

***Recognitio* marks beginning of preparation for the implementation of the Roman Missal**

New Words: A Deeper Meaning, but the Same Mass

The *Roman Missal, Third Edition*, the ritual text containing prayers and instructions for the celebration of the Mass, has been approved by the Congregation for Divine Worship and the Discipline of the Sacraments. The complete text of the *Roman Missal* is still undergoing final editing by Vatican officials. It is expected to be forwarded to Conferences of Bishops later this spring, at which time it will be prepared for publication.

Pope John Paul II announced a revised version of the *Missale Romanum* during the Jubilee Year 2000. Among other things, the revised edition of the *Missale Romanum* contains prayers for the observances of recently canonized saints, additional prefaces for the Eucharistic Prayers, additional Votive Masses and Masses and Prayers for Various Needs and Intentions, and some updated and revised rubrics (instructions) for the celebration of the Mass. The English translation of the *Roman Missal* will also include updated translations of existing prayers, including some of the well-known responses and acclamations of the people.

Why is there a need for a new translation?

The *Missale Romanum (Roman Missal)*, the ritual text for the celebration of the Mass, was promulgated by Pope Paul VI in 1970 as the definitive text of the reformed liturgy of the Second Vatican Council. That Latin text, the *editio typica* (typical edition), was translated into various languages for use around the world; the English edition was published in the United States in 1973. The Holy See issued a revised text, the *editio typica altera*, in 1975. Pope John Paul II promulgated the third edition (*editio typica tertia*) of the *Missale Romanum* during the Jubilee Year in 2000. Among other things, the third edition contains prayers for the celebration of recently canonized saints, additional prefaces for the Eucharistic Prayers, additional Masses and Prayers for Various Needs and Intentions, and some updated and revised rubrics (instructions) for the celebration of the Mass. To aid the process of translation of the *Missale Romanum, editio typica tertia*, the Congregation for Divine Worship and the Discipline of the Sacraments issued *Liturgiam Authenticam*, in 2001, an Instruction on the vernacular translation of the Roman Liturgy which outlines the principles and rules for translation. In 2007, the Congregation for Divine Worship issued the *Ratio Translationis for the English Language*, which outlined the specific rules for translation in English.

Who is doing the work of translation?

The process of translation is a highly consultative work of several groups. The International Commission on English in the Liturgy (ICEL) is chartered to prepare English translations of liturgical texts on behalf of the conferences of bishops of English-speaking countries. Currently 11 conferences of bishops are full members of the Commission: the United States, Australia, Canada, England and Wales, India, Ireland, New Zealand, Pakistan, the Philippines, Scotland, and South Africa.

The USCCB and the other member Conferences of Bishops receive draft translations of each text from ICEL (called “Green Books”) and have the opportunity to offer comments and suggestions to ICEL. A second draft (called the “Gray Book”) is proposed, which each Conference of Bishops approves (a Conference reserves the right to amend or modify a particular text) and submits to the Vatican for final approval.

At the level of the Vatican (the Holy See), the Congregation for Divine Worship and the Discipline of the Sacraments examines texts and offers authoritative approval (*recognitio*) of texts and grants permission for their use. Currently the Congregation is aided by the recommendations of *Vox Clara*, a special committee of bishops and consultants from English-speaking countries convened to assist with the English translation of the *Missale Romanum*.

What's new or particularly different about the revised translation?

The unique style of the Roman Rite should be maintained in translation. By "style" is meant here the distinctive way in which the prayers of the Roman Rite are expressed. The principal elements of such a style include a certain conciseness in addressing, praising and entreating God, as well as distinctive syntactical patterns, a noble tone, a variety of less complex rhetorical devices, concreteness of images, repetition, parallelism and rhythm as measured through the *cursus*, or ancient standards for stressing syllables of Latin words in prose or poetry. (no. 112)

The texts of the revised translation of the *Roman Missal* are marked by a heightened style of English speech and a grammatical structure that closely follows the Latin text. In addition, many biblical and poetic images, such as "Lord, I am not worthy that you should enter under my roof..." (Communion Rite) and "...from the rising of the sun to its setting" (Eucharistic Prayer III) have been restored.

What is the timeline for the completion of the *Missal*?

