

Roman Missal Seminar
The New English Translation
Prayers of the People

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Church Documents:

Sacrosanctum Concilium

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Comme le Prevoit (as a comparative source for *Liturgiam Authenticam*)

General Instruction of the Roman Missal (U.S. Bishops' adaptation)

Summorum Pontificum (on the Ordinary and Extraordinary Use of the Roman Rite)

Quo Primum

Other Readings:

[Praying the Mass: Prayers of the People](#) by Jeffrey Pinyan

[The Spirit of the Liturgy](#) by His Holiness Benedict XVI (then Joseph Cardinal Ratzinger)

[The Lamb's Supper](#) by Scott Hahn

Welcoming the Roman Missal

Bishop Arthur J. Serratelli

March 1, 2010

To change indicates that one is alive. This applies to people, institutions and even language. It is a natural development even when it meets resistance, because we can become comfortable in old and familiar ways. The challenge of change is before Catholics now as the church in the United States and the rest of the English-speaking world prepares for the most significant change in the liturgy since the introduction of the new Order of Mass in 1970.

On November 17, 2009, the Bishops of the United States completed our review and approval of the translation of the *Missale Romanum, editio typica tertia*. We brought to a conclusion the work we began in 2004, when the first draft translations were presented to us by the International Commission on English in the Liturgy (ICEL). As the church in the English-speaking world awaits the confirmation (*recognitio*) of the text by the Congregation for Divine Worship and the Discipline of the Sacraments at the Holy See, we now take time to prepare for its reception and implementation. Many have asked questions, expressed concerns, or simply wondered about the reasons for the new translation and the goals of its implementation.

Why a New Text?

The *Missale Romanum* (Roman Missal), the ritual text for the celebration of the Mass, is first introduced in Latin as the *editio typica* (“typical edition”). Pope John Paul II announced the publication of the third edition (*editio typica tertia*) of the *Missale Romanum* during the Jubilee Year in 2000. Once that text was published, it became the official text to be used in the celebration of the Mass, and conferences of Bishops had to begin the work of preparing vernacular translations. The third edition contains a number of new elements: prayers for the observances of feasts/memorials of recently canonized saints, additional prefaces for the Eucharistic Prayers, additional Masses and Prayers for Various Needs and Intentions, as well as some minor modifications of 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, as the fifth instruction on the vernacular translation of the Roman liturgy, which outlines the principles and rules for translation. These principles have evolved and been nuanced in the years following the Second Vatican Council as the church grew into its use of modern vernacular languages in the celebration of the liturgy. These guiding principles govern the work which has resulted in a fresh English translation of the *Missale Romanum*.

The Translation

In his popular rhetorical guide, *De duplici copia verborum ac rerum*, the 16th century Dutch humanist and theologian Erasmus showed students 150 different styles they could use when phrasing the Latin sentence, *Tuae literae me magnopere delectarunt* (“Your letter has delighted me very much”). He amply demonstrated that no single translation will ever completely satisfy everyone.

Liturgical language is important for the life of the church. The well-known axiom *Lex orandi, lex credendi*, reminds us that what we pray is not only the expression of our sentiment and our reverence directed toward God, but what we pray also speaks to us and articulates for us the faith of the church. Our words in the liturgy are not simply expressions of one individual in one particular place at one time in history. Rather, they pass on the faith of the church from one generation to the next. For this reason, we bishops take seriously our responsibility to provide translations of liturgical texts that are at the same time accurate and inspiring, hence, the sometimes rather passionate discussion of words, syntax and phrases. The new translation provides us with prayers that are theologically accurate, in a language with dignity and beauty that can be understood, as called for in *Liturgiam Authenticam*:

25. So that the content of the original texts may be evident and comprehensible even to the faithful who lack any special intellectual formation, the translations should be characterized by a kind of language which is easily understandable, yet which at the same time preserves these texts’ dignity, beauty, and doctrinal precision. By means of words of praise and adoration that foster reverence and gratitude in the face of God’s majesty, his power, his mercy and his transcendent nature, the translations will respond to the hunger and thirst for the living God that is experienced by the people of our own time, while contributing also to the dignity and beauty of the liturgical celebration itself.

