

***Sample bulletin announcements you may want to use.***  
***Also available on our website: [www.archnyliturgy.org](http://www.archnyliturgy.org)***

Why a New Translation of the Prayers for Mass?

On November 27th, which is the First Sunday of Advent and the beginning our liturgical year, English-speaking parishes in the United States will begin to use a new translation of the Mass. Pope John Paul started this effort years ago, realizing that the 1970 translation of Mass prayers from Latin could and should be improved. Both Pope John Paul and Pope Benedict after him want everyone to have the beauty, dignity, biblical imagery and theological richness that exists in the original Latin.

Our new English translation of the Mass will mean that some of our prayers and responses will be changing slightly. For example:

- We will begin to use a more accurate translation for the Latin phrase *Et cum spiritu tuo*, which is used four times in the Mass as the people's response to a greeting by the priest. Instead of saying *And also with you*, we will say: *And with your spirit*.
- During the Confiteor in the Penitential Act, we will say *Through my fault* three times, and strike our breast as a sign of real sorrow for our sins.
- The Gloria and the Creed will have more complete and precise translations of what appears in the Latin texts.
- At the consecration, the words of Jesus about shedding his blood "*for you and for many*" have been restored to that translation, as it was kept in every other language.
- The acclamations after the consecration will begin with the priest saying, "*The Mystery of Faith*." The three responses all address Jesus with reference to his death and resurrection for us: *We proclaim your Death, O Lord, and profess your Resurrection, until you come again; When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again; Save us, Savior of the world, for by your Cross and Resurrection, you have set us free.*

Change is never easy, but these improvements are intended to help us to pray in a more theologically precise and beautiful manner. Various aspects of the new translation will be explained over the next weeks and even more after we begin to use these prayers on November 27.

For more reading, we invite you to go to our informative Archdiocesan website: [www.archnyliturgy.org](http://www.archnyliturgy.org).

A New Translation of the People's Response: "*And with your spirit*"

Perhaps the most obvious change to the people's parts of the Mass will be the response to "*The Lord be with you*." Now we say, "*And also with you*." The new response, "*And with your Spirit*," conforms more directly to the Latin, "*Et cum spiritu tuo*." St. John Chrysostom, the fourth century bishop of Constantinople, helps us to understand this use of the word spirit. People say *And with your spirit* because they recognize within the priest the gift given to him by God at ordination, which enables him to say the Eucharistic Prayer and the words of consecration. Chrysostom also says the people would not be able to say this greeting unless they, too, were also animated by God's presence and they had been gathered together by Him to worship within the Eucharistic Prayer. Thus there are many layers of theological richness and insight to this simple greeting which this new translation affords us.

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### A New Translation for The Gloria

The Gloria is a very ancient hymn of joyful praise to God the Father and to His Son, the Lamb of God, prayed by those who are gathered in the Holy Spirit for the celebration of Mass.

The Gloria begins with the words proclaimed by the angels announcing the birth of the Lord, as told in the Gospel of St. Luke. Because it is a hymn, whenever possible the Gloria should be sung rather than recited. It is a part of all Sunday Masses with the exception of Sundays in Lent and Advent.

A very important document entitled *Liturgiam Authenticam*, published by the Vatican in 2001, called for a reexamination of liturgical translations to insure that they are exact and faithful renditions of the original Latin texts. The translation of the Gloria which has been in use since 1970 was created in a time when there was a less exact style of translation. The new translation of the Gloria is much more literal and has recaptured the fullness of this ancient song of praise. The new text of the Gloria reads:

*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*

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### A New Translation for The Creed

One of the changes we will see in the new English translation of Mass prayers, beginning on the First Sunday of Advent in late November, involves the Nicene Creed, which we usually recite every Sunday. This new translation provides a more precise rendering of the Latin, which is critically important in the Creed, which is a liturgical statement of our beliefs.

Two specific changes that you will notice are the words *I* and *consubstantial*.

In place of *We believe in one God*, the translation now reads *I believe in one God*. The Latin term *Credo*, with which the Creed begins, is literally translated *I believe*. The newer translation emphasizes that there can be no *we believe* unless one can first say *I believe*. This translation also emphasizes that the proclamation of the Creed at Mass comes from the one Body of Christ, an understanding reflected in the words of St. Thomas Aquinas, who wrote that the Church proclaims the Creed as a single person, made one by faith.

Another change in the language of the Nicene Creed is the use of the word *consubstantial* in place of the phrase *one in Being*. The term *one in Being* was adopted by the Anglican Church in the translation of the Creed by Thomas Cranmer at the time of the separation of the Church of England from the Roman Catholic Church. Following the Second Vatican Council, as part of collaborative ecumenical efforts to come to an agreement on some texts to be used in liturgical celebrations, this translation, i.e., *one in Being* was accepted by participating Christian churches, including our own, for use in the Nicene Creed.

However, as the accuracy of translations was examined, it was decided that the Roman Church would adopt the direct translation of *consubstantialem Patrem*, i.e. *consubstantial with the Father*. The reason for this is that, from the standpoint of theology, this new translation more aptly reflects the full meaning of *consubstantialem*, i.e. that Christ is of one nature, not simply one in being, with his Father.

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#### A New Translation for the Mystery of Faith

The memorial acclamation, now to be known as the Mystery of Faith, is a part of the Eucharistic Prayer that the priest and the liturgical assembly pray together. Liturgy is a dialogue, and so a proclamation is usually followed by an acclamation. This acclamation follows the Institution Narrative — the words Jesus used at the Last Supper over bread and wine. This acclamation is our response to God’s coming to dwell among us, particularly in the transformation of bread and wine into Christ’s Body and Blood. In the revised edition of *The Roman Missal*, there will be three memorial acclamations. These are:

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

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

***Save us, Savior of the world,  
for by your Cross and Resurrection  
you have set us free.***

The acclamation that may be most familiar to us is not listed above. Years ago, “Christ has died, Christ is risen, Christ will come again” was added by the English-speaking Bishops’ Conferences to the Order of Mass. This acclamation was not and is not in the Latin texts of *The Roman Missal* and so it will not be included in the revised English translation of this ritual book.

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