

Training and Formation on the *Roman Missal, third edition*

RESOURCE FOR SMALL CHRISTIAN COMMUNITIES: Leaders' Manual

Federation of Diocesan Liturgical Commissions [FDLC], Region 7

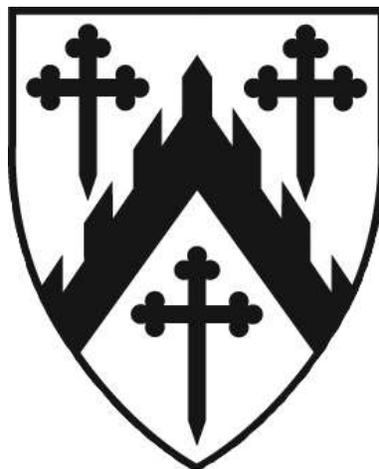
Participating Dioceses

in Illinois: Belleville, Chicago, Joliet in Illinois, Springfield in Illinois

in Indiana: Evansville, Fort Wayne-South Bend, Gary, Indianapolis, Lafayette-in-Indiana

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INTRODUCTION

This manual is intended to be used in conjunction with the participants' text, "A Resource Booklet for Small Christian Communities."

Parish implementation committees may wish to use this resource for their own study and prayer. Likewise, this would be a useful approach for any group that regularly meets at the parish (for example, parish council) or school (for example, faculty meetings) to prepare themselves for the new Missal. Communities may also elect to encourage the formation of faith sharing groups, especially as a follow-up to parish catechetical efforts.

The participants' booklet and resources used to put this leaders' manual were prepared by Region VII of the FDLC and are reproduced with their kind permission.

SESSION I: TRANSLATIONS ISSUES, DIALOGUES

General Information – Translation Issues¹

In the enthusiasm of the *aggiornamento* [updating (of Vatican II)], translators set to work to produce translations that expressed the Latin Missal in modes of expression appropriate to the vernacular languages. From 1969 until 2001, the document *Comme le Prévoit* granted translators wide latitude in translations for the liturgy. Rather quickly in the English-speaking world, translators adopted “dynamic equivalency” as their approach to the texts. Simply stated, dynamic equivalency translates the concepts and ideas of a text, but not necessarily the literal words or expressions.

In light of the experience in the last 36 years, the Church has revisited the question of how to best translate the texts of Sacred Scripture and the liturgy. Many people had noticed the deficiency of dynamic equivalency. In 2001, the Holy See issued the instruction *Liturgiam authenticam* to guide translations both of the Scriptures and of liturgical texts. The new instruction did not deny the necessity of making the text accessible to the listener. But, it did refocus the attention of translators on the principle of unearthing the theological richness of the original texts. This needed balance keeps us from suffering an impoverishment of language in terms of our biblical and liturgical tradition.

Liturgiam authenticam espouses the theory of “formal equivalency”. Not just concepts, but words and expression are to be translated faithfully. This approach respects the wealth contained in the original text. In fact, the new instruction has as its stated purpose something wider than translation. It “envisions and seeks to prepare for a new era of liturgical renewal, which is consonant with the qualities and the traditions of the particular Churches, but which safeguards also the faith and the unity of the whole Church of God” (*Liturgiam authenticam* 7).

Additionally the new translations strive to meet the following goals: 1) that they authentically transmit the faith of the Church; 2) that they retain the distinctive theological emphasis found in the original Latin; 3) that any biblical references are made more clear; 4) that allusions to the Church Fathers are retained clearly; 5) that they respect the richness of images and vocabulary in the original Latin; and 6) that they proceed with literal exactness and in a style befitting the liturgy.

Historical Survey - Dialogues²

The greeting of the presiding minister during the introductory rites is perhaps the most ancient part of those rites. The traditional formula is based significantly in scripture and other documents of the early life of the Church (i.e. *Traditio Apostolica*). Indeed those similar dialogues at the Gospel, the preface dialogue, the sign of peace, and the final blessing are equally ancient. The new response “And with your spirit” appears to be more than just good will, but perhaps referring to the minister as one whose spirit has received the Spirit of God in ordination, and is therefore a special servant of Christ. The USCCB addresses the issue this way:

¹ This section adapted from Bp. Serratelli’s address to the FDLC in October, 2008, found at <http://www.usccb.org/liturgy/innews/Sept-Oct2009.pdf>

² This section was taken from *The Mystery of Faith: A Study of Structural Elements of the Order of Mass* by Lawrence J. Johnson. Federation of Diocesan Liturgical Commissions. 2003.

