

New Words. Deeper Meaning. Same Mass.

Understanding the Revised Mass Texts

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Why are the Mass texts being revised?

The words we say and hear at Mass are about to change. After thorough consultation, a revised English translation of the Mass will be introduced in New Zealand Catholic Churches in November, 2010.

It's the first major revision of the English Mass text since 1973. After a generation of usage, the translation we know well is changing to reflect the latest Latin edition which was published in 2002.

The translation currently in force has served us well. It has helped entire communities make the jump from praying Mass in Latin to praying it in English. It gave us a better understanding of the faith we share and it laid a foundation for vernacular worship upon which we can now build. It did, however, take some freedom with the structure and content of the original Latin sentences. This resulted in texts that felt pleasantly idiomatic in the vernacular, but they did sacrifice some of the nuances of the original.

The new translation seeks to reclaim the richness of the original texts. It adheres more closely to the original Latin and employs a more formal style than we use in ordinary conversation. Many sentences are longer and the vocabulary is broader, reflecting the extensive vocabulary of the Latin.

For example, Latin uses a range of different words for pray, mercy, and love. The new translation searches for a variety of English words to convey these meanings. This nuanced language adds freshness to the sound of the *Missal* while avoiding repetition of some well-worn words. The guiding principle is to achieve a translation that better evokes what the Latin says.

As with all change, it will take time to get used to the new versions. The adjustments, however, should help us better appreciate the meaning of the faith we declare at Mass.

So what will change?

The revised translation relates to the *Roman Missal* used at Mass. While most of the texts will stay the same, some language will change – specifically some of the words we speak or sing at every Mass, and the prayers that the priest recites alone from the *Missal*. There are no changes in the Scripture readings, the Prayer of the Faithful, or hymns. Some of the changes will seem small, while others considerably larger. For example, the Lamb of God is not changing at all but the first part of the Gloria has been completely rewritten.

The words of the Mass frequently refer to passages from the Bible. The new translation will bring more of these allusions to light and better connect the *Missal* to the *Lectionary*.

You may also notice a difference in attitude. Some of the prayers will sound humbler, a bit more modest in the presence of an awesome God. Other changes have music in mind. Many of the sentences are being drafted so their rhythms and words are easier to sing in English.

Who prepared the new translation?

The translation process has been a thorough and comprehensive one. It has been guided by the International Commission on English in the Liturgy (ICEL), the same organisation that provided the first translations for all English-speaking countries a generation ago – though now with new members. Eleven bishops from different countries around the world attended the meetings.

They have relied on teams of experts to propose translations that are faithful to the Latin, constant in style, and consistent in vocabulary. The ICEL bishops evaluated this work and made some changes to enhance it. They brought the results to the conference of bishops whom they represented from around the world. The conferences sent their suggestions back to ICEL, which made a further round of improvements. These went back to the conferences for their vote and the submission of the texts to Rome. There, the Congregation for Divine Worship and the Discipline of the Sacraments, having consulted with the Vox Clara Committee, which is its own team of experts, made some final adjustments to the text before approving them for publication.

In time the new language will become as familiar as the current one, enabling us to pray with a fresh purpose when we gather for Mass.



The Introductory Rites

The Introductory Rites include everything that happens from the moment you stand at the beginning of Mass until you sit down for the first time.

Mass begins with a one-sentence entrance antiphon which usually corresponds to a verse in the Bible. New translations have been done for these entrance antiphons.

On Sundays a hymn usually replaces the antiphon that appears in the *Missal* for the Mass of the day. In many parishes on weekdays, instead of singing an entrance hymn, the people recite the words of the antiphon together. In other parishes, the priest may recite the words alone, or include them in his introduction. Or the antiphon may be recited by a small group or by the lector alone.

The priest chooses from three different formulas to greet the people. Perhaps the best known option is “The Lord be with you.” Those words are not changing. The response, however, is.

Currently you respond, “And also with you,” but soon you will answer, “And with your spirit.” This is a closer translation of the Latin, “Et cum spiritu tuo”. The purpose of this greeting is not just to say “Hello” or “Good morning.” It reminds participants that they are a spiritual community entering a sacramental realm.