Speaking to a group of translators gathered in Rome in 1965 about their work in regard to liturgical texts, Pope Paul VI quoted St. Jerome, who was also a translator, speaking about the magnitude of the work of translation: “If I translate word by word, it sounds absurd; if I am forced to change something in the word order or style, I seem to have stopped being a translator.” Pope Paul went on to say, “The vernacular now taking its place in the liturgy ought to be within the grasp of all, even children and the uneducated. But, as you well know, the language should always be worthy of the noble realities it signifies, set apart from the everyday speech of the street and the marketplace, so that it will affect the spirit and enkindle the heart with love of God.”

The process of translation of the new edition of the Roman Missal has involved linguistic, biblical, and liturgical scholars from each of the eleven English-speaking countries which ICEL serves. This process has been thorough and it has been collaborative on an international level, because this text will be used by the church throughout the English-speaking world. It is important for us to remember that we Americans are but one part of a larger English-speaking

community. The preparation of this translation has been an international effort to produce an international text. The result is a text that draws us together and situates us as Americans within a much larger ecclesial communion.

Even the best of all possible translations of the new Missal will not suit every individual's preference. No translation will be perfect. Proponents of the new text sometimes argue, perhaps unfairly, that the texts currently in use in our liturgy (in the present *Sacramentary*), the product of great efforts by translators from 1969 to 1973, are marked by a style of English that is flat and uninspiring. That text, however, has served the church in the English-speaking world well for more than thirty years, and has enabled us to take great strides in working toward the Council's goal of "full, conscious, and active participation" in the liturgy. We should be careful not judge too hastily what has been the language of our worship. Our present texts are familiar and comfortable.

Those who have already been critical of the new text, often without having seen more than a few examples out of context, express concern about unfamiliar vocabulary and unnecessarily complicated sentence structures. Having been involved in the work of translation with ICEL and with the bishops' Committee on Divine Worship, I can attest that the new translation is good and worthy of our use. It is not perfect, but perfection will come only when the liturgy on earth gives way to that of heaven, where all the saints praise God with one voice. Change will not come easily, as both priest-celebrants (including us bishops) and the lay faithful will have to work to prepare to celebrate the liturgy fully, consciously, and actively.

Where We Go From Here

We humans are creatures of habit. We Catholics are creatures of ritual. Ritual is based on the familiar—on patterns that have been learned. A liturgical assembly can fully, consciously, and actively participate in the liturgy because the members of the assembly (priest and people) know what they are doing. Any change in the rituals will affect how we participate. It is natural to resist such changes simply to remain grounded in the familiar because it is comfortable. It should be said at the outset that the new text of the Roman Missal represents a change in the language, but not in the ritual. There have been only a few minor adjustments to the rubrics of the Order of Mass, and most of them represent changes that were already in effect through other liturgical books, such as the Ceremonial of Bishops, that had not been incorporated into the printed text of the Missal. So how do we prepare ourselves to use the new text? We bishops have called for an extensive process of catechesis leading to the implementation of the text. In particular, I propose several important approaches both for individuals and for parish communities.

First, get to know the text. Pope Benedict XVI reminded us of the richness and importance of liturgical texts in his apostolic exhortation *Sacramentum Caritatis*: "These texts contain riches which have preserved and expressed the faith and experience of the People of God over its two-thousand-year history." (#40). Many have pointed out that the vocabulary, syntax and sentence structure will be markedly different from the current text. The guiding principles of

translation call for the preservation of biblical imagery and poetic language (and structure). The new texts contain many beautiful examples of language drawn directly from the Scriptures, especially the Gospels and the Psalms: “from the rising of the sun to its setting” (Psalm 113, Eucharistic Prayer III), “sending down your Spirit... like the dewfall” (Psalm 133, Eucharistic Prayer II), “blessed are those called to the supper of the Lamb” (See Rev. 19, Communion Rite), and “Lord, I am not worthy that you should enter under my roof...” (Mt. 8, Communion Rite). These are but a few examples.

