introductory Rites

### Opening Greeting<sup>3</sup>

The grace of our Lord Jesus Christ, and the love of God,  
and the communion of the Holy Spirit be with you all.

Or:

Grace to you and peace from God our Father and the Lord Jesus Christ.

Or:

*The Lord be with you.*

(The people reply:)

*And with your spirit.*

### Biblical Greetings: “The Lord be With You,” “And With Your Spirit”

Soon, along came Boaz from Bethlehem and said to the harvesters, “*The LORD be with you,*” and they replied, “The LORD bless you.” (Ruth 2:4)

“*The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.*” (2 Corinthians 13:14).

“*The Lord be with your spirit*” (2 Timothy 4:22; cf. Galatians 6:18)

On the evening of that day, *the first day of the week*, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, “*Peace be with you*” (John 29:19).

### The Penitential Act

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,

(And, *striking their breast*, they say)

*through my fault, through my fault,*

*through my most grievous fault;*

(Then they continue)

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.

### Beating the Breast: the Pharisee and the Tax Collector

*Two men went up into the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, ‘God, I thank thee that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. I fast twice a week, I give tithes of all that I get.’ But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me a sinner!’ I tell you, this man went down to his house justified rather than the other; for every one who exalts himself will be humbled, but he who humbles himself will be exalted.” (Luke 18:10-14)*

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<sup>3</sup> For the text of the Roman Missal, Third Edition, go to <http://www.usccb.org/romanmissal/annotated-mass.pdf>.

**The Kyrie Eleison**

Lord, have mercy. Or: *Kyrie, eleison.*  
 Christ, have mercy. *Christe, eleison.*  
 Lord, have mercy. *Kyrie, eleison.*

**“Lord, Have Mercy”: Jesus Heals the Blind Men**

And as they went out of Jericho, a great crowd followed him And behold, two blind men sitting by the roadside, when they heard that Jesus was passing by, cried out, "*Have mercy on us (Greek eleison hemas kyrie), Lord, Son of David!*" The crowd rebuked them, telling them to be silent; but they cried out the more, "*Lord, have mercy on us, (Greek eleison hemas kyrie) Son of David!*" And Jesus stopped and called them, saying, "What do you want me to do for you?" They said to him, "*Lord, let our eyes be opened.*" And Jesus in pity touched their eyes, and immediately they received their sight and followed him. (Matthew 20:30-31)

**The 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.*

**“Glory to God in the Highest”: The Angelic Hymn of Joy at the Birth of Christ**

And in that region there were shepherds out in the field, keeping watch over their flock by night. And an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with fear. And the angel said to them, "Be not afraid; for behold, I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Savior, who is Christ the Lord. And this will be a sign for you: you will find a babe wrapped in swaddling cloths and lying in a manger." *And suddenly there was with the angel a multitude of the heavenly host praising God and saying, "Glory to God in the highest, and on earth peace, good will among men!"* When the angels went away from them into heaven, the shepherds said to one another, "Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us." And they went with haste, and found Mary and Joseph, and the babe lying in a manger... *And the shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.* (Luke 2:4-20)

**3. The Liturgy of the Eucharist****The 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

**“Holy, Holy, Holy”: Isaiah’s Vision in the Heavenly Temple**

In the year that King Uzzi'ah died *I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple.* Above him stood *the seraphim*; each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. *And one called to another and said: "Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory."* And the foundations of the thresholds shook at the voice of him who called, and *the house was filled with smoke.* And I said: "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts!" *Then flew one of the seraphim to me, having in his hand a burning coal which he had taken with tongs from the altar. And he touched my mouth, and said: "Behold, this has touched your lips; your guilt is taken away, and your sin forgiven."* And I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" Then I said, "Here am I! Send me." (Isaiah 6:1-8; cf. Revelation 4:1-11)

**The Epiclesis: “Like the Dewfall”**

You are indeed Holy, O Lord,  
the fount of all holiness.

(He joins his hands and, holding them extended over the offerings, says:)

Make holy, therefore, these gifts, we pray,

*by sending down your Spirit upon them like the dewfall*

so that they may become for us

the Body and Blood of our Lord Jesus Christ.

**The Manna from Heaven: Comes with the “Dew”**

Then the LORD said to Moses, "Behold, I will rain bread from heaven for you... In the evening quails came up and covered the camp; and *in the morning dew lay round about the camp. And when the dew had gone up, there was on the face of the wilderness a fine, flake-like thing, fine as hoarfrost on the ground.* When the people of Israel saw it, they said to one another, "What is it?" For they did not know what it was. And Moses said to them, "*It is the bread which the LORD has given you to eat...* Now the house of Israel called its name manna; it was like coriander seed, white, and the taste of it was like wafers made with honey. And Moses said, "This is what the LORD has commanded: `Let an omer of it be kept throughout your generations, that they may see the bread with which I fed you in the wilderness, when I brought you out of the land of Egypt.'" And Moses said to Aaron, "Take a jar, and put an omer of manna in it, and place it before the LORD, to be kept throughout your generations." As the LORD commanded Moses, so Aaron placed it before the testimony, to be kept. (Exodus 16)

**The Words of Consecration**

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* (Latin, *pro multis*)  
 For the forgiveness of sins.  
 Do this in memory of me.