Both the greeting and the reply come from the Bible. “The Lord be with you” appears as a greeting or encouragement in Judges 6:12, Ruth 2:4, 2 Chronicles 15:2, and Luke 1:28. In addition, Jesus promised that he would be with his followers until the end of the age (Matthew 28:20). In English, we use a variant of this when we say farewell. “Goodbye” comes from “God be with you.”

“And with your spirit” is inspired by passages that conclude four of the New Testament epistles: 2 Timothy 4:22, Galatians 6:18, Philippians 4:23, and Philemon 25. In almost every case, Paul addresses the words to the Christian community, not to one minister.

The priest has two other forms he may use for the greeting. These are similar to the ones already in use, but the translations have been varied slightly. The first is based on the final words of St Paul’s Second Letter to the Corinthians (see 13:13, NRSV): “The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.” The other one appears frequently

in Paul's letters, for example in Romans 1:7 and 1 Corinthians 1:3 – “Grace to you and peace from God our Father and the Lord Jesus Christ” (NRSV).

The revised translation aims to root us more deeply in the Scriptures. In the case of the greeting, it makes use of the language of St Paul.

The Penitential Act

There are three options for the Penitential Act. The third is perhaps the most commonly used. The minister makes three acclamations concluding with “Lord, have mercy,” “Christ, have mercy,” and then “Lord, have mercy” again. Everyone else repeats each final phrase. These responses will not change, but there is a new translation of the acclamations that introduce them. Even so, those phrases may be replaced with any that fit their style. If you are accustomed to hearing a variety of invocations before saying, “Lord, have mercy,” that practice may continue.

Ministers have the option of concluding these acclamations with the original Greek texts, “Kyrie, eleison,” “Christe, eleison,” and “Kyrie, eleison.” If they do, you respond with those words too.

Another popular form of the Penitential Act is the prayer known by its Latin title, the Confiteor. It begins “I confess to almighty God”. There will be a new translation for this prayer, which makes it a little different from the one you know.

Current translation	New translation
<p>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;</p> <p>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.</p>	<p>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.</p>

The new translation expresses more grandly the seriousness of our sin and the sincerity of our contrition. It offers a humbler way to collect ourselves before stepping any further into prayer.

The Confiteor still concludes with the “Lord, have mercy,” and you may still use “Kyrie, eleison” instead.

Another option for the Penitential Act has not been used very much, and is undergoing a major retranslation.

Current translation	New translation
Priest: Lord, we have sinned against you. Lord have mercy.	Priest: Have mercy on us, O Lord.
All: Lord, have mercy.	All: For we have sinned against you.
Priest: Lord, show us your mercy and love.	Priest: Show us O Lord, your mercy.
All: And grant us your salvation.	All: And grant us your salvation.

The first phrases come from Baruch 3:2, the second comes from Psalm 85:8. These verses are to be followed by the “Lord, have mercy” or “Kyrie, eleison”.

Before the Penitential Act concludes, the priest proclaims an absolution, 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.”

All these choices may be replaced with the Rite of Blessing and Sprinkling of Holy Water, an option that many parishes choose during the Easter season. The texts of the priest are undergoing a new translation. So are the antiphons suggested for singing during the sprinkling, and there are more options for those antiphons.

The Gloria

One of the biggest changes you’ll notice with the *Missal* revisions is the words of the Gloria. The rules governing its use are not changing. Everyone may sing or recite the Gloria together, or the people may alternate with the choir, or the choir may sing it alone. It may be intoned by the priest, the cantor, or the choir.

The revised text of the Gloria, however, is longer than what is currently in use. It is well suited to song and new music is currently being composed for it. The chart below shows you how the text will change.

Current translation	New translation
<p>Glory to God in the highest, and peace to his people on earth.</p> <p>Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory.</p> <p>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:</p> <p>you are seated at the right hand of the Father: receive our prayer.</p> <p>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.</p>	<p>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,</p> <p>Lord God, heavenly King, O God, almighty Father.</p> <p>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;</p> <p>you are seated at the right hand of the Father, have mercy on us.</p> <p>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.</p>

The revised translation changes “his people on earth” to “people of good will.” Again, the guiding principle for all translations is to let the English express more literally the sentiments of the Latin original and better connects with Luke 2:14.