Why does the priest mean when he says “The Lord be with you”?

By greeting the people with the words “The Lord be with you,” the priest expresses his desire that the dynamic activity of God’s spirit be given to the people of God, enabling them to do the work of transforming the world that God has entrusted to them.

What do the people mean when they respond “and with your spirit”? *The expression et cum spiritu tuo is only addressed to an ordained minister. Some scholars have suggested that spiritu refers to the gift of the spirit he received at ordination. In their response, the people assure the priest of the same divine assistance of God’s spirit and, more specifically, help for the priest to use the charismatic gifts given to him in ordination and in so doing to fulfill his prophetic function in the Church.³*

Additionally, the dialogue of prayer at the *Prayer over the Offerings* deserves mention here. Its present use came into being in the 11th century. The dialogue indicates the congregation’s link with the priest and articulates the sacrificial nature of the mass. An examination of the translation issues of this particular prayer may be found at the end of this study.

Mass Translations

General Dialogues

Present Text	New Text
Celebrant: The Lord be with you. Assembly: And also with you.	Celebrant: The Lord be with you. Assembly: And with your spirit.

Preface Dialogue

Present Text	New Text
Celebrant: The Lord be with you. Assembly: And also with you. Celebrant: Lift up your hearts. Assembly: We lift them up to the Lord. Celebrant: Let us give thanks to the Lord our God. Assembly: It is right to give Him thanks and praise.	Celebrant: The Lord be with you. Assembly: And with your spirit. Celebrant: Lift up your hearts. Assembly: We lift them up to the Lord. Celebrant: Let us give thanks to the Lord our God. Assembly: It is right and just.

Prayer over the Gifts

Present Text	New Text
Celebrant: Pray, brethren , that our sacrifice may be acceptable to God, the almighty Father. Assembly: 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 Church.	Celebrant: Pray, brethren (brothers and sisters), that my sacrifice and yours may be acceptable to God, the almighty Father. Assembly: 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.

³ And With Your Spirit - http://www.usccb.org/liturgy/missalformation/translating_notes.shtml

An Example of Mass Translation Issues

When translating the people's response at the Prayer over the Gifts, reports were that a suggested re-translation read this way:

“May the Lord accept the sacrifice at your hands, for the praise and Glory of God's name, for our good and the good of all the Church.”

This suggestion was made to maintain a similar structure to the current prayer as well as eliminating masculine references deemed more troubling than helpful.

The suggestion was denied for many reasons:

- 1) It did not maintain a literal equivalency with the original Latin;
- 2) By having both *Lord* and *God* in the structure, it could sound as if the two were completely separate entities instead of one unified God; and
- 3) By substituting *the* for *his* at the end of the prayer, suddenly one could imagine our Church no longer having Christ – or anyone or anything – as its head.

One Further Note on the “Changeability” of the Mass

The Catholic Church (Latin Rite and others) has had a rich tradition of liturgical variations from geography to geography, culture to culture, and the like. For the first 1,500 years of the Church, there were many languages, rites, styles, etc. – and yet there was unity in that diversity. Changes happened over geographic boundaries and over time. For instance, the Church's original liturgies were largely in Greek. Commoners in Rome though mostly spoke Latin, and eventually persuaded the Church to allow them to celebrate the liturgy in a more understandable language, so that they might more fully enter into the paschal mysteries.

The Council of Trent uniquely and for the first time mandated (essentially) one uniform liturgy in the Latin Church, and put control over that liturgy for the first time at the Vatican. Until that time, bishops could make decisions for their local churches. For the first time, the liturgy was celebrated essentially unchanged for 500 years, until the Second Vatican Council.

Material taken from *The Mystery of Faith: A Study of the Structural Elements of the Order of the Mass*, revised edition © 2003, Federation of Diocesan Liturgical Commissions (FDLC), 415 Michigan Avenue, NE, Suite 70, Washington, D.C. 20017. www.fdlc.org. Used with permission.

