

Q: Would it be appropriate to start using a new Gloria in the weeks prior to November 27, or is everything to be kept on hold until that day? -Christi

A: Basically, the prayers we use at Mass are given to us by the Church. We are authorized to use these prayers. We are not authorized to use the new texts of the 3<sup>rd</sup> Edition of the Roman Missal until Sunday, November 27, 2011. Remaining unified on this is a sign of our Catholicity. That does not prevent one from using the new prayers and music settings in other “venues” (parish meetings, workshops, prayer services, Catholic schools, religious education programs) to begin introducing people to these new texts in the weeks and months before Advent, 2011.

Q: Am I seeing that the changes are going back to exactly Pre-Vatican ?? Ginna

A: I wouldn't say so, Ginna. For one, we are not going back to using Latin, just translating the Latin more closely. Likewise, we are not going back to using the Pre-Vatican II Mass. Having said that, I do understand that many of us are going to miss some of the words and phrasing of the translation that we've been using for the past few decades. Change is never easy.

Q: Regarding the Gloria, if I go back to my old Latin Missal from before Vatican II, would I find the same words in the Gloria that is in the new 3rd edition Roman Missal? -Mary Beth

A: That's a good question, Mary Beth! I'm going to pull out my First Communion Missal from 1966 to see what wording I have for the Gloria.

Q: I am loving these new changes...I think it is so much more direct and meaningful but it is going to really throw off track those 'twice a year' mass attendees! -Wendy

A: Like I said, some people are happy about the changes, others are not. You are clearly one of the happy ones. Good point about the occasional attendees. Maybe it will arouse their curiosity!

Q: When was the 3rd Roman Missal? -William

A: The Third Edition of the Roman Missal, which we are preparing to implement this Advent, 2011, was promulgated by Pope John Paul II in 2000 and published in Latin in 2002. Translation into English has been going on since that time.

Q: Consubstantial is from Latin, or a made up word? -Cindy

A: *Consubstantial* is found in the [English dictionary](#) but is obviously just a slight derivation of the Latin word *consubstantialis*. It means, literally, “of the same substance.” It is Latin word that closely translates the Greek word *homoousios* that was chosen by the bishops of the Councils of Nicaea and Constantinople to describe the relationship between the Father and the Son.

Q: Do you know if the Churches will be required to have more missals in the pews? My parish has about 3 for every 6 people and I know everyone is going to need one to really pay attention to the new wording! -Wendy

A: Well, no church is *required* to have more missals available, however it would behoove parishes to provide some type of worship aid (pew cards, perhaps) to assist people during the transition period.

Q: What is the web site again for the Apostles Creed changes? I didn't have a pen nearby. -- Wendy

A: Go to [www.usccb.org/romanmissal](http://www.usccb.org/romanmissal) and click on **Sample Texts**.

Q: Didn't we used to say "it is right and just to give him praise?" -Kathy

A: Currently, we say, "it is right to give him thanks and praise." Beginning with Advent, 2011, we will say, "It is right and just." These were the same words we used in English in the mid-late 1960s before the ICEL translation that we are now using came along.

Q: In the creed, why is the wording he rose again...why again...why not just he rose. It seems to me that there should be a comma after rose. As "he rose, again in fulfillment of the 'scriptures.'" –VICTORIA

A: The word *again* is not to suggest that Jesus rose from the dead previously and was now doing it again! Rather, it is pointing out that he is alive again. This would be similar to the way we might say, "I fell down, but got back up again."

Q: Thanks for doing this Joe, for many of us, this will be sadder than going from the Latin mass to English in the 60's, so many of us love the mass the way it currently is said and sung. Thank you!!! -Barb

A: You're welcome, Barb. Your sentiments are perfectly understandable. Liturgy has a flow and a rhythm to it and many of us like the current flow and rhythm. It's hard to change. I have to admit, that even after all these years, when I hear the priest pray during the Eucharistic Prayer: "...together with Benedict our pope and Francis our bishop," I still expect to hear, "...together with John Paul our pope and Joseph our bishop." It is what I heard for so many years that I have a hard time letting go of that original rhythm!

Q: maybe I missed this earlier, but who exactly did these new translations? -Tamara

A: This translation involved consultation between many groups including the **International Commission on English in the Liturgy (ICEL)** which prepared the text for English speaking countries, the **United States Conference of Catholic Bishops (USCCB)** and other English speaking conferences which then commented on the drafts and made suggestions, the **Congregation for Divine Worship and the Discipline of the Sacraments** (at the Vatican) which examined the texts and offered final approval, and finally **Vox Clara**, a special committee of bishops and consultants from English-speaking countries.

Q: Will the sign of peace continue to be as it is now? –Kathy

A: Contrary to some rumors, the Sign of Peace is not disappearing from the Mass. The only change is that we now will respond, "And with your spirit" when the priest or deacon says, "Peace be with you."