Of particular note in the new texts are expressions of reverence for God, articulated not only by the vocabulary but by the style of expression in addressing God. Some may find the use of such self-deprecatory language uncomfortable at first, but it effectively acknowledges the primacy of God’s grace and our dependence on it for salvation.

The texts may be unfamiliar now, but the more one understands their meaning, the more meaningful their use will be in the liturgy. We are invited to undergo a process of theological reflection or even the practice *lectio divina* with the texts of the new Roman Missal. To pray with and reflect on these words will help us all to open our hearts to the mysteries the texts express.

Second, in *Sacramentum Caritatis*, Pope Benedict XVI has encouraged all to renew our commitment to celebrating the liturgy effectively and faithfully. The Holy Father calls attention to the *ars celebrandi*, the art of proper celebration. The implementation of the new Roman Missal ought to be an opportunity to recommit ourselves to prayerful, faithful and vibrant celebration of the liturgy.

Third, we turn our attention to the process of catechesis which needs to be undertaken to prepare for the reception of the new text. The bishops’ Committee on Divine Worship has suggested a two-part process to lead us to the implementation of the Missal. At the present moment we are in the remote stage of preparation, and this remote stage will last until the *recognitio* is given for the text. This period should include efforts at general liturgical catechesis: the nature and aim of the liturgy, the meaning of “full, conscious, and active participation,” and the background of the Roman Missal. The proximate preparation will begin when the *recognitio* is given, and then will last for a period of 12 to 18 months, and will look more specifically at the particular texts of the Missal to prepare pastors and the faithful to celebrate the liturgy using those texts.

The fathers of the Second Vatican Council were well aware of the need for catechesis about the liturgy as an essential aspect of liturgical reform: “With zeal and patience pastors must promote the liturgical instruction of the faithful and also their active participation in the liturgy both internally and externally, taking into account their age and condition, their way of life, and their stage of religious development. By doing so, pastors will be fulfilling one of their chief duties as faithful stewards of the mysteries of God; and in this matter they must lead their flock not only by word but also by example.” (*Sacrosanctum Concilium*, #19)

A wide range of resources is being developed by the USCCB, the Federation of Diocesan Liturgical Commissions, and many catechetical and liturgical publishers. In addition, representatives of English-speaking countries have been working together to produce an international multi-media catechetical resource. The bishops' Committee on Divine Worship launched a Web site last year to serve as a central hub of information regarding the new Missal, and we hope that it will encourage the development of even more resources for use in parishes, schools and homes.

Pope John Paul II encouraged the church on the 25th anniversary of the Second Vatican Council's *Sacrosanctum Concilium*, to continue the work of the liturgical reform "to renew that spirit which inspired the church at the moment when the Constitution *Sacrosanctum Concilium* was... promulgated" (*Vicesimus Quintus Annus*, 23). As we prepare to receive the text of the third edition of the Roman Missal, we bishops recognize the significance of this moment as an opportunity for genuine renewal of the Council's vision. We hope that pastors and the faithful will join us in seizing this opportunity with enthusiasm and, in the words of Pope John Paul II, to accept the new Missal as "a moment to sink our roots deeper into the soil of tradition handed on in the Roman Rite" (*ibid.*).

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Historical Timeline of the Missale Romanum

(with excerpts from the USCCB)

July 14, 1570 Pope Pius V issues *Quo Primum*

Following the Councils of Trent (1545-1563), Pope Pius issued *Quo Primum*, which effectively codified the Missale Romanum—the first definitive attempt of the Catholic Church to implement liturgical uniformity. (Note the appearance of the Gutenberg printing press—technology greatly assisted in this endeavor). The Roman Rite would be celebrated universally through the use of a single liturgical book, which is henceforth called the Roman Missal. Rites that were 200 years or older were able to retain their own missals.

