

# Understanding Your New ROMAN MISSAL

## New Words, Deeper Meaning, Same Mass

Throughout the history of the Church, there have only been a few times when official changes have been made in the Mass. Our current translation dates back to 1973. We are in the midst of a new and exciting change – The New Roman Missal. It is important to note that none of these changes, including our current change, has ever changed the meaning or ritual of the Mass.

**Why?**

- Unify Mass in all Catholic churches and truly become a Universal Church.
- More accurate translation from Latin (does not mean return to Latin).

**Who?**

- All English celebrated liturgies will be affected.
- The majority of the changes involve the words of the celebrant.

**What?**

- The parts and flow of the Mass will remain the same:
  - (1) The Introductory Rites
  - (2) The Liturgy of the Word
  - (3) The Liturgy of the Eucharist
  - (4) The Communion Rite
  - (5) The Concluding Rites

**When?**

- The official change takes place the 1<sup>st</sup> Sunday of Advent (2011).
- In September we practiced the new sung portions before Mass.
- In October we started singing the sung portions during Mass.

**Worship Aids?**

- Our new hymnals contain the liturgy according to the New Roman Missal.
- Pew cards will be available for Mass responses and prayers.

Let's now look at The New Roman Missal changes for each of the 5 parts of the Mass.

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## (1) The Introductory Rites

Include everything that happens from the moment you stand when the Mass begins until you sit down for the first time. The following parts will have word changes for the assembly.

- The Greeting And Response**
- We respond to the Priest's welcome greeting
  - **We will now say:** "And with your spirit."
  - **Why?** This is a closer translation of the Latin words, "*Et cum spiritu tuo.*" Also, the revised wording is richer and emphasizes that we are in a holy place in God's presence to pray together.
- Penitential Act**
- We admit our sinfulness and ask for God's mercy. This prayer of confession is also known by its Latin name, "Confiteor."
  - **We will now say:** "greatly sinned" and "through my fault through my fault, through my most grievous fault."
  - **Why?** This is a closer translation to the Latin words. It helps us to show more sorrow for our sins and sincerity of our contrition.
- Gloria**
- We praise and honor God. This prayer was written by our ancestors over over centuries. They consulted the Bible for its words and phrases. There are two parts: the first honors God the Father, and the second honors Jesus, the Son of God.
  - **We will now say:** "people of good will."
  - **Why?** This is closer translation to the Latin words. It better connects with the words the angels sang announcing peace at the birth of Jesus.
  - **We will now say:** "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."
  - **Why?** This is a longer text to describe the awesome and overwhelming experience with God in prayer.
  - **We will now say:** "only begotten son."
  - **Why?** This emphasizes that Jesus is not just any son of God, but he is the only son of God. "Only" means "one of a kind."
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## (2) The Liturgy of the Word

Is the first of the two major parts of the Mass. It begins with the first reading, and ends with the Prayers of the Faithful. All the scripture readings and their concluding responses will not change. The following parts will have word changes for the assembly.

- Gospel**
- We respond to the Priest's announcement of the Gospel.
  - **We will now say:** "And with your spirit."
  - **Why?** This is a closer translation of the Latin, "*Et cum spiritu tuo.*" This is consistent with our greeting response at the beginning of Mass.

**Profession of Faith** - We express our faith in God, the Father, the Son, and the Holy Spirit, and loyalty to all that the Church believes. This prayer is also known as the Nicene Creed," because it was formulated at the Council of Nicaea in 325 AD.

- **We will now say:** "I believe."
  - **Why?** By saying "I" each of us takes responsibility to proclaim our faith. The word "creed" comes from the Latin word "credo," which means "I believe."
  - **We will now say:** "Of all things visible and invisible."
  - **Why?** More precise – God is the maker of things we can and cannot see.
  - **We will now say:** "Only begotten."
  - **Why?** This repeats what the Gloria affirms.
  - **We will now say:** "Born of the Father before all ages."
  - **Why?** More precise – Jesus lived with the Father before time began.
  - **We will now say:** "Consubstantial."
  - **Why?** A big word that means Jesus and his Father are one and the same. It lies closer to the Latin word "consubstantialis," written in the Nicene Creed.
  - **We will now say:** "Incarnate."
  - **Why?** More precise - Jesus became man at the time of conception, not at birth.
  - **We will now say:** "Adored"
  - **Why?** This is closer translation of the Latin word.
  - **We will now say:** "I confess."
  - **Why?** A stronger expression of sorrow for sins involving the heart and head.
  - **We will now say:** "I look forward to the resurrection."
  - **Why?** This is closer translation of the Latin word and resounds with confidence.
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### (3) The Liturgy of the Eucharist

Is the second of the two major parts of the Mass. It begins with the Presentation and Preparation of the Gifts and ends with the Eucharistic Prayer Doxology. The following parts will have word changes for the assembly.

- The Eucharistic Prayer**
- We thank God for his many gifts, especially the gift of his Son, Jesus. At the beginning of this prayer we exchange a dialogue with the priest.
  - **We will now say:** "And with your spirit.."
  - **Why?** This is a closer translation of the Latin, "*Et cum spiritu tuo.*" This is consistent with our greeting response at the beginning of the Mass and with our response to the priest's announcement of the Gospel.
  - **We will now say:** "It is right and just."
  - **Why?** This is closer to the Latin translation – a declarative statement made without explanation but with conviction.

**Holy, Holy, Holy** - We praise God and affirm his holiness. This very holy prayer is composed of words that all come from the Scriptures.  
- **We will now say:** "Lord God of hosts."  
- **Why?** These are words that Isaiah the prophet heard the angels singing when they were in God's presence.

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## (4) The Communion Rite

Begins with the Lord's Prayer and ends with the Prayer after Communion. The following parts will have word changes for the assembly:

**Sign of Peace** - We respond to the priest's greeting before the Sign of Peace.  
- **We will now say:** "And with your spirit.."  
- **Why?** This is a closer translation of the Latin, "*Et cum spiritu tuo.*" This is consistent with the greeting response at the beginning of the Mass, with our response to the priest's announcement of the Gospel, and with the beginning of the Eucharistic Prayer dialogue.

**Invitation to Communion** - We respond to the priest's announcement just before we go to receive Holy Communion.

**Communion** - **We will now say:** "that you should enter under my roof."  
- **Why?** We pray the words of the Roman Centurion (Matthew 8:8 and Luke 7:6) who asks Jesus to heal his servant but feels he is unworthy to have Jesus come to his house. Jesus admires the man's faith and cures the servant from afar. By praying the words of the Centurion, we acknowledge our unworthiness, knowing that Jesus will come to us because we believe.

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## (5) The Concluding Rites

Are the last part of the Mass and include the announcements, final blessing and dismissal. The only word change for the assembly will be:

**Final Blessing** - We respond to the priest's greeting after the announcement and before the final blessing.  
- **We will now say:** "And with your spirit."  
- **Why?** This is a closer translation of the Latin, "*Et cum spiritu tuo.*" It is consistent with several earlier parts of the Mass: our greeting response at the beginning of the Mass, our response to the priest's announcement of the Gospel, the beginning of the Eucharistic Prayer dialogue, and our response to the priest's greeting before the Sign of Peace.