

# Introducing **The Roman Missal, Third Edition**

## **What are the changes and Why?**

### "And With Your Spirit"

<u>Latin Text</u>	<u>1970 Translation</u>	<u>New Translation</u>
Dominus vobiscum. Et cum spiritu tuo.	The Lord be with you. And also with you.	The Lord be with you. <b>And with your spirit.</b>

The replacement of "And also with you" to "*And with your spirit*", is one of the many changes we'll see in new Missal.

**Why has the response *et cum spiritu tuo* been translated as '*And with your spirit*'?**

- The retranslation was necessary because "*And with your spirit*" is closer to the original Latin translation of '*et cum spiritu tuo.*' Recent scholarship has recognized the need for a more precise translation capable of expressing the full meaning of the Latin text.

**What about the other major languages? Do they have to change their translations?**

- No. English is the only major language of the Roman Rite which did not translate the word *spiritu*. The Italian (*E con il tuo spirito*), French (*Et avec votre esprit*), Spanish (*Y con tu espíritu*) and German (*Und mit deinem Geiste*) renderings of 1970 all translated the Latin word *spiritu* precisely.

**What does the priest mean when he says "*The Lord be with you*"?**

- By greeting the people with the words "*The Lord be with you,*" the priest expresses his desire that the dynamic activity of God's Spirit be given to the people of God, enabling them to do the work of transforming the world that God has entrusted to them.

**What do the people mean when they respond "*And with your spirit*"?**

- The expression "*et cum spiritu tuo*" is an acknowledgement by the congregation of the grace and presence of Christ who is present and operative in the spirit or soul of the celebrant by virtue of his ordination. Also, by this response the people assure the priest of the same divine assistance of God's spirit, and help to use it for fulfilling his prophetic function in the Church.

**How is this dialogue used in the Liturgy?**

- It is to be noted that this dialogue is only used between the priest and the people, or exceptionally, between the deacon and the people. The greeting is never used in the Roman Liturgy between a non-ordained person and the gathered assembly.

(.....to be continued)

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