SESSION II: THE ACT OF PENITENCE

Historical Survey⁴

For centuries the Roman Mass, as generally celebrated, had no penitential rite. The *Confiteor* eventually appeared among the prayers said by the priest and ministers at the foot of the altar and was also said by a minister prior to the distribution of the Eucharist. Yet in both instances these were private rather than public prayers.

Much discussion took place among the artisans of the Order of Mass after the Second Vatican Council. Should a penitential rite be included since the Eucharist itself is a sacrament of reconciliation? And if so, should such a rite be used at all times? What would the most appropriate location for a penitential rite? After much deliberation it was decided to place a simple penitential rite at the beginning of the celebration. In a way this decision reflects both Scripture and tradition. In Matthew 5:23-25 Christ calls for reconciliation with others before offering sacrifice. Moreover, an ancient document known as the *Didache* states that on the Lord's Day people are to come together to break bread and to give thanks "after first confessing their sins" so that the sacrifice will be pure.

The rite has a four-part structure. After an invitation requesting the community to acknowledge our sins, there is a period of silent reflection. A common proclamation that all are sinners before God follows. This may be a shorter and more simplified form of the traditional (*Confiteor*), with its mention of the social dimension of sin, or one of the two sets of invocations address to Christ and incorporating the Kyrie: the first set consists of two verses, each having a response by the people; the second consists of three invocations (with the assembly's response) addressed to Christ (eight possible models are given in the Missal). The priest concludes with a prayer asking God to "have mercy on us, forgive us our sins, and bring us to everlasting life."⁵

Mass Translation

The Penitential Rite takes on a slightly different tone. While the rite does not call for a full examination of conscience, it does however, ask the community to now "acknowledge" and not just "call to mind." This takes on a much more active role on the part of the community in acknowledging our sinfulness and making "a proclamation of faith in a God who is loving, kind and the source of all reconciliation and healing."⁶

Introduction to the Act of Penitence

Present Text	New Text
C. My brothers and sisters, to prepare ourselves to celebrate the sacred mysteries, let us call to mind our sins.	Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.

⁴ This section was based upon *The Mystery of Faith: A Study off Structural Elements of the Order of Mass* by Lawrence J. Johnson. Federation of Diocesan Liturgical Commissions. 2003, page 13. There is some adaptation in the last paragraph to reflect the new translation reality.

⁵ Taken from the USCCB handout regarding changes in the parts of the Priest in the Revised Order of the Mass in the Roman Missal, Third Edition. Approved by the USCCB, June 2006; confirmed by the Holy See, June 2010.

⁶ taken from *The Mystery of Faith: A Study of the Structural Elements of the Order of Mass* by Lawrence J. Johnson. Federation of Diocesan Liturgical Commissions. 2006. page 14.

Penitential Act, Form A (*Confiteor*)

Present Text	New Text
<p>I confess to almighty God, and to you, my brothers and sisters, that I have sinned through my own fault, 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 and sisters, to pray for me to the Lord, our God.</p>	<p>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.</p>

Penitential Act, Form B

Present Text	New Text
<p><i>Priest:</i> Lord, we have sinned against you: Lord, have mercy. <i>People:</i> Lord, have mercy. <i>Priest:</i> Lord, show us your mercy and love. <i>People:</i> And grant us your salvation.</p>	<p><i>Priest:</i> Have mercy on us, O Lord. <i>People:</i> For we have sinned against you. <i>Priest:</i> Show us, O Lord, your mercy. <i>People:</i> And grant us your salvation.</p>

Penitential Act, Form C

Present Text	New Text
<p>You were sent to heal the contrite: Lord, have mercy.</p> <p>You came to call sinners: Christ, have mercy.</p> <p>You plead for us at the right hand of the Father: Lord, have mercy.</p>	<p>You were sent to heal the contrite of heart: Lord, have mercy.</p> <p>You came to call sinners: Christ, have mercy.</p> <p>You are seated at the right hand of the Father to intercede for us: Lord, have mercy.</p>

Absolution

Present Text	New Text
<p>May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.</p>	<p>May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.</p>

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SESSION III: GLORY TO GOD

Historical Survey, Present Considerations⁷

Sometimes called the “Greater Doxology” or the “Angelic Hymn,” the Gloria has come down to us from ancient Christianity, modeled on hymns and canticles of sacred scripture. It has its roots as a Greek Easter hymn of praise, and came to the West by the 6th century and has had various uses over time. By the 11th century, it was being sung at all Sunday masses and other festive occasions – much like its use today. Its structure is that of a hymn-anthem with a series of acclamations. It is Trinitarian. Typically today, the people participate in the singing.