“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.” This replaces a shorter text in the current version. All the words describing the ways in which we approach God have been restored, with the intention of capturing the overwhelming, wondrous experience of meeting God in prayer.

The words “Only Begotten Son...Son of the Father” represents a slight change from the previous version, “only Son of the Father.” The earlier version chose an economy of words to express the same dogma, that Jesus is the only Son of God. On paper, there are many more capital letters in this phrasing. Of course, you won’t pronounce those words any differently, but the capitals appear in English because they exist in the Latin original at the words “*Fili Unigenite.*”

At the words “you take away the sins of the world,” the phrases appear in a different order in the new translation and “sin” in the singular becomes “sins” in the plural. The new version indicates that Jesus takes away not just generic sin from the world, but individual sin. In Latin, the word for “sins” is in the plural.

On the whole, the revised translation for the Gloria reflects the long tradition of this hymn. It is rooted in Scriptures, gives us words to praise God, and is an opportunity to reflect on the forgiving power of Jesus Christ.

Collect or Opening Prayer

The Introductory Rites conclude with the Collect, or the Opening Prayer of Mass. All the Collects are being completely retranslated, and they will sound a little different to you. The sentences are longer and more complex. Over time your ear will tune in to the flow of these new prayers.

Currently, opening prayers conclude with a formula that usually begins, “We ask this through our Lord Jesus Christ.” This formula is being revised too in a way that makes the role of the Persons of the Trinity more precise.



The Liturgy of the Word

There are virtually no changes to the English texts we use for the Liturgy of the Word, except for the Creed. However, there are minor changes to the words that the priest, and deacon if there is one, say in a quiet voice preceding and concluding the proclamation of the Gospel. In the new text the priest asks that the deacon proclaim it “worthily and well” and if the priest proclaims the Gospel, he refers to the “holy Gospel”, not just the “Gospel.”

When the priest or deacon greets you before the Gospel, he will still say, “The Lord be with you,” and your response will now be “And with your spirit.”

When the Gospel is announced, you still say, “Glory to you, Lord.” And at the conclusion you still say, “Praise to you, Lord Jesus Christ.” The text after the Gospel, which the priest says in a low voice, is changing very slightly to this: “Through the words of the Gospel may our sins be wiped away.”

This new translation will not affect the Scripture readings. The Scripture readings are in separate volumes entitled the *Lectionary* for Mass and the *Book of the Gospels*. A new translation for these is also under way, but it is a separate project and it does not pertain to the changes you will soon experience.

The Profession of Faith

The words we say to profess our faith in the Creed are changing. You will probably notice more changes in this text than in any other words you say at Mass.

The new translation aims to reflect the Latin more faithfully and to express our common faith with more precision. Catholics profess the Creed each Sunday in various languages all around the world. It is important that we all say the same words; there is one faith (see Ephesians 4:5).

The Creed we usually proclaim is the Nicene Creed, although on some occasions it may be replaced with the Apostles’ Creed. Take a look at the chart which compares the current and new translations for the Nicene Creed. The bold print shows the differences at a glance.



Current 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 death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father.</p> <p>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.</p>	<p>I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.</p> <p>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.</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.</p> <p>He will come again in glory to judge the living and the dead and his kingdom will have no end.</p> <p>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.</p>

<p>We believe in one, holy, catholic and apostolic Church.</p> <p>We acknowledge one baptism for the forgiveness of sins.</p> <p>We look for the resurrection of the dead, and the life of the world to come. Amen.</p>	<p>And one, holy, catholic and apostolic Church.</p> <p>I confess one baptism for the forgiveness of sins</p> <p>and I look forward to the resurrection of the dead and the life of the world to come. Amen.</p>
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You will notice that the Creed begins with “I” instead of “We.” The Creed is still the faith of the entire Church, but each of us proclaims it to assert our personal faith together with other believers. “I believe” is a literal translation of the Latin word “Credo”.

You will also 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. In the revised translation, the Creed begins with “I believe” and the word “And” unites the various parts of the Creed that follow.

“Of all things visible and invisible.” The choice of these words over “seen and unseen” makes the meaning more precise. Some things that are visible by nature are actually unseen at certain times and places. Your relatives who live across the country are visible, but unseen to you. We believe that God is the maker not only of things we cannot see for whatever reason, but also of things that are in fact invisible – for example, the saints and angels who occupy a place in our belief and worship.