The 1962 typica editio of the Roman Missal: Pope John XXIII issued a typical edition of the Roman Missal in 1962. This edition of the Roman Missal is for the extraordinary form of the Roman Rite. It is often referred to as the “1962 Missal.”

December 4, 1963 The Second Vatican Council promulgates *Sacrosanctum Concilium*

The Second Vatican Council (1962-1965) promulgates *Sacrosanctum Concilium*, the Constitution on the Sacred Liturgy, the first official text of the Council, called for the renewal of the liturgy and the reform of the liturgical books in order to promote the “full, conscious, and active participation” of the faithful in the liturgy of the Church. The fathers of the Council invited consideration of the use of the vernacular (the local language of the people), and in the years leading up to a new Roman Missal, it was determined that the vernacular could be used for the entire liturgy.

January 25, 1964 The “Consilium” is Formed

Pope Paul VI issues Motu Proprio letter, *Sacram Liturgiam*. To facilitate the implementation of the reform of the Liturgy, Pope Paul VI established the Consilium, a task group of bishops and scholars, to undertake the work of implementing the Constitution on the Sacred Liturgy. He stated: “[I]t seems evident that many prescriptions of the Constitution cannot be applied in a short period of time, especially since some rites must first be revised and new liturgical books prepared. In order that this work may be carried out with the necessary wisdom and prudence, we are establishing a special commission whose principal task will be to implement in the best possible way the prescriptions of the Constitution on Sacred Liturgy itself.”

April, 1964 ICEL Takes Shape

The International Commission on English in the Liturgy (ICEL) is formed. In October, 1963, during one of the sessions of the Second Vatican Council, the bishops of ten English-speaking

countries (including the United States) agreed to form a mixed commission to aid in the work of the liturgical reform, the International Commission on English in the Liturgy. Other language groups, including French and German, form similar commissions. ICEL is formally established with the formation of its mandate as a commission for the preparation of English translations of liturgical texts.

January 25, 1969 The Consilium issues *Comme le Prévoit*

The Consilium, to prepare for the promulgation of the new Roman Missal, issued this text which contained guidelines for translators. The guiding principle of the document was “**dynamic equivalency**,” which means to translate basic thoughts rather than words. Those who use this principle say that they are aiming for a transfer of the same meaning from the original to the receptor language. The original words and form are important only as a vehicle for the meaning; therefore, it is the meaning alone that is truly important in the translation.

April 3, 1969 Missale Romanum is promulgated

Liturgical books are issued by the Holy See (the Vatican) as “typical editions,” the authoritative Latin texts which are used for the celebration of the Liturgy in Latin, or as the basis for translation into local (vernacular) languages, which must then be approved by the Holy See. The first editio typical of the Missale Romanum was promulgated by Pope Paul VI.

November 13, 1969 The Order of Mass is approved by U.S. Bishops

Eight months after the promulgation of the Missale Romanum, the Bishops of the United States approve the translation of the Order of Mass which had been prepared by ICEL. The Order of Mass contains the “fixed” texts of the Mass: the basic outline and structure of the Mass, the people’s responses and acclamations, the Eucharistic Prayers, and the other prayers of the priest that remain the same in every Mass.

January 5, 1970 The Order of Mass is approved by the Holy See

Holy See confirms English translation of Order of Mass for the Dioceses of the United States After a translation of a liturgical text is approved by a Conference of Bishops, it must be confirmed by decree (called a *recognitio*) from the Vatican Congregation for Divine Worship and the Discipline of the Sacraments. Once a text receives the *recognitio*, the Conference of Bishops establishes a date when the text can be used in the Liturgy.

November 12, 1973 U.S. Sacramentary is approved by the U.S. Bishops

Complete text of the Sacramentary (The Roman Missal) approved by the U.S. Bishops. After completing the text of the Order of Mass, ICEL and the Conferences of Bishops began translating the other prayers of the Roman Missal. After consultation on a draft in 1971, a

provisional text containing prayers for Sundays and other feast days had been approved and published in 1972.