Mass Translation

Present Text	New Text
<p>Glory 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, we praise you for your glory.</p> <p>Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us;</p> <p>you are seated at the right hand of the Father: receive our prayer.</p> <p>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.</p>	<p>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.</p> <p>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;</p> <p>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 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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⁷ This section was taken from “The Mystery of Faith: A Study of the Structural Elements of the Order of Mass” by Lawrence J. Johnson. Federation of Diocesan Liturgical Commissions. 2006. page 18.

SESSION IV: PROFESSION OF FAITH

Historical Survey⁸

In early Christianity the Profession of Faith was primarily associated with Baptism. The candidate went down into the water and was required to confess personal belief by responding to a series of questions dealing with the three Persons of the Trinity. After each question and answer the person was immersed. As the catechumenate developed, the candidates finished their preparation for the Sacrament by memorizing creedal formula and reciting it back to the Bishop prior to the baptismal celebration. This is the distant origin of what is known as the Apostles' Creed, a profession of faith which, according to pious legend, was a joint composition by the twelve Apostles. The date of its present text is not earlier than the beginning of the sixth century.

The Creed professed at Mass, however, is a summary of faith expressed by the Councils of Nicaea (325) and of Constantinople (381) as ratified by the Council of Chalcedon (451). In the east it entered the Mass in the early part of the sixth century, most often before the Eucharistic Prayer. Toward the end of the same century the Creed appeared in Spain where it was chanted before the Lord's Prayer. From there it spread to Ireland where it served to conclude the Liturgy of the Word. Under the influence of Charlemagne its use spread throughout the Carolingian empire. In 1014 Emperor Henry II arrived at Rome for his coronation and expressed surprise that the Creed was missing from the Mass as celebrated in that city. Pope Benedict VII there upon included it in the Roman Mass on all Sundays and on those feasts mentioned in the Creed. In following centuries its use was extended to other festive occasions.

The Order of Mass retains the Profession of Faith on Sundays and solemnities, although it may also be used on especially festive occasions. The Missale Romanum, Third Edition, allows both the Nicene Creed and the Apostle's Creed to be used as a response of faith on the part of the individual in community.

Mass Translations⁹

Q: In the Niceno-Constantinopolitan Creed, why has "one in being with the Father" been changed to "consubstantial with the Father?"

A: The new translation is more in keeping with the ancient Latin text of the Creed and a more accurate translation.

The bishops at the Council of Nicea (AD 325), in order to ensure that Jesus was professed as the eternal Son of God, equal to the Father, stated that he is "the Son of God, begotten from the Father, the only-begotten, that is from the substance of the Father, God from God, light from light, true God from true God, begotten not made, the same substance (*homoousion*) with the Father..." The Creed of the Council of Constantinople (381), which is professed at all Sunday Masses and Solemnities within the Catholic Church, similarly stated: "We believe in one Lord Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from

⁸ This section was taken from "The Mystery of Faith: A Study off Structural Elements of the Order of Mass" by Lawrence J. Johnson. Federation of Diocesan Liturgical Commissions. 2006. page 47. The last line was adapted to reflect the current change in the RM.

⁹ Taken from <http://www.usccb.org/romanmissal/consubstantial.shtml>

Light, true God from true God, begotten, not made, of the same substance (*homoousion*) with the Father."

When these two ancient creeds were translated into Latin, the term "*homoousion*" was rendered as "*consubstantialem*," that is, "the same substance of the Father." Prior to the Second Vatican Council, the Latin "*consubstantialem*" was rendered as "consubstantial" within the English translation of the Creed. Many theologians and the Holy See thought that the term "consubstantial" was more in keeping with the Latin tradition and a more literal and accurate translation than the more recent "one in being."

