

Understanding the Revised Mass Texts (first edition) by Paul Turner includes excerpts from the Order of Mass, which received *recognitio* in 2008. Since this *recognitio*, the Holy See has made additional changes to the Order of Mass. The following corrections have been made to this resource.

Page 12:

First Edition

Before the Penitential Act concludes, the priest proclaims an absolution—though this is not to be confused with the one he gives in the sacrament of Penance. The translation of this text is slightly different from what you hear today: “May almighty God have mercy on us / and lead us, with our sins forgiven, / to eternal life.” Your response is the same: “Amen.”

Second Edition

Before the Penitential Act concludes, the priest proclaims an absolution—though this is not to be confused with the one he gives in the sacrament of Penance. The translation of this text has not changed: “May almighty God have mercy on us, / forgive us our sins, / and bring us to everlasting life.” You will still respond: “Amen.”

Page 20:

The following two paragraphs have been omitted from the second edition because the phrase “I believe” has been added to three additional stanzas in the Creed.

You also will notice that the words “I believe” occur only once at the very beginning. In our current translation we say the words “We believe” four times. In Latin the word *Credo* appears only once at the beginning, and it supplies the main verb for all the phrases that follow, even though they are punctuated with periods.

This unusual syntax aims to unify all the aspects of our faith. We do not just believe separately in the parts of the Creed. We believe in our faith as a whole. In the revised translation, the word “And” unites the parts of the Creed. The initial words “I believe” govern

each place where “And” appears. It is to your benefit to say the words “I believe” together with the priest, and not after he has begun the Creed. The first two words are your only chance to claim your beliefs as your own.

Page 21:

The Creed has been modified. The adjusted chart is on the next page.

Page 35:

First Edition

The doxology of the priest, however, will be slightly different. Soon you will hear these words: “Through him, and with him, and in him, / to you, O God, almighty Father, / in the unity of the Holy Spirit, / is all honor and glory, / for ever and ever.” The main difference here is the word order, which more nearly imitates the flow of the Latin. An additional benefit is that it names the three persons of the Trinity in succession, so it is easier to tell that the prayer is offered to God the Father, through Jesus Christ, and in the Holy Spirit.

Second Edition

The doxology of the priest, however, will be slightly different. Soon you will hear these words: “Through him, and with him, and in him, / O God, almighty Father, / in the unity of the Holy Spirit, / all glory and honor is yours, / for ever and ever.” The main difference here is the word order, which more nearly imitates the flow of the Latin. An additional benefit is that it names the three persons of the Trinity in succession, so it is easier to tell that the prayer is offered to God the Father, through Jesus Christ, and in the Holy Spirit.

First Edition

Although all the acclamations are changing, the one that has no close parallel is perhaps the best known: “Christ has died, Christ is risen, Christ will come again.” At the time of this writing, this acclamation has not been included in the revised Roman Missal. It is a strong acclamation, but its weakness in this context is that it makes a statement of faith about Christ, rather than a prayer to him. It also fails to express your role as the one who shares Eucharist and awaits its fulfillment. The new acclamations will make this function clear.

Second Edition

Although all the acclamations are changing, the one that has no close parallel is perhaps the best known, and the one that many people will miss the most: “Christ has died, Christ is risen, Christ will come again.” It is a strong acclamation, but its weakness in this context is that it makes a statement of faith about Christ, rather than a prayer to him. It also fails to express your role as the one who shares Eucharist and awaits its fulfillment. The new acclamations will make this function clear.

Previous Translation	New Translation
<p>We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen.</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>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.</p>	<p>I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.</p> <p>I believe 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.</p> <p>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.</p> <p>I believe 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.</p> <p>I believe in 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.</p>