“Only Begotten.” These words translate the Latin more fully. They reaffirm our faith that Jesus not merely materialised as the Son of God, but that he was intentionally begotten; his presence has always been part of the divine plan.

“Born of the Father before all ages.” This replaces the words “eternally begotten of the Father,” and makes the meaning more precise. Jesus dwelled with the Father before time began.

“Consubstantial.” In the entire revised translation of Mass, this is probably the word that is most challenging. It replaces the expression “one in Being,” and it describes the relationship between Jesus and the Father.

The question of how Jesus relates to the Father has immense importance.

Heresies have divided Christians over this very issue. The early Church Councils forged a vocabulary that carefully articulates orthodox faith, and they chose this word to express the dogma of Jesus' divinity. The Latin word means "having the same substance," which is even more fundamental than "one in Being."

"Incarnate." This word replaces the word "born" in the current translation. It means something like "given flesh." It professes our belief that the Word became flesh in the womb of the Virgin Mary. Our current translation could be misunderstood to state that the Word became flesh when Jesus was born.

"Suffered death." This replaces two verbs in the current translation, "suffered, died." The Latin is ambiguous. Literally, it says, "he suffered and was buried," and the word "suffered" implies his dying. Because the verb "died" is not there in Latin, "suffered death" seems a better way to express what happened to Jesus. The point is that he really died, and that is what gives his Resurrection its full meaning.

"Adored." The new translation chooses this word to replace "worshipped". It more closely reflects the Latin word.

"I confess." This replaces "We acknowledge," and is a more forceful expression. In this context, "confess" means "profess belief in" – not "express sorrow for sins." It is stronger than "acknowledge" because it involves the heart, not just the head.

"I look forward to the resurrection." At the end of the Creed, instead of saying merely that we "look for the resurrection," we say we "look forward to" it. This is a clearer translation of the Latin, but it resounds with confidence. With confidence we state belief in God who gives us faith.

Prayer of the Faithful

After the Creed, the Liturgy of the Word concludes with the Prayer of the Faithful. New versions of these will appear in the revision of the *Roman Missal* but the entire text of the Prayer of the Faithful may be freely composed in your local community: the priest's introduction, the individual petitions, the people's response, and the priest's concluding prayer. This part of Mass enjoys the greatest flexibility.

The petitions should cover four areas: the needs of the Church, public authorities and the salvation of the whole world, those burdened by any kind of difficulty, and the local community. Within these guidelines, the content of the petitions is completely alterable.

The Liturgy of the Eucharist

Preparation of the Gifts

The Liturgy of the Eucharist begins with the Preparation of the Gifts. This part of Mass is brief, and there are only a very few alterations to the words used.

Once the priest has received the gifts and stands at the altar, he praises God, who has provided them. To each of these prayers – one over the bread and one over the wine – your response remains the same: “Blessed be God for ever.” The words of the priest, though, differ slightly to emphasise that we are in the act of offering the bread and wine. “Bread to offer” becomes “the bread we offer you” and similarly with the “wine we offer you”.

There are several more prayers spoken quietly by the priest or the deacon during this time. These have small changes in wording or punctuation.

After he washes his hands, the priest invites you to pray. His invitation is slightly different: “Pray, brethren (brothers and sisters), / that my sacrifice and yours / may be acceptable to God, / the almighty Father.” You will notice here the expansion from the words “our sacrifice” to “my sacrifice and yours.” In keeping with the Latin text, this implies that more than one sacrifice is being offered. On the one hand, the Mass is a single sacrifice offered by all present. On the other hand, each baptised member of the assembly is offering a sacrifice, in keeping with his or her priestly role.

Your response to this plea changes by the addition of one single word: “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.” The word holy appears in Latin, so it is being added to the English. The revision fills out the sense of dialogue and echoes the description of the Church in the Creed.

The Preparation of the Gifts concludes as the priest says the Prayer over the Offerings. The content of this prayer changes with almost every Mass. Each of these prayers throughout the *Missal* is being retranslated.