This is in keeping with the mind of the Congregation for Divine Worship and the Discipline of the Sacraments, which published an Instruction, entitled *Liturgiam Authenticam*. It stated: "Certain expressions that belong to the heritage of the whole or of a great part of the ancient Church, as well as others that have become part of the general human patrimony, are to be respected by a translation that is as literal as possible" (no. 56).

Present Text (Apostles' Creed)	New Text (Apostles' Creed)
<p>I believe in God, the Father almighty, creator of heaven and earth. I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again 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 the life everlasting. Amen.</p>	<p>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.</p>

Present Text (Nicene Creed)	New Text (Nicene Creed)
<p>We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, one in Being with the Father. Through him all things were made. For us men and for our salvation he came down from heaven: by the power of the Holy Spirit he was born of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate; he suffered, died, and was buried. On the third day he rose again in fulfillment of 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. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshipped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.</p>	<p>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.</p>

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SESSION V: PREFACE DIALOGUE

Historical Survey¹⁰

Although praise and thanksgiving characterize the whole Eucharistic Prayer, these elements particularly appear in the Preface, a term meaning “proclamation” or “speaking out” before or in the presence of God and God’s people.

The Preface begins with an initial dialogue whose presence—although with some variations—in all traditional Eucharistic Prayers attests its antiquity and importance. The Roman Liturgy begins with *Dominus vobiscum* (The Lord be with you) and its accustomed response *Et cum spiritu tuo* (and with your spirit), followed by the *Sursum corda* (Lift up your hearts), a phrase found in Lamentations 3:41. The *Gratias agamus Dominio Deo nostro* (Let us give thanks to the Lord, our God) was probably borrowed from Judaism where it occurred as an invitation to the prayer of blessing over the cup. Its response *Dignum et iustum est* (It is right and just) is of Greek origin as an acclamation of agreement.

The body of the Preface is a statement of special reason for praising God, especially God’s work in creation and redemption. In the east the text of the Preface, presenting a rather long and general view of the whole history of salvation, is a fixed part of the Eucharistic Prayer. The type that predominated in the west was variable and stressed from day to day one particular aspect of God’s saving work. The Roman Canon, for example, was at first used with a wide variety of Prefaces appointed for particular days and seasons. Gradually this number was greatly reduced.

Notes on the New Translation of the *Missale Romanum, editio typica tertia* (from the August 2005 Newsletter – © 2008 USCCB)

While there are many and complex elements of the translation yet to be decided by the Bishops, the translation of several phrases in the *Order of Mass* have been previously decided by the instruction *Liturgiam authenticam*. Among these are “certain expressions that belong to the heritage of the whole or of a great part of the ancient Church, as well as others that have become part of the general human patrimony...” Therefore, the response *Et cum spiritu tuo* is “to be respected by a translation that is as literal as possible.” Commentaries for a popular understanding of these two elements of the Liturgy are provided here and may be reproduced freely with the customary copyright acknowledgement by our readers.

“AND WITH YOUR SPIRIT”

Perhaps the most common dialogue in the Liturgy of the Roman Rite consists of the greeting :

Dominus vobiscum
et cum spiritu tuo

¹⁰ This section was taken from “The Mystery of Faith: A Study of Structural Elements of the Order of Mass” by Lawrence J. Johnson. Federation of Diocesan Liturgical Commissions. 2006. page 79. Some adaptation has been done to reflect the new translation.

Since 1970, this has been translated as:

*The Lord be with you.
And also with you.*

As a part of the revised translation of the Roman Missal, now taking place, the translation of this dialogue has been revised, to read:

*The Lord be with you.
And with **your spirit**.*

Latin Text	1970 Translation	New Translation
Dominus vobiscum. Et cum spiritu tuo.	The Lord be with you. And also with you.	The Lord be with you. And with your spirit.

Since it is clear that the change to “and with your spirit” is a significant and wide ranging change in a longstanding liturgical practice, the following questions are provided to clarify the reasons for the change and the meaning of the dialogue itself.

1. Why has the response *et cum spiritu tuo* been translated as *and with your spirit*?

The retranslation was necessary because it is a more correct rendering of *et cum spiritu tuo*. Recent scholarship has recognized the need for a more precise translation capable of expressing the full meaning of the Latin text.

