



The Lord be with you.



**“And with your  
spirit.”**

And with your spirit. Welcome to the new Roman Missal. On this First Sunday of Advent, the bishops of the United States have asked priests and deacons to speak about the new Roman Missal that will debut one year from now, on the First Sunday of Advent in 2011.

What you see at Mass now is untouched. What will change ... is the way it sounds. Beginning this Sunday, and for the rest of the coming year, the bishops want us to prepare people for the new translations of the Mass, for the words we will use to pray the mass. And the phrase you now see on the screen is probably going to be the most noticeable change and the one that takes the longest getting used to, because for almost 40 years we've been saying "And also with you."

# PREVIOUS TRANSLATIONS

1965 - from Latin to English

1973 - current usage

This isn't the first time the missal has been retranslated. It will be our third translation of the Roman Missal. In 1965 we began the switch from Latin to English as the language of the Mass. Parts of the Mass were in English, parts in Latin. In 1973, the Mass was finally prayed entirely in English. This is the translation we're most used to because we've done it for 37 years. And now we're going to do it again. You may ask, who's driving this, and what's driving this?

# THE TRANSLATORS:

- **International Commission on English in the Liturgy**

Thousands of people have been working on translating the text of the Mass from the original Latin to English. These translations start with the International Commission on English in the Liturgy, an organization started by the bishops of all the English-speaking countries in the world. People on this commission work at find a common English translation that can be used by all the countries in the world since English is now the universal language.

For example, a perfectly acceptable word in Australian English may be unacceptable in American English. For example, I remember my dad telling me once when he was stationed in Australia during World War II he asked a girl out to dance, and she replied, "I'm knocked up, but you can jazz my sister." Sounds dirty, doesn't it? He was taken aback. Then he asked someone what she meant. Turns out she was saying, "I'm with someone, but you can dance with my sister."

# THE TRANSLATORS:

- **International Commission on English in the Liturgy**
- **United States Conference of Catholic Bishops**

After all the English-speaking countries on this Commission have come up with a common text for international use, then it goes to each country's national organization of bishops, which in our case in the United States Conference of Catholic Bishops. They make adjustments. Then it goes back and forth between these 2 organizations a few times.

# THE TRANSLATORS:

- **International Commission on English in the Liturgy**
- **United States Conference of Catholic Bishops**
- **Congregation for Divine Worship**
- ***Vox Clara***

Then it goes on to the Congregation for Divine Worship in Rome, the Vatican's office for final approval. They rely on a special group of English and Latin speaking experts who counsel them, that's called *Vox Clara*. There have been several bouncings back and forth among all these organizations, but now the Congregation for Divine Worship has given its final approval and we can start the new translations a year from now.