Eucharistic Prayer

The Eucharistic Prayer is the centre and summit of the entire Mass. It is a prayer of thanksgiving and sanctification. The priest invites you to lift up your heart in prayer. You unite your thoughts with those expressed by the priest, who addresses God in the name of the entire community. The priest and the people all join themselves with Christ to proclaim the marvellous deeds of God.

The new translation into English affects the entire collection of Eucharistic Prayers. The sentences are longer and more involved, and the vocabulary is broader. The priest may choose from a variety of Eucharistic Prayers. Prior to the Second Vatican Council there was only one, the Roman Canon. It is still in the *Missal*, and it is especially appropriate on Sundays, on days when we celebrate any of the saints mentioned in prayer, and on days when a special phrase denoting the nature of the celebration may be inserted into it – such as Christmas, Holy Thursday, and the Octave of Easter.

Three more Eucharistic Prayers were added to this one right after the Council. Eucharistic Prayer II is the shortest of them all and was designed especially for weekday Mass. It is based on a prayer that dates to the third or fourth century.

Eucharistic Prayer III is newly composed, and it is especially appropriate for Sundays and feast days. Eucharistic Prayer IV is based on a fourth century prayer from the Eastern tradition of the Church. It has its own preface that gives a fuller summary of salvation history. It was intended for use during Ordinary Time.

In addition, some Eucharistic Prayers were composed for special circumstances. Two were written as part of the Jubilee Year of 1975. They express the theme of reconciliation, and you may hear them frequently during Lent. Another Eucharistic Prayer was composed for Masses for Various Needs and Occasions. This contains prayers for different intentions, ranging from civil authorities to favourable weather. Whether your community is praying at Mass for religious vocations or for those unjustly living in exile, special prayers exist for these occasions. These Masses are for use on weekdays, and this Eucharistic Prayer was composed to enhance them.

All these prayers are being retranslated, so you can expect to hear some new variations. The changes will affect what you hear more than what you say. It will take a little while to grow familiar with the new texts but most of the new translations will follow the well-established structure for a Eucharistic Prayer.

Holy, Holy, Holy

The Eucharistic Prayer begins with a dialogue between the priest and the people. Afterward, the priest prays the preface, and all proclaim the Holy, Holy, Holy. The Eucharistic Prayer concludes when the priest leads the doxology, and all reply “Amen.” The revised English translation contains a few changes to these texts.

Current translation	New translation
Priest: The Lord be with you. All: And also with you.	Priest: The Lord be with you. All: And with your spirit.
Priest: Lift up your hearts. All: We lift them up to the Lord.	Priest: Lift up your hearts. All: We lift them up to the Lord.
Priest: Let us give thanks to the Lord our God. All: It is right to give him thanks and praise.	Priest: Let us give thanks to the Lord our God. All: It is right and just.

The first change – the shift from “and also with you” to “and with your spirit” – we have already discussed.

When the priest says, “Let us give thanks to the Lord our God”, your response will be different: “It is right and just.” This is much closer to the Latin – just a declarative statement without explanation – and it provides a more natural bridge to the preface. The preface explains why it is truly right and just to give God thanks on this particular occasion.

At the end of the preface, all join in the Holy, Holy, Holy. There will be a slight change in the first line of the acclamation. The rest of it remains the same.



Current translation	New translation
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.	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. Hosanna in the highest.

To give praise to God at this critical juncture of the Mass, we choose a text that itself is very holy. The first line of the Holy, Holy, Holy is based on a passage from the book of Isaiah (6:3). The prophet has a vision. He sees God sitting upon a lofty throne. In that special realm that God inhabits, angels are in attendance. They know how holy God is, and they sing about this holiness to one another.

This is the hymn that we on earth take up when we sing the Holy, Holy, Holy. We join the angels in their song. The difference is that now we are directly addressing God because that is what the entire Eucharistic Prayer does.

The English translation of the first line is changing from “God of power and might” to “God of hosts.” The replacement word, “hosts,” means the angelic hosts, the invisible powers that work at God’s command. The new translation emphasises the sublime power of God, who has all the forces of nature under control. Shortly after singing this hymn, we ask the Holy Spirit to exercise that power by changing the bread and wine into the body and blood of Christ. This miracle happens because the only one who can do it is God, who controls all forces, the Lord God of hosts. For these reasons we affirm that God is “Holy, Holy, Holy.”