2. What about the other major languages? Do they have to change their translations?

No. English is the only major language of the Roman Rite which did not translate the word *spiritu*. The Italian (*E con il tuo spirito*), French (*Et avec votre esprit*), Spanish (*Y con tu espíritu*) and German (*Und mit deinem Geiste*) renderings of 1970 all translated the Latin word *spiritu* precisely.

3. Has the Holy See ever addressed this question?

In 2001, the Congregation for Divine Worship and the Discipline of the Sacraments published an instruction entitled, *Liturgiam authenticam*, subtitled, *On the Use of Vernacular Languages in the Publication of the Books of the Roman Liturgy*. The instruction directs specifically that: “Certain expressions that belong to the heritage of the whole or of a great part of the ancient Church, as well as others that have become part of the general human patrimony, are to be respected by a translation that is as literal as possible, as for example the words of the people’s response *Et cum spiritu tuo*, or the expression *mea culpa, mea culpa, mea maxima culpa* in the Act of Penance of the *Order of Mass*.”

4. Where does this dialogue come from?

The response *et cum spiritu tuo* is found in the Liturgies of both East and West, from the earliest days of the Church. One of the first instances of its use is found in the *Traditio Apostolica* of Saint Hippolytus, composed in Greek around AD 215.

5. How is this dialogue used in the Liturgy?

The dialogue is only used between the priest and the people, or exceptionally, between the deacon and the people. The greeting is never used in the Roman Liturgy between a non-ordained person and the gathered assembly.

6. Why does the priest mean when he says “The Lord be with you”?

By greeting the people with the words “The Lord be with you,” the priest expresses his desire that the dynamic activity of God’s spirit be given to the people of God, enabling them to do the work of transforming the world that God has entrusted to them.

7. What do the people mean when they respond “and with your spirit”?

The expression *et cum spiritu tuo* is only addressed to an ordained minister. Some scholars have suggested that *spiritu* refers to the gift of the spirit he received at ordination. In their response, the people assure the priest of the same divine assistance of God’s spirit and, more specifically, help for the priest to use the charismatic gifts given to him in ordination and in so doing to fulfill his prophetic function in the Church.

8. What further reading could you suggest on this dialogue?

For those who wish to pursue this issue from a more scholarly perspective, they might consult:

- J.A. Jungmann, S.J., *The Mass of the Roman Rite: its Origins and Development*, trans. F.A. Brunner C.Ss.R. (Westminster, MD: Christian Classics, 1986), 363.
- Michael K. Magee, *The Liturgical Translation of the Response “Et cum spiritu tuo”*: *Communio* 29 (Spring 2002) 152-171.
- W.C. Van Unnik, “*Dominus Vobiscum*.” *The Background of a Liturgical Formula*: A.J.B. Higgins (ed.), *New Testament Essays* (Manchester, University Press, 1959) 270-305.

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SESSION VI: SANCTUS

Historical Survey¹¹

The “Holy, holy, holy Lord,” a text inspired by the vision of Isaiah 6:2-3, was sung in the synagogue morning office from the least the second century. It was in the east that it made its way into the Eucharistic Prayer, perhaps through the influence of Jewish-Christians. By the mid-fifth century its incorporation in the prayer was generally accepted in the west. Even though this chant somewhat interrupts the flow of ideas, it finds a logical link in the evocation of the multitudes of angels and the seraphim which has from ancient times concluded the Preface.

The verse “Blessed is he” is the acclamation used by the people to greet Christ at his solemn entrance into Jerusalem (see Matthew 21:9). By the mid-sixth century this acclamation was already joined to the *Sanctus* in Gaul, and a century later, in Rome also.

Although the Sanctus was originally sung by the whole congregation, by the early Middle Ages the singing was assigned to the choir. Eventually the priest continued on with the Eucharistic Prayer during the singing. The development of complex melodies resulted in the *Benedictus* being sung after the words of institution.

Today the *Sanctus* and *Benedictus* are again joined as an acclamation sung or said by the priest and people as a conclusion to the Preface.

Mass Translation

Present Text	New Text
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.	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.

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¹¹ This section was taken from “The Mystery of Faith: A Study off Structural Elements of the Order of Mass” by Lawrence J. Johnson. Federation of Diocesan Liturgical Commissions. 2006. page 81 & 87. There is some adaptations to reflect the new translation reality.