February 4, 1974 U.S. Sacramentary is confirmed by the Holy See

Sacramentary (The Roman Missal) is confirmed by the Holy See; text published in the U.S. The Sacramentary is the large book, used by the priest at the celebrant's chair and at the altar, containing all the prayers of the Mass.

March 27, 1975 Missale Romanum is reissued

Missale Romanum, editio typica altera is promulgated by Pope Paul VI. Only one year after the publication of the U.S. edition of the Roman Missal, the Holy See issued a revised authoritative Latin edition, the "second typical edition," containing additional prayers and modifications of existing prayers and rubrics.

March 1, 1985 The second edition of the U.S. Sacramentary is published

The revised Sacramentary (The Roman Missal) is published in the U.S. This revised edition, based on the 1975 edition of the Missale Romanum, also included prayers for recently canonized saints such as St. Elizabeth Ann Seton (feast day January 4) and St. John Neumann (January 5), as well as the Eucharistic Prayers for Masses with Children and the Eucharistic Prayers for Reconciliation. Existing texts remained largely unchanged.

Fall, 1987 Sacramentary revision begins

ICEL reports its work on a more thorough revision of the English translation of the Missale Romanum, editio typica altera. A number of questions and observations had been made about the English translation of the Roman Missal, which had been in use for more than ten years. Many bishops were asking for a thorough retranslation of the prayers.

November, 1996 U.S. Sacramentary is approved by the Bishops

U.S. Bishops approve the revised edition of the Sacramentary. After nearly ten years of extensive study, consultation, and review, the texts prepared by ICEL, along with a number of particular adaptations for the Dioceses of the United States, were approved by the National Conference of Catholic Bishops. The Holy See raised a number of questions about the work, but ultimately never approved the text because of its intention to promulgate a third edition of the Missale Romanum in observance of the Jubilee Year.

April 10, 2000 The third edition of the Missale Romanum is issued

The Missale Romanum, editio typica tertia, was promulgated by Pope John Paul II. Pope John Paul II issued the "third typical edition" of the Roman Missal during the Jubilee Year 2000. The

Institutio Generalis Missalis Romani (General Instruction of the Roman Missal) had been published in March, 2000 as an introduction to the revised Missal. The ritual text would not be published until March, 2002. Once the full text of the *Missale Romanum* was available, the work of translating it into various languages would begin.

March 28, 2001 *Liturgiam Authenticam* is issued

To guide the work of preparing translations of the revised Roman Missal, the Congregation for Divine Worship and the Discipline of the Sacraments issues new instructions for the translation of liturgical texts. The guiding principle for translation is expressed as “**formal equivalency**.” *Liturgiam authenticam* #20 states: "While it is permissible to arrange the wording, the syntax and the style in such a way as to prepare a flowing vernacular text suitable to the rhythm of popular prayer, the original text insofar as possible, must be translated integrally and in the most exact manner, without omissions or additions in terms of their content, and without paraphrases or glosses."

April, 2002 Vox Clara is established

The Vatican Congregation for Divine Worship and the Discipline of the Sacraments gathered bishops and consultants from English-speaking countries to assist in the review and approval of the English translation of the Roman Missal. The Vox Clara (“clear voice”) Committee has been meeting several times each year to review texts submitted to the Holy See for recognition.

November, 2002 General Instruction is approved by the U.S. Bishops

English translation of the General Instruction of the Roman Missal approved by the USCCB; Confirmed by the Holy See on March 17, 2003. The General Instruction of the Roman Missal, containing the basic outline and instructions for the celebration of Mass, includes a number of adaptations for the Dioceses of the United States. It was published by USCCB Publishing in 2003.

September 15, 2003 ICEL statutes revised

International Commission on English in the Liturgy (ICEL) formally established by the Holy See as a “mixed commission” in accord with the principles of *Liturgiam authenticam*. ICEL had originally been established in 1963. Its statutes were revised in order to establish a formal relationship with the Vatican Congregation for Divine Worship and the Discipline of the Sacraments.