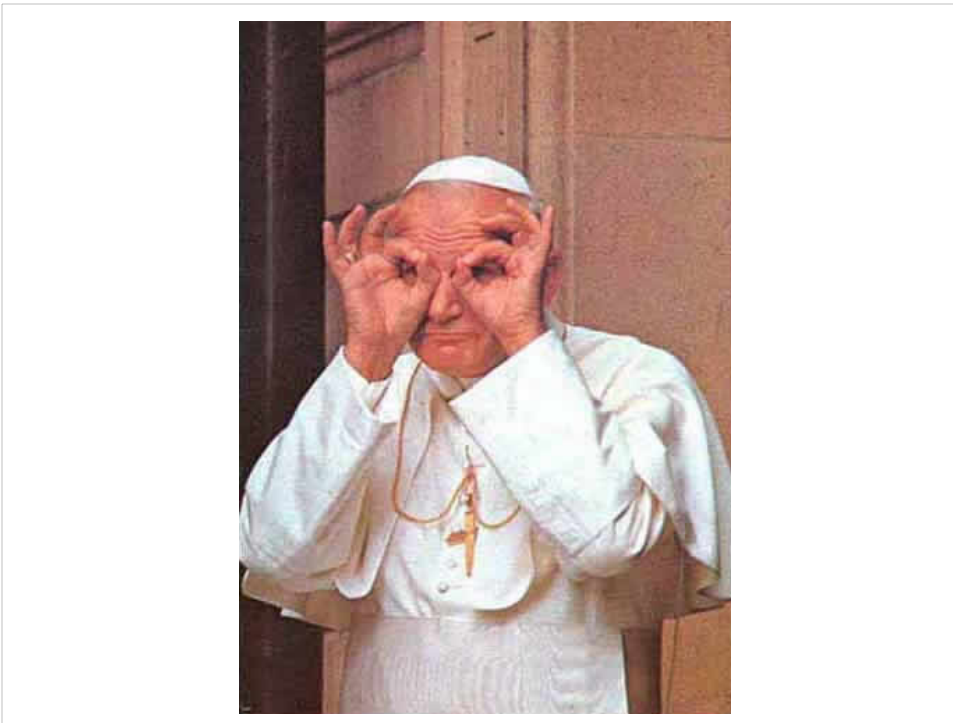
# DYNAMIC EQUIVALENCE

**The *meaning* of the original text is emphasized instead of a word-for-word translation**

The words we've used at Mass for almost 40 years now were based on the translation principle that's called Dynamic Equivalence. Here the translators are trying to get the meaning of the original words across, the gist of what's being said.

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After 10 years had passed with the second translation, the experts believed they could improve their work and began to do a new translation in 1982. All of the organizations I mentioned on the previous slide began revising the Roman Missal translation, and they completed their third translation 15 years later, in 1997.



And then Pope John Paul II did something that made everybody ...

# SCREAM!



Scream! After 15 years of hard work, Pope John Paul announced that he wanted to change the translation principle that had been used. Instead of the “dynamic equivalency” approach, he announced that he wanted the Latin Mass translated using the principle of ...

# FORMAL EQUIVALENCY

**The word-for-word translation of the original text is emphasized, rather than the meaning of the text**

Formal equivalency. This meant starting all over again. Because formal equivalency translates the original text as closely and exactly as possible. It's more of a word-for-word translation, more of a literal translation. This meant back to the drawing board for those 4 organizations of translators we saw earlier. And it would take another 10 years of work to comply with the Pope's new rule on translations.

# EFFECTS OF THE NEW TRANSLATION

## ➤ **Formal/Liturgical English**

Using the translation principle of formal equivalency has some immediate consequences that will be clear to you as you hear these news texts proclaimed.

First of all, there is no pretense at praying in conversational English anymore. Those of you who were Episcopalians before [*look to Deacon Roy and clear your throat*] will have less of a problem with this. You are used to a more formal prayer structure. It's like now -- we speak differently, more formally, to a teacher or to a boss, than we do to a friend, right? So the new translation is more reverent when praying to God.

# EFFECTS OF THE NEW TRANSLATION

- **Formal/Liturgical English**
- **Different sentence structure**

Sentences will be longer, because the dynamic equivalency approach, that tried to pray more in conversational English, would break up the original Latin sentences into separate sentences. You will notice, for example, that the sentence structure will be different. Lots of subjunctive clauses in the sentences, the verbs are frequently towards the end of the sentence.

# EFFECTS OF THE NEW TRANSLATION

- **Formal/Liturgical English**
- **Different sentence structure**
- **Some technical terminology**

Language will be broader and more technical. For example, in the Creed, you will hear new words like: “begotten,” “consubstantial,” and “incarnate.” In the coming year, we will explain these word changes to you so they are more meaningful for you. We will not leave you in the dust.

# EFFECTS OF THE NEW TRANSLATION

## ➤ **Variety of expressions**

There will be more variety of expressions, that will sound crisper to our ears. The current translation tends to use and repeat the same words to keep a conversational English prayer type, even though in the original Latin there are a variety of words being used.

The new translation will try to match up the words more accurately. The new text will sound fresher when you hear it, more original. And the changes will help us become more conscious of the words we pray. We will be thinking more about what we are praying and not saying words on “auto pilot.”

# EFFECTS OF THE NEW TRANSLATION

- **Variety of expressions**
- **More poetic**

Many times these changes will result in the sentences sounding more like poetry. These can be very beautiful.