The Holy, Holy, Holy affirms the divinity of Christ, the unity of testimony in the Old and New Testaments, the holiness of God, the power of God over all forces, and the universal desire of all creation to raise a voice together to praise God. If you only sing one song at Mass, you should raise your voice to join this chorus. The rest of creation is depending on you.

Mystery of Faith

Midway through the Eucharistic Prayer the priest currently invites you to proclaim the mystery of faith, and you respond with one of four different acclamations. These options are changing.

The Memorial Acclamation comes just after the part of the Eucharistic Prayer when the priest repeats the words of Jesus from the Last Supper. Some of the words you hear at this time will also change. Notice what the priest says as he picks up the bread.

Current translation	New translation
Take this, all of you, and eat it: this is my body which will be given up for you.	Take this, all of you, and eat of it, for this is my Body, which will be given up for you.

The difference is the insertion of the words *of* and *for*. The meaning is basically the same, but the new translation expresses that we all share some “of” the same bread. By partaking of one bread, we become one body in Christ (see 1 Corinthians 10:17). Furthermore, the reason we share this food is because it is the body of Christ, given up for us.

There are more changes in the new translation when the priest repeats the words of Christ concerning the chalice of wine.

Current translation	New translation
Take this, all of you, and drink from it: this is the cup of my blood, the blood of the new and everlasting covenant. It will be shed for you and for all so that sins may be forgiven. Do this in memory of me.	Take this, all of you, and drink from it, for this is the chalice of my Blood, the Blood of the new and eternal covenant. which will be poured out for you and for many for the forgiveness of sins. Do this in memory of me.

Several independent clauses in the current translation have been combined into one sentence. The new translation shows the connections between the parts of what Jesus said. He invited the disciples to drink, he explained the content of the chalice, and he proclaimed the purpose of this action.

You will notice the word *chalice* is used instead of *cup*. This matches our common way of referring to the vessel on the altar; it also highlights the ceremonial use of the vessel even at the Last Supper and it matches the frequent appearance of the word *chalice* in the Bible.

The covenant is called “eternal” instead of “everlasting” in the new translation. In English, *everlasting* means something like “long-lasting.” It refers to something within the confines of time. However, *eternal* is beyond any possible measurement of time.

Instead of *shed* the revised translation uses *poured out*. The new verb underlines the ambiguity of the phrase where it occurs. Either a cup or blood may be “poured out.” The new verb also has a more active quality to it. Jesus did not merely shed blood at the infliction of his wounds; he poured out his blood for us. The Passion is something he freely chose to undergo.

Many people will notice the difference between *all* and *many*. The current translation says Jesus shed his blood for all, whereas the new translation says he poured out his blood for many. The new translation reflects the Latin word which means “many,” and this is the word that Jesus himself used at the Last Supper, according to Matthew 26:28 and Mark 14:24.

The line after this is changing from “so that sins may be forgiven” to “for the forgiveness of sins.” The new version is a more direct translation of the Latin and a stronger affirmation of the reconciling ministry of Christ.

The priest then announces, “the mystery of faith.” You are accustomed to hearing him say, “Let us proclaim the mystery of faith.” The shorter version is a more accurate reflection of the Latin. Furthermore, “Let us” implies that the priest will also be making the acclamation, which the current translation has encouraged him to do. But the acclamation is yours to make. The priest has made an announcement, and you make an acclamation.

In the current translation we have four acclamations from which to choose, which were based on three different ones in the original Latin. We now have just three acclamations, matching the Latin versions.

The well known acclamation, “Christ has died, Christ is risen, Christ will come again,” has not been included in the revised *Roman Missal*. Its weakness 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 fulfilment. The new acclamations make this function clear.

Current translation	New translation
<p>Dying you destroyed our death, rising you restored our life. Lord Jesus, come in glory.</p> <p>When we eat this bread and drink this cup, we proclaim your death, Lord Jesus, until you come in glory.</p> <p>Lord, by your cross and resurrection you have set us free. You are the Saviour of the world.</p>	<p>We proclaim your death, O Lord, and profess your Resurrection until you come again.</p> <p>When we eat this bread and drink this cup, we proclaim your death, O Lord, until you come again.</p> <p>Save us, Saviour of the world, for by your Cross and Resurrection, you have set us free.</p>

The first two of our current acclamations have three phrases that are very similar. “Christ has died” is like “Dying you destroyed our death.” “Christ is risen” is like “rising you restored our life.” And “Christ will come again” is like “Lord Jesus, come in glory.” These two acclamations are based on the same Latin text, and the new translation is a more faithful rendering of the original.