February, 2004 A draft of the English Order of Mass is issued

Draft translation of the Order of Mass is presented to English-speaking Conferences of Bishops.

ICEL presented its first draft of the first section of the Roman Missal, the Order of Mass, for review and comments. Each section of the Missal would go through two drafts, the first of which (the “green book”) would undergo review and modification. The second draft (the “gray book”) would be presented for canonical vote by the Conferences of Bishops, and then submitted to the Vatican Congregation for Divine Worship and the Discipline of the Sacraments for recognitio.

June 15, 2006 The Order of Mass is approved by U.S. Bishops

After more than two years of review and consultation and three drafts, the English translation of the Order of Mass, along with a number of adaptations for the Dioceses of the United States, is approved. After the text of the Order of Mass was completed, each of the remaining 11 sections of the Roman Missal were presented in similar fashion.

June 23, 2008 The Order of Mass confirmed by the Holy See

While the revised translation of the Order of Mass cannot be used in the celebration of the Mass, the Vatican Congregation for Divine Worship and the Discipline of the Sacraments granted the recognitio in order that catechesis on the revised texts could begin and musical settings of the texts could be prepared.

November 17, 2009 The U.S. Roman Missal is approved

Concluding a lengthy process that began with the publication of the Missale Romanum, editio typica tertia in 2002, the United States Conference of Catholic Bishops gives its approval to the final sections of the English translation of the third edition of the Roman Missal.

March 25, 2010 The U.S. Roman Missal is confirmed by the Holy See

The new English translations of the Roman Missal received recognitio from the Holy See. The U.S. Bishops have issued the first use of the new texts in 2011 beginning with Advent

Advent, 2011 Implementation of the new translation of the Roman Missal

The Roman Missal, after a thorough approval process, will be fully implemented in the liturgy beginning Advent of 2011.

MASS PART

Greeting

Penitential
Act, Form A
(*Confiteor*)*Gloria***LATIN TEXT***Priest:* Dominus vobiscum.*People:* Et cum spiritu tuo.

Confiteor Deo omnipotenti et vobis, fratres, quia peccavi nimis cogitatione, verbo, opere et omissione: Mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, omnes Angelos et Sanctos, et vos, fratres, orare pro me ad Dominum Deum nostrum.

Gloria in excelsis Deo et in terra pax hominibus bonae voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te, gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex caelestis, Deus Pater omnipotens. Domine Fili unigenite, Iesu Christe, Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis; qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus Sanctus, tu solus Dominus, tu solus Altissimus, Iesu Christe, cum Sancto Spiritu:

PRESENT TEXT FOR PEOPLE*Priest:* The Lord be with you.*People:* **And also with you.**

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.

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.

NEW TEXT FOR PEOPLE*Priest:* The Lord be with you.*People:* **And with your spirit.**

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. 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,

in gloria Dei Patris. Amen.

you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

Nicene Creed

**Credo in unum Deum,
Patrem omnipotentem,
factorem caeli et terrae,
visibilium omnium et invisibilium. Et
in unum Dominum
Iesum Christum,
Filium Dei unigenitum,
et ex Patre natum,
ante omnia saecula.
Deum de Deo, lumen de lumine,
Deum verum de Deo vero, genitum,
non factum,
consubstantialem Patri:
per quem omnia facta sunt.
Qui propter nos homines et propter
nostram salutem descendit de
caelis.
*Et incarnatus est de Spiritu Sancto,***

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

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**

*ex Maria Virgine,
et homo factus est. Crucifixus etiam
pro nobis
sub Pontio Pilato;
passus et sepultus est,
et resurrexit tertia die,
secundum Scripturas,
et ascendit in caelum,
sedet ad dexteram Patris.*

*Et iterum venturus est cum gloria,
iudicare vivos et mortuos, cuius
regni non erit finis. Et in Spiritum
Sanctum, Dominum et vivificantem:
qui ex Patre Filioque procedit.*

*Qui cum Patre et Filio
simul adoratur et conglorificatur:
qui locutus est per prophetas. Et
unam, sanctam, catholicam et
apostolicam Ecclesiam.
Confiteor unum baptisma
in remissionem peccatorum.
Et exspecto resurrectionem
mortuorum,
et vitam venturi saeculi. Amen.*

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

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.