# EFFECTS OF THE NEW TRANSLATION

- **Variety of expressions**
- **More poetic**
- **More Biblical**

Because we're moving away from attempting to pray in conversational English, the Biblical roots of the prayers will become clearer.

For instance, at communion time, you'll clearly hear St. John the Baptist: "Behold the Lamb of God, behold him who takes away the sins of the world." You will clearly hear the Centurion saying to Jesus: "Lord, I am not worthy that you should enter under my roof, but only say the word."

These scriptural roots were often sacrificed before to achieve a conversational English effect.

## **EFFECTS OF THE NEW TRANSLATION**

- **Variety of expressions**
- **More poetic**
- **More Biblical**
- **Different attitude:  
humbler**

The tone or feel or attitude of the prayers will be different. They will sound humbler, more modest. They will remind us not to take God for granted: that we are in the presence of an awesome God. They will increase our awareness of God's majesty and how bold our liturgies are, because here we are, human beings, talking to the God who made us.

The bottom line is that the English we use in our prayer will be enriched through the reexamination that's been done of the original texts in Latin. The translations will be truer to the original prayers that were written in Latin. And they will lead us to a more prayerful experience during the liturgy.

# EFFECTS OF THE NEW TRANSLATION

## ➤ **New musical settings for Mass**

There will also be new musical settings for the Mass -- new songs, new music, to learn. We will have new music for the parts of the Mass that we sing that have new translations. For instance, the Gloria (the Glory to God in the Highest), the Holy, Holy, Holy, the Memorial Acclamations after the consecration --- there will be new music for these. It's job security for Lupe!

# EFFECTS OF THE NEW TRANSLATION

- **New musical settings for Mass**
- **“High” Mass**

The new rules for the New Roman Missal also emphasize the importance of song during the Mass. It says the importance of singing cannot be overemphasized because singing makes the liturgy nobler. It clearly states a preference that Masses be what we used to call “High Masses.” We will experience increased singing by the priest and the deacon and the people at masses. Music should be considered normal. In fact, the new Missal includes two sets of musical notations for Priests and Deacons to choose from when singing.

**“SNEAK PREVIEW” AT:**

**http://  
www.usccb.org/romanmissal**

If you'd like to see the new translation of the Mass, go to the United States Conference of Catholic Bishops' website. Throughout the rest of this year, Deacon Roy and I will make sure you hear the new translations of these prayers at least once, and our homilies will be reflections on these revised prayers of the mass.

# ADVENT PRAYERS AT MASS

- ✓ **Nicene Creed**
- ✓ **Memorial Acclamations**
- ✓ **Eucharistic Prayers**
- ✓ **Our Father**
- ✓ **Deliver Us, O Lord**

Now, since we are beginning the Advent Season, I'd like to close this talk today by pointing out that there are prayers in every Mass that are Advent prayers. The church has Advent themes in every Mass, that remind us every time we gather together, to get ready for Christ's second coming.

Let's take a quick look at these prayers, and where the translations will be changed, we can see how the changes have improved the prayers.

# THE NICENE CREED

(Unchanged)

**“He will come again in glory to judge the living and the dead and his kingdom will have no end.”**

Advent is always a part of our profession of faith, the Creed. We say we believe Christ will come again. “He will come again in glory to judge the living and the dead and his kingdom will have no end.”

This part of the Creed hasn't changed from the current translation. And let me add that only about 15% of the words in the people's part of the Mass has changes.

# MEMORIAL ACCLAMATIONS

**Currently:**

**Dying, you destroyed our  
death, rising you  
restored our life. Lord  
Jesus, come in glory.**

We have 4 choices for Memorial Acclamations after the consecration. In this one, we call on Jesus to come back for us.

Dying, you destroyed our death, rising you restored our life. Lord Jesus, come in glory.

# MEMORIAL ACCLAMATIONS

## New Translation:

**We proclaim your death, O  
Lord, and profess your  
Resurrection until you  
come again.**

In the new translation, the emphasis is instead on us, on our duty as disciples of Jesus to proclaim Christ's death and resurrection to people while we await his return.

“We proclaim your death, O Lord, and profess your Resurrection until you come again.”