SESSION VII: WORDS OF INSTITUTION, MYSTERY OF FAITH

Historical Survey – Words of Institution, Mystery of Faith¹²

The words of institution and “consecration” are essential to the Eucharistic Prayer. Their liturgical use is found as far back as the Church fathers and even into sacred scripture. There are more than 80 historically used Eucharistic prayers with institution narratives (and a few without!), and none show a need for literal exactness, though most show a parallelism over both the bread and wine. Embellishment over what is found in scripture is common as well (“looking up to heaven” etc.). The Roman Canon (known today as Eucharistic Prayer I) incorporated the phrase “mystery of faith” into the words over the chalice.

All present eucharistic prayers have the same words of institution, a uniformity requested not until Pope Paul VI following Vatican II). Sacrificial language has been added to words over the bread. The “mystery of faith” phrase has been relocated from the words over the chalice and has become the “memorial acclamation.”

This acclamation is a modern innovation in the liturgy, though not completely without precedent (in the eastern Church). The phrase “mystery of faith” refers to the paschal mystery, Christ’s dying, rising, and continued presence among his people. Now belonging to the congregation, it helps manifest the congregation’s participation in the eucharistic prayer by their baptismal priesthood. It also affirms the whole mystery of the risen Christ present in the celebration.

Mass Translation

PRO MULTIS – “FOR MANY”

One of the main differences in the words of institution is that the phrase “pro multis” will soon be rendered “for many” instead of the familiar “for all” Cardinal Arinze, Prefect for the Congregation of Divine Worship in 2008 addressed the issue with the Church’s bishops. The goal was – as we’ve noted before – to be more literally correct against the Latin original, and to be more scriptural. It also notes that a response on the part of each individual Christian accepting salvation is needed – the gift freely given still must be accepted. His letter is reprinted below:¹³

Your Eminence / Your Excellency,

In July 2005 this Congregation for Divine Worship and the Discipline of the Sacraments, by agreement with the Congregation for the Doctrine of the Faith, wrote to all Presidents of Conferences of Bishops to ask their considered opinion regarding the translation into the various vernaculars of the expression *pro multis* in the formula for the consecration of the Precious Blood during the celebration of Holy Mass (ref. Prot. n. 467/05/L of 9 July 2005). The replies received from the Bishops’ Conferences were studied by the two Congregations and a report was made to the Holy Father. At his direction, this Congregation now writes to Your Eminence / Your Excellency in the following terms:

¹² This section was taken from “The Mystery of Faith: A Study of Structural Elements of the Order of Mass” by Lawrence J. Johnson. Federation of Diocesan Liturgical Commissions. 2006, pp 85-88.

¹³ http://www.usccb.org/romanmissal/translating_arinze_letter.shtml

A text corresponding to the words *pro multis*, handed down by the Church, constitutes the formula that has been in use in the Roman Rite in Latin from the earliest centuries. In the past 30 years or so, some approved vernacular texts have carried the interpretative translation “for all,” “per tutti,” or equivalents.

There is no doubt whatsoever regarding the validity of Masses celebrated with the use of a duly approved formula containing a formula equivalent to “for all” as the Congregation for the Doctrine of the Faith has already declared (cf. Sacra Congregatio pro Doctrina Fidei, *Declaratio de sensu tribuendo adprobationi versionum formularum sacramentalium*, 25 ianuarii 1974, AAS 66 [1974], 661). Indeed, the formula “for all” would undoubtedly correspond to a correct interpretation of the Lord’s intention expressed in the text. It is a dogma of faith that Christ died on the Cross for all men and women (cf. John 11:52; 2 Corinthians 5:14-15; Titus 2:11; 1 John 2:2).

There are, however, many arguments in favor of a more precise rendering of the traditional formula *pro multis*:

The Synoptic Gospels (Mt 26:28; Mk 14:24) make specific reference to “many” for whom the Lord is offering the Sacrifice, and this wording has been emphasized by some biblical scholars in connection with the words of the prophet Isaiah (53:11-12). It would have been entirely possible in the Gospel texts to have said “for all” (for example, cf. Luke 12:41); instead, the formula given in the institution narrative is “for many,” and the words have been faithfully translated thus in most modern biblical versions.