<i>Suscipiat Dominus</i>	<p>Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram totiusque Ecclesiae suae sanctae.</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 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>
Prefatio	<p><i>Priest: Dominus vobiscum</i> <i>People: Et cum spiritu tuo.</i> <i>Priest: Sursum corda.</i> <i>People: Habemus ad Dominum.</i> <i>Priest: Gratias agamus Domino Deo nostro.</i> <i>People: Dignum et iustum est.</i></p>	<p><i>Priest: The Lord be with you.</i> <i>People: And also with you.</i> <i>Priest: Lift up your hearts.</i> <i>People: We lift them up to the Lord.</i> <i>Priest: Let us give thanks to the Lord our God.</i> <i>People: It is right to give him thanks and praise.</i></p>	<p><i>Priest: The Lord be with you.</i> <i>People: And with your spirit.</i> <i>Priest: Lift up your hearts.</i> <i>People: We lift them up to the Lord.</i> <i>Priest: Let us give thanks to the Lord our God.</i> <i>People: It is right and just.</i></p>
<i>Sanctus</i>	<p>Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.</p>	<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.</p>
<i>Mysterium Fidei</i>	<p>Mortem tuam annuntiamus, Domine, et tuam resurrectionem confitemur, donec venias.</p> <p>Quotiescumque manducamus panem hunc et calicem bibimus, mortem tuam annuntiamus, domine, donec venias.</p> <p>Salvator mundi, salva nos, qui per</p>	<p><i>Priest: Let us proclaim the mystery of faith: People: A – Christ has died, Christ is risen, Christ will come again.</i> <i>or B – Dying you destroyed our death, rising you restored our life. Lord Jesus, come in glory.</i> <i>or C – When we eat this bread and drink this cup, we proclaim your death,</i></p>	<p><i>Priest: The mystery of faith.</i> <i>People: [Christ has died... a U.S. adaptation yet to be decided by Holy See]</i> <i>A – We proclaim your death, O Lord, and profess your Resurrection until you come again.</i> <i>or B – When we eat this Bread and drink this Cup, we proclaim your death, O Lord,</i></p>

**crucem et resurrectionem tuam
liberasti nos.**

Lord Jesus,
until you come **in glory.**
or D – Lord, by your cross
and resurrection,
you have set us free.
You are the Savior of the World.

until you come **again.**
or C – Save us, Savior of the world,
for by your Cross
and Resurrection,
you have set us free.

Sign of Peace

Priest: Pax Domini sit semper
vobiscum.

People: Et cum spiritu tuo.

Ecce Agnus Dei

Priest:

**Ecce Agnus Dei,
ecce qui tollit peccata mundi.
Beati qui ad cenam Agni vocati sunt.**

All:

**Domine, non sum dignus, ut intres
sub tectum meum,
sed tantum dic verbo,
et sanabitur anima mea.**

*Concluding
Rite*

Priest: Dominus vobiscum.

People: **Et cum spiritu tuo.**

Priest: The peace of the Lord
be with you always.

People: **And also with you.**

Priest:

This is the Lamb of God
who takes away
the sins of the world.
Happy are those **who are called
to his supper.**

All:

Lord, I am not worthy
to receive you,
but only say the word
and I shall be healed.

Priest: *The Lord be with you.*

People: **And also with you.**

Priest: The peace of the Lord
be with you always.

People: **And with your spirit.**

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.**

All:

Lord, I am not worthy
that you should enter under my roof,
but only say the word
and **my soul** shall be healed.

Priest: *The Lord be with you.*

People: **And with your spirit.**

Your Notes