**The Eucharistic Words of Jesus: “Poured Out for Many”**

When it was evening, he sat at table with the twelve disciples, and as they were eating, he said, "Truly, I say to you, one of you will betray me..." Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, "Take, eat; this is my body." And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you; for *this is my blood of the covenant, which is poured out for many* (Greek *huper pollon*; Latin Vulgate *pro multis*) for the forgiveness of sins." (Matthew 26:20-28; cf. Mark 14:24)

**The Suffering Servant: Offers His Life for “Many”**

He was wounded for our transgressions, he was bruised for our iniquities...  
 All we like sheep have gone astray; we have turned every one to his own way;  
 and *the LORD has laid on him the iniquity of us all* (Hebrew *kol*).  
 He was oppressed, and he was afflicted, yet he opened not his mouth;  
 like a lamb that is led to the slaughter...  
 [H]e poured out his soul to death, and was numbered with the transgressors;  
 yet *he bore the sin of many* (Hebrew *rabbim*; Latin *multorum*)  
 and made intercession for the transgressors. (Isaiah 53)

**The Catechism on God’s Universal Redeeming Love**

At the end of the parable of the lost sheep Jesus recalled that God's love excludes no one: "So it is not the will of your Father who is in heaven that one of these little ones should perish." (Matt 18:14). He affirms that he came "to give his life as *a ransom for many*" (Matt 20:28); *this last term is not restrictive*, but contrasts the whole of humanity with the unique person of the redeemer who hands himself over to save us (cf. Rom 5:18-19). *The Church, following the apostles, teaches that Christ died for all men without exception: "There is not, never has been, and never will be a single human being for whom Christ did not suffer."* (Catechism of the Catholic Church, 605).

**Congregation of Divine Worship and Sacraments**

It is a dogma of faith that Christ died on the Cross for all men and women... There are, however, many arguments in favor of a more precise rendering of the traditional formula *pro multis*... The expression “for many,” while remaining open to the inclusion of each human person, is reflective also of the fact that this salvation is not brought about in some mechanistic way, without one’s own willing or participation; rather, the believer is invited to accept in faith the gift that is being offered and to receive the supernatural life that is given to those who participate in this mystery, living it out in their lives as well so as to be numbered among the “many” to whom the text refers.<sup>4</sup>

<sup>4</sup> Letter from Cardinal Francis Arinze on the Translation of *Pro Multis*, Congregation for Divine Worship and the Discipline of the Sacraments, October 17, 2006; available at [http://www.nccbuscc.org/romanmissal/translating\\_arinze\\_letter.shtml](http://www.nccbuscc.org/romanmissal/translating_arinze_letter.shtml).

### The Communion Rite:

(The Priest... says aloud:)

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.*

(And together with the people he adds once:)

*Lord, I am not worthy that you should enter under my roof,  
but only say the word and my soul shall be healed.*

### “The Supper of the Lamb”: the Heavenly Banquet in Revelation

After this I heard what seemed to be the loud voice of a *great multitude in heaven*, crying, "*Hallelujah! Salvation and glory and power belong to our God...* Then I heard what seemed to be the voice of a great multitude, like the sound of many waters and like the sound of mighty thunderpeals, crying, "*Hallelujah! For the Lord our God the Almighty reigns. Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready; it was granted her to be clothed with fine linen, bright and pure*"--for the fine linen is the righteous deeds of the saints. And the angel said to me, "*Write this: Blessed are those who are invited to the marriage supper of the Lamb.*" (Revelation 19:1-9)

### “Lord, I am Not Worthy to Receive You”: the Humility of the Centurion

As he entered Caper'na-um, a centurion came forward to him, beseeching him and saying, "Lord, my servant is lying paralyzed at home, in terrible distress." And he said to him, "I will come and heal him." But the centurion answered him, "*Lord, I am not worthy to have you come under my roof; but only say the word, and my servant will be healed.* For I am a man under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it." When Jesus heard him, he marveled, and said to those who followed him, "Truly, I say to you, not even in Israel have I found such faith. *I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven*, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth." And to the centurion Jesus said, "Go; be it done for you as you have believed." *And the servant was healed at that very moment.* (Matthew 8:5-13)

### Concluding Rites:

(Priest/Deacon:) Go forth, the Mass is ended:

Or: *Go in peace*

(People:) Thanks be to God.

### Jesus and the Woman with a Hemorrhage

And Jesus, perceiving that power had gone forth from him, immediately turned about in the crowd, and said, "Who touched my garments?"... And he looked around to see who had done it. But the woman, knowing what had been done to her, came in fear and trembling and fell down before him, and told him the whole truth. And he said to her, "Daughter, your faith has made you well; *go in peace*, and be healed of your disease." (Mark 5:30-34)