After the *Missale Romanum* was published in Latin in 2002, ICEL began its work of preparing a draft English translation of the text. In order to better manage the task, the *Missal* was divided into 12 smaller sections. A draft of the first section, the *Order of Mass*, containing the fixed prayers of the Mass, including the people's parts, was presented to the conferences of Bishops in 2004. The final version was approved by the USCCB in 2006, and was confirmed by the Holy See in June, 2008. The first "Green Books" of the remaining sections were presented gradually in 2006 and 2007, and the second "Gray Books" were presented in 2007 and 2008. Each Conference of Bishops established a schedule for review and vote on the various sections. The USCCB approved the Proper of Seasons in November, 2008. Four sections were approved in July 2009, and the remaining sections will be presented in November, 2009. Once the last sections are approved, the final approval of the complete text will be granted by the Holy See, which is anticipated in early 2010.

When will this be implemented for liturgical use?

The text of the *Order of Mass* (confirmed by the Holy See in June, 2008) has been released as a text for study and formation, but is not intended for liturgical use; that is to say it cannot be used in the celebration of the Mass. The intention of the Congregation for Divine Worship and of the United States Conference of Catholic Bishops is to enable and encourage a process of preparation and catechesis for both priests and the faithful, as well as to make the texts available to composers of liturgical music who can begin to set the texts, especially the acclamations, to music in anticipation of the implementation of the texts for liturgical use. It is hoped that when the time comes to use the texts in the celebration of the Mass, priests will be properly trained, the faithful will have an understanding and appreciation of what is being prayed, and musical settings of the liturgical texts will be readily available. The revised translation of the *Order of Mass* will be permitted only when the complete text of the *Roman Missal* (third edition) is promulgated.

What will the process of implementation look like?

Once the *recognitio* is granted, the process of final editing and publication will commence. The staff of the Secretariat of Divine Worship reviews and approves all proofs submitted by publishers not only of the *Missal* itself, but of participation aids such as hymnals and seasonal publications, prior to publication. In addition, the Bishops have begun a process of preparation and catechesis. Training for priests, music ministers and other liturgical leaders (liturgy committees and liturgical commissions) as well as formation for all Catholics will help to ensure the successful implementation of the new text.

PART OF MASS	PRESENT TEXT	NEW TEXT
Greeting	Priest: The Lord be with you. People: And also with you.	Priest: The Lord be with you. People: And with your spirit.
Penitential Act, Form A (Confiteor)	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.	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.
Penitential Act, Form B	Priest: Lord, we have sinned against you: Lord, have mercy. People: Lord, have mercy. Priest: Lord, show us your mercy and love. People: And grant us your salvation.	Priest: Have mercy on us, O Lord. People: For we have sinned against you. Priest: Show us, O Lord, your mercy. People: And grant us your salvation.
<i>Gloria</i>	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. 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; you are seated at the right hand of the Father: receive our prayer. 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, 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.

Nicene Creed

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.

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.
And 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.
And 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.
And 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.

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>
<i>Suscipiat Dominus</i>	<p>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.</p>	<p>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.</p>
Preface Dialogue	<p>Priest: The Lord be 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>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>
<i>Sanctus</i>	<p>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>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>

<p>Mystery of Faith (formerly the Memorial Acclamation)</p>	<p>Priest: Let us proclaim the mystery of faith: People: A – Christ has died, Christ is risen, Christ will come again.</p> <p>or B – Dying you destroyed our death, rising you restored our life. Lord Jesus, come in glory.</p> <p>or C – When we eat this bread and drink this cup, we proclaim your death, Lord Jesus, until you come in glory.</p> <p>or D – Lord, by your cross and resurrection, you have set us free. You are the Savior of the World.</p>	<p>Priest: The mystery of faith. [People: <i>Christ has died... a U.S. adaptation yet to be decided by Holy See</i>]</p> <p>A – We proclaim your death, O Lord, and profess your Resurrection until you come again.</p> <p>or B – When we eat this Bread and drink this Cup, we proclaim your death, O Lord, until you come again.</p> <p>or C – Save us, Savior of the world, for by your Cross and Resurrection, you have set us free.</p>
<p>Sign of Peace</p>	<p>Priest: The peace of the Lord be with you always. People: And also with you.</p>	<p>Priest: The peace of the Lord be with you always. People: And with your spirit.</p>
<p><i>Ecce Agnus Dei</i></p>	<p>Priest: 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>All: Lord, I am not worthy to receive you, but only say the word and I shall be healed.</p>	<p>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.</p> <p>All: Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.</p>
<p>Concluding Rite</p>	<p>Priest: The Lord be with you. People: And also with you.</p>	<p>Priest: The Lord be with you. People: And with your spirit.</p>