Q: fortunately, we have two big screens so changes would be easier for parishioners to follow though a bit confusing in the beginning –Tessie

A: I have mentioned this previously: a video screen (tastefully placed and used) can be an effective worship aid without turning the Mass into a mega-church-like event.

Q: Regarding "and with your spirit", I like the intent of expressing a desire for another's well being, as you said. I find it hard to understand why we would need to recognize the unique roles of ordained and lay four times during the Eucharist. –Dennis

A: Simply because these are 4 significant moments when we each are called to rise up to a profound task according to our role in the assembly: as we begin the Mass, as the Gospel is proclaimed, as the Eucharistic Prayer begins, and as the Dismissal takes place. If you think about it, in each of those 4 moments, the role of the priest and the role of the assembly differs. This is not to suggest a deeper separation between the ordained and the laity, but to acknowledge the varying roles in the celebration of the Eucharist and the unity that is experienced amid such diversity.

Q: Was it Pope John Paul II's intent that the 2000 Latin missal was to be translated into English? Was this his specific intent? –Kellie

A: Without a doubt, Pope John Paul II intended the 3<sup>rd</sup> Edition of the Roman Missal to be translated into vernacular languages all over the world.

Q: I love the "go and announce the Gospel of the Lord" - what a responsibility given to us as baptized Catholics. -Tessie

A: I agree Tessie. That's one of the changes that Pope Benedict himself inserted into this new text, specifically for that reason – to remind us of our baptismal responsibility.

Q: Whose idea was it to make these changes? Also, by making these changes has anyone thought about how it will affect personal worship? People will stop going to church because they will refuse to change! -Teri

A: Pope John Paul II decided that we needed a 3<sup>rd</sup> Edition of the Roman Missal to mark the Millennium and to include prayers for the many saints who have been canonized since the 2<sup>nd</sup> Edition. It was the plan of the Church all along to revisit the translation of the Mass into English which took place rather quickly after the Second Vatican Council and that's why this translation style is different. I believe that a great deal of thought has gone into these changes and pastoral ministers everywhere in English-speaking countries are working hard to make sure that the affect on worship will be positive. It is indeed possible that some people will stop going because they don't like change. What we need to do is to work very hard to help people see that the Eucharist is an organic reality, not static, and that it grows with God's people while maintaining its unchanging core. This is not an easy task but one that we must undertake with great patience, courage, and sensitivity.

Q: Will there be new song books to reflect the changes? -Catalina

A: Hymnals and worship aids are being revised to reflect the changes in the Mass parts. Hymns themselves are not changing at this time.

Q: What can our parishes do to prepare for the changes? -Carlos

A: I have put together a list of resources that can assist parishes in preparing people for the changes. These resources include bulletin articles, suggestions for parish meeting, suggestions for parish information sessions, booklets, pamphlets, and so on. Check out this link: <http://catechistsjourney.loyolapress.com/2011/02/14/roman-missal-changes-updated-resource-list/>

-Kathy

Q: Will we continue to have a Eucharistic prayer for children?

A: For the time being, the Eucharistic Prayers for Children have NOT been included in the translation of the Roman Missal. See the explanation given by the Vatican in 2008: <http://www.catholicculture.org/news/features/index.cfm?recnum=60199>. Apparently, the plan is to publish a separate text at a later time for use with children. Those prayers can still be used, however, they will not be in the new Roman Missal.

Q: Go Forth!... do the new changes to the sending forth change your thesis in your book, "Living the Mass"? Do they still express the same meaning as "Go in peace to love and serve the Lord"? -Kelly

A: Absolutely, Kelly. If anything, these new dismissals serve to bring more attention to the notion of *Living the Mass*, which, by the way, Fr. Grassi and I are presently working on a revision of!

Q: Beautiful breakdown! Great job! Thank you! We have our work cut out for us. -shannon

A: Thanks, Shannon. I agree with you...this will not be an easy task! But I do believe it is doable!

Q: Is this translation also an attempt at trying to again achieve unity with the Orthodox churches? The Nicene Creed has been prayed in those churches with language similar to that in the new Missal. -Robert

A: The use of the word *consubstantial* in the Nicene Creed is indeed much closer to meaning of the Greek *homoousios* which is found in the Orthodox version. So, in that respect, that does bring us closer to our Orthodox brothers and sisters.

Q: Please explain "incarnate" in the Nicene Creed. We do not say that Jesus was born. – Bernadine

A: To become *incarnate* is to take on flesh. The Word of God – Jesus – became flesh or was incarnate of the Virgin Mary at the moment of conception within Mary's womb. This is made clear in the Latin text of the Nicene Creed which uses the word *incarnatus*. Currently, we say, "born of the Virgin Mary" which seems to suggest the moment of birth rather than the moment of conception. Thus, we will be saying, "incarnate of the Virgin Mary."