# MEMORIAL ACCLAMATIONS

**Currently:**

**When we eat this bread  
and drink this cup, we  
proclaim your death, Lord  
Jesus, until you come in  
glory.**

Here's another option for the memorial  
acclamation we use now:

“When we eat this bread and drink this cup, we  
proclaim your death, Lord Jesus, until you come  
in glory.”

# MEMORIAL ACCLAMATIONS

## New Translation:

**When we eat this Bread  
and drink this Cup, we  
proclaim your death, O  
Lord, until you come  
again.**

The new translation changes two words, and that's so it can be more faithful to its source in scripture, from St. Paul's First Letter to the Corinthians.

“When we eat this Bread and drink this Cup, we proclaim your death, O Lord, until you come again.”

# EUCCHARISTIC PRAYER III

**Currently:**

**“... and ready to greet him  
when he comes again ...”**

Eucharistic Prayer number 3 is the one we use most often on Sundays. After the consecration, the priest leads the assembly with this prayer: “Father, calling to mind the death your Son endured for our salvation, his glorious resurrection and ascension into heaven, and ready to greet him when he comes again ...”

# EUCCHARISTIC PRAYER III

## New Translation:

“ ... and as we look forward  
to his second coming ...”

The difference in the new translation is that instead of saying, maybe brashly, that we're ready to greet Jesus when he comes again, we now say we look forward to his second coming. It's a humbler statement. "Therefore, O Lord, as we celebrate the memorial of the saving Passion of your Son, his wondrous Resurrection and Ascension into heaven, and as we look forward to his second coming ..."

# OUR FATHER

(Unchanged)

**“Thy kingdom come.”**

Every time we pray the Our Father, we pray that God will come again to establish the fullness of his kingdom on earth. This prayer shows us another translation principle that was at work in this translation. Even though a better translation of this prayer is possible now, the translators didn't change it. The principle is that the current English translation, which has been around for over 400 years, has achieved a level of holiness that can't be replaced.

## DELIVER US, O LORD

**Currently:**

**“ ... as we wait in joyful  
hope for the coming of our  
Savior, Jesus Christ ...”**

This is the prayer we pray immediately after the Our Father, and one of my favorites. “Deliver us, Lord, from every evil, and grant us peace in our day. In your mercy, keep us free from sin, and protect us from all anxiety, as we wait in joyful hope for the coming of our Savior, Jesus Christ.” The difference in the new translation is that instead of saying we wait in joyful hope for Jesus’s second coming ...

# DELIVER US, O LORD

## New Translation:

**“ ... as we await the blessed hope and the coming of our Savior, Jesus Christ.”**

... the emphasis is changed. Now we'll recognize that Jesus's second coming is what gives us hope, and a blessed hope at that!

“Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Savior, Jesus Christ.”

# **ADVENT MESSAGES IN THE NEW TRANSLATION**

- ✓ **Jesus is coming again to establish the fullness of God's Kingdom**
- ✓ **We await his return**

So in every Mass we have prayers that call us to maintain an Advent attitude. To summarize those prayers we just looked at, and I'll just read these off the slides: Jesus is coming again to establish the fullness of God's Kingdom. We await his return

# **ADVENT MESSAGES IN THE NEW TRANSLATION**

- ✓ **We look forward to  
Jesus' return**
- ✓ **because his promise  
to return gives us  
blessed hope**

We look forward to Jesus's return, because his promise to return gives us blessed hope.

# ADVENT MESSAGES IN THE NEW TRANSLATION

✓ **Until then, we  
proclaim Christ's  
death and resurrection  
while we await his  
return**

Until then, we proclaim Christ's death and resurrection while we await his return.

Thank you for your attention this morning. I hope you have a better idea now of the translation process and how it's going to impact us a year from now. And I hope this quick touching of the Advent prayers in the Mass will help you see that the new translations will enhance our experience of Mass. We want to make sure everyone hears the new translations at least once over the course of this coming year, so about half of our homilies will be reflections on the regular prayers of the Mass that have changed translations. But before we do that, we'll spend 4 Sundays looking at the history of the Mass, so we all have a better idea of how the Mass evolved and why the prayers that we pray are there and how they got there. I think you'll find it interesting.

Now, let us break bread together.