There is almost no change in the next acclamation, “When we eat this bread.” Instead of “Lord Jesus,” we will say or sing, “O Lord.” The change reflects the Latin original, which does not explicitly include the name “Jesus.”

In the last acclamation the word order is changed. The text now offers an explicit prayer to Jesus: “Save us.” His two titles in the current translation (“Lord” and “Saviour”) are combined into one and the connections between the component parts of the acclamation are clarified.

You probably know several musical versions of the Memorial Acclamations. New compositions are being prepared for the new translations.

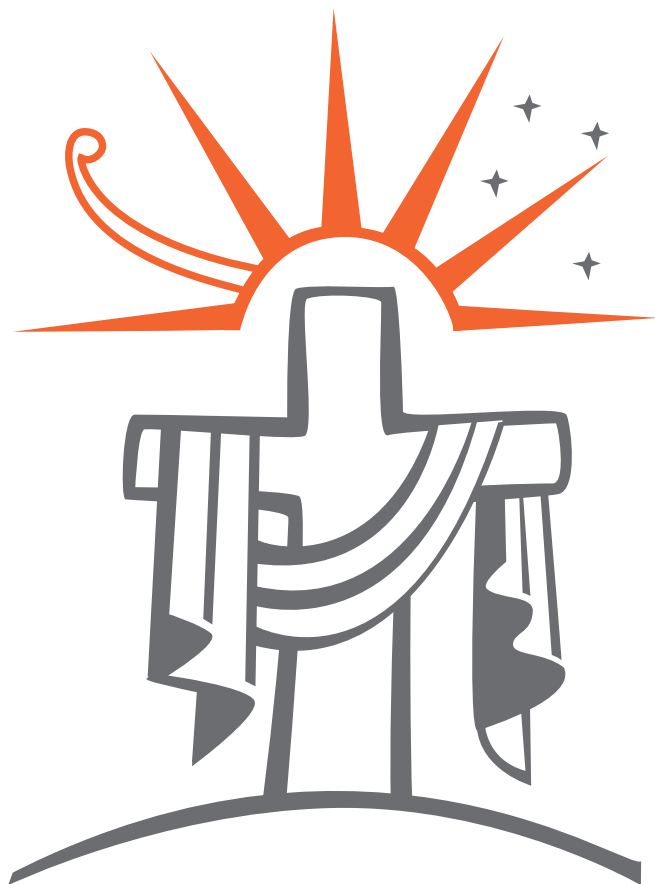
Doxology and Amen

The Eucharistic Prayer comes to a close with the priest’s doxology and people’s Amen.

The doxology of the priest 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 honour and glory, / for ever and ever.” The main difference here is the word order, which more closely

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.

The closing of the Eucharistic Prayer is another dialogue between the priest and you. It concludes with the people proclaiming “Amen”, affirming all that has been said before. You have only two syllables, and that is why some musical settings of the “Amen” have you repeat the word a few times. It is often called the “Great Amen” because it concludes the greatest prayer of all.



The Communion Rite

The Communion Rite begins with the Lord's Prayer and continues through to the Prayer after Communion. The Lord's Prayer itself is not changing, nor is the acclamation which follows it.

The Lord's Prayer

There are some changes to the priest's parts. He will introduce the Lord's Prayer with these words: "At the Saviour's command / and formed by divine teaching, / we dare to say." Between the Lord's Prayer and your acclamation, he will say: "Deliver us, Lord, we pray, from every evil, / graciously grant peace in our days, / that, by the help of your mercy, / we may be always free from sin / and safe from all distress, / as we await the blessed hope / and the coming of our Saviour, Jesus Christ."

Instead of saying, "we wait in joyful hope for the coming of our Saviour, Jesus Christ," the priest will say, "we await the blessed hope / and the coming of our Saviour, Jesus Christ." These words echo the letter of Saint Paul to Titus 2:13, which affirms that Christ has come and that we await the blessed hope of his return.