Q: How many (number) of changes (net words) are there? -Andy

A: Wow, I don't think I can offer net words as far as the number of changes go, however, according to the USCCB site, there are 13 places where the people's parts change: greeting, Penitential Act Form A, Form B, Gloria, Nicene Creed, Apostles' Creed, Invitation to Prayer (May the Lord accept...), Preface Dialogue, Holy, Holy, Mystery of Faith, Sign of Peace, Invitation to Communion, and the Concluding Rite.

Q: How come many publishers are still doing a Gloria with a refrain? -Kelly

A: I've yet to see the new settings but my impression is that they will not have refrains. I could be wrong. I'll have to research this further.

Q: Why are the words of the Apostle's Creed Changing???? -Sister

A: The Apostles' Creed is included as an option for the Profession of Faith. As such, it needed to be translated from the Latin following the same guidelines as all the other prayers. Here is the new text with changes highlighted:

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.

Q: Joe had said that some of the changes have already been in place in other languages. Is this true of most of the changes, or just some? -Elizabeth

A: To clarify, I said that many other languages used a formal translation all along since the Second Vatican Council and thus are not experiencing the same number of changes with the

3<sup>rd</sup> Edition that English-speaking countries are experiencing as we change from a translation that was a dynamic equivalent to a more formal translation.

Q: A lot of the "new" wording sounds so familiar. Was the 1st translation right after the Council in these words, or am I recalling following along with the Latin in my old Missal? -Linda

A: I had the same "déjà vu" Linda! Indeed, immediately after the Second Vatican Council, before we received the ICEL translation of the Latin, we used a formal translation for some Mass parts as we began to worship in English. As I mentioned previously, some of the words being "introduced" now can be found in my First Communion Missal of 1966!

Q: when will printed missals be available? –Sandra

A: Best for you to directly contact music publishers to get their timelines. All of their Web sites are providing ongoing updates on the Roman Missal changes. See [Oregon Catholic Press](#), [World Library Publications](#), and [GIA Publications](#).

Q: I love Spirited Talk!!! Please continue to pass the word around to get more people on there!!! -Wendy

A: Thanks for your testimonial!

Q: Is it more important, in your opinion, to catechize at this point about the changes to the mass, or on the Liturgy itself?? Our parish is thinking of simply doing the latter. -Kelly

A: I think it's hard to get people's attention just doing the latter. I would personally do a combination: announce the changes, begin teaching about them, and, as you do so, catechize on the liturgy as a whole.

Q: What will happen if people refuse to do the new way? Will the parish priest adhere to parishioners' requests? -Teri

A: Pastors will not simply be able to ignore the changes without getting the attention of their bishop! The bottom line is that parish staffs need to commit to doing everything within their power to see to it that these changes are embraced by the people. That's going to take patience and sensitivity. If people don't like it, they should be allowed to say so. At some point, however, we do have to realize that "it is what it is." These changes are really not all that drastic and I think we'll all need to recognize that if someone is truly irate about saying "and with your spirit" or "consubstantial," they are really angry about some other unresolved faith issues (and I'm not saying that facetiously) to which we can pastorally respond and hopefully address in a one-on-one follow up.

Q: Are there going to be any further changes or clarifications to the mass in the future? There seems to be a lot of confusion of what is permissible in many things, such as types of music and instruments used, extraordinary eucharistic ministers, etc. -maribel

A: I think it is safe to say that changes and clarifications will always be a possibility, as our Church continually strives to have the Mass speak to our times while retaining its timelessness. The changes we are preparing for currently are of a significant magnitude and require a great deal of pastoral care and attention. That does not mean that, once this is done,

however, that we won't see further clarifications made along the way. In fact, you can count on it.

Q: ARE WE ALLOWED TO SHARE THE PDF FILES TO others or does it require written request to do so -Tessie

A: If you are referring to the PDF sheet of resources that I put together and made available after the Webinars, SHARE AWAY! See <http://catechistsjourney.loyolapress.com/2011/02/14/roman-missal-changes-updated-resource-list/>

Q: Will any of these changes affect the Sacraments -lise

A: No doubt, the Sacraments will be affected if and when we use prayers from the Mass during the rites. For example, we will no doubt say, "and with your spirit" in response to the priest when he greets us with "The Lord be with you" during a baptism. Beyond that, there are not wholesale changes planned for the rites at this time.

Q: I am a composer and am wondering if the Gloria should now be treated as a through-composed piece instead of having a repeated refrain. -maria

A: This is what I am hearing, Maria. I suggest you check with the music publishers for clarification: See [Oregon Catholic Press](#), [World Library Publications](#), and [GIA Publications](#).

Q: My Parish uses a children's lectionary for special children's masses. Will those have changes as well? -Cindy

A: At the present time, there are no changes being made to the Lectionary for Masses with Children. However, there are vague plans to revise this resource sometime in the future. Until such time, the Lectionary for Masses with Children may still be used.