The Roman Rite in Latin has always said *pro multis* and never *pro omnibus* in the consecration of the chalice.

The anaphoras of the various Oriental Rites, whether in Greek, Syriac, Armenian, the Slavic languages, etc., contain the verbal equivalent of the Latin *pro multis* in their respective languages.

“For many” is a faithful translation of *pro multis*, whereas “for all” is rather an explanation of the sort that belongs properly to catechesis.

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.

In line with the Instruction *Liturgiam authenticam*, effort should be made to be more faithful to the Latin texts of the typical editions.

The Bishops’ Conferences of those countries where the formula “for all” or its equivalent is currently in use are therefore requested to undertake the necessary catechesis of the faithful on this matter in the next one or two years to prepare them for the introduction of a precise vernacular translation of the formula *pro multis* (e.g., “for many,” “per molti,” etc.) in the next translation of the *Roman Missal* that the Bishops and the Holy See will approve for use in their country.

+ Francis Cardinal Arinze, Prefect

WHERE DID “CHRIST HAS DIED...” GO?

The perhaps most familiar memorial acclamation, “Christ has died, Christ is Risen, Christ will come again” is the most explicit regarding the paschal nature of the moment, but is nowhere to be found in the original Latin. It was apparently added to more specifically accentuate the paschal nature of the eucharist. Because it does not directly address Christ, as the other forms do, it is not included in the new edition of the Missal.

Words of Institution

Present Text	New Text
<p>Take this, all of you, and eat it: This is my body which will be given up for you. Take this, all of you, and drink from it: this is the cup of my blood, the blood 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>Take this, all of you, and eat of it: For this is my Body which will be given up for you. Take this, all of you, and drink from it: for this is the chalice of my Blood, the Blood 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>

Mystery of Faith

Present Text	New Text
<p>Celebrant: Let us proclaim the mystery of faith:</p> <p><i>People:</i></p> <p><i>A</i> – Christ has died, Christ is risen, Christ will come again.</p> <p><i>or B</i> – Dying you destroyed our death, rising you restored our life. Lord Jesus, come in glory.</p> <p><i>or C</i> – When we eat this bread and drink this cup, we proclaim your death, Lord Jesus, until you come in glory.</p> <p><i>or D</i> – Lord, by your cross and resurrection, you have set us free. You are the Savior of the World.</p>	<p>Celebrant: The mystery of faith.</p> <p><i>People:</i></p> <p><i>A</i> – We proclaim your death, O Lord, and profess your Resurrection until you come again.</p> <p><i>or B</i> – When we eat this Bread and drink this Cup, we proclaim your death, O Lord, until you come again.</p> <p><i>or C</i> – Save us, Savior of the world, for by your Cross and Resurrection, you have set us free.</p>

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SESSION VIII: ECCE AGNUS DEI/INVITATION TO COMMUNION

Historical Survey¹⁴

Various prayers introducing the communion of the priest and the congregation entered the Mass in the Middle Ages and were only prescribed and standardized in the sixteenth century. Until 1969 the priest said a series of short prayers as he took and received the body of Christ; two prayers accompanied his reception from the chalice. If the assembly was to receive the Eucharist, the Confiteor and formulas of absolution followed. The priest then gave the invitation “Behold the Lamb of God...” and repeated three times “Lord, I am not worthy...”

Today there is one invitation which precedes the Communion of both priest and people. The rite has thus been simplified, and all the formulas are taken from Scripture. The priest show the Eucharistic Bread to the people as he says aloud “Behold the Lamb of God, behold him who takes away the sins of the world” (cf. John 1:29) to which is added words that are drawn from those of the angel in Revelation 19:9 “Blessed are those called to the supper of the lamb.” Since all share in one and the same Eucharist, both priest and people respond “Lord I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.” (cf. Matthew 8:8)

Mass Translation

Present Text	New Text
<p><i>Priest:</i> This is the Lamb of God who takes away the sins of the world. Happy are those who are called to his supper.</p> <p><i>All:</i> Lord, I am not worthy to receive you, but only say the word and I shall be healed.</p>	<p><i>Priest:</i> 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.</p> <p><i>All:</i> 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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