Sign of Peace

After the Lord's Prayer, the priest prays to Jesus for peace and unity in the Church. His text is slightly different, but you will recognise it. "Lord Jesus Christ, / who said to your Apostles, / Peace I leave you, my peace I give you, / look not on our sins, / but on the faith of your Church, / and graciously grant her peace and unity / in accordance with your will. / Who live and reign for ever and ever." Your response is still the same: "Amen."

Pronouns referring to the Church will be feminine, as the word *her* is in this prayer. They recall the Church's image as the bride of Christ.

When the priest greets you, he will say the same words: "The peace of the Lord be with you always," your response will be, "And with your spirit". The priest will then invite you to share peace in the same words you hear now.

Lamb of God

During the breaking of the bread, the priest recites quietly a short prayer as he places a small piece of the consecrated bread into the chalice. Those words do not change, nor do the words of the Lamb of God.

The priest recites another prayer quietly. He chooses between two options. Both are addressed to Jesus, and they both will have a new translation.

Just before the distribution of Holy Communion, the priest makes an announcement, and then he joins you in the response, “Lord, I am not worthy.” Both parts of this dialogue will have some changes.

Current translation	New translation
<p>Priest: This is the Lamb of God who takes away the sins of the world.</p> <p>Happy are those who are called to his supper.</p> <p>All: Lord, I am not worthy to receive you, but only say the word and I shall be healed.</p>	<p>Priest: Behold the Lamb of God, behold him who takes away the sins of the world.</p> <p>Blessed are those called to the supper of the Lamb.</p> <p>All: Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.</p>

Instead of saying, “This is the Lamb of God,” the priest will say, “Behold the Lamb of God.” This is closer to the Latin, more majestic in sound, and a more direct allusion to John 1:29, where John the Baptist points out Jesus to his followers.

The word *Happy* is being changed to *Blessed*. You may be blessed even when you are experiencing sorrow. This change, together with the explicit reference to “the supper of the Lamb,” makes clearer the allusion to Revelation 19:9. There, the angel in the vision has John write down the words that proclaim blessed all those called to the wedding banquet of the Lamb.

The reply makes two changes. First, “to receive you” becomes “that you should enter under my roof.” This makes a more direct connection with Matthew 8:8 and Luke 7:6, where a Gentile centurion has asked Jesus to heal his servant. Jesus intends to go to the house, but the centurion believes himself unworthy to have Jesus come to his home. Jesus admires the man’s faith and cures the servant from afar.

By quoting the centurion, you’re telling Jesus that you are not worthy to have him enter the place where you live. You are imitating the centurion’s humility.

The other change to this text is from “I” to “my soul”. The current translation uses other words for “soul” in many parts of the Sacramentary. But “soul” is being restored wherever it appears in Latin. In this context, it shows that we are not asking for a generic healing or even a physical healing, which could be understood with the word “I”. Instead, we are asking for the spiritual healing that alone can cure “my soul.”

Holy Communion

The priest says a couple of brief prayers silently before receiving Holy Communion. The words are changing, but you may not hear them.

When you receive Holy Communion, there will be no change to the words used. After Holy Communion, the priest has a text to say whenever he purifies the vessels. The translation will be new.

The Communion Rite concludes with the Prayer after Communion. You will hear the same invitation, “Let us pray.” The translation of the prayer will be new but will conclude in the same way, prompting you to reply, “Amen.”

The Concluding Rite

After any brief announcements, the priest will then greet you as he does now, “The Lord be with you,” and you will reply with the response, “And with your spirit.”

If the priest is using a Prayer over the People or a Solemn Blessing, he will invite you to bow your heads as you hear the words. These more formal blessings have also been translated. They conclude the same way with your reply of “Amen.” As the priest blesses you, he makes the Sign of the Cross over you. You respond again with “Amen.”

Then comes the dismissal which precedes the final hymn. There are several new options. The priest may say, “Go forth, the Mass is ended,” “Go and announce the Gospel of the Lord,” “Go in peace, glorifying the Lord by your life,” or just “Go in peace.” Even though the words of dismissal are new, your response remains the same: “Thanks be to God.”