

Changes in the People's Parts

Adapted from “*Understanding Revised Mass Texts*
Liturgy Training Publications

PART OF MASS	PRESENT TEXT	NEW TEXT	
Greeting	Priest: The Lord be with you. People: And also with you.	Priest: The Lord be with you. People: And with your spirit.	At several points during the Mass, for example, when the Celebrant says: “ The Lord be with you, ” we’ve been responding with “ And also with you, ” but soon we’ll respond “ And with your spirit, ” a more faithful translation of the original Latin, <i>Et cum spiritu tuo</i> . This matches the response that already exists in Spanish, French, Italian, and German. The two parts of this greeting express a desire that the Lord be present to the spirit of the entire community.
Penitential Act, Form A (Confiteor)	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,	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	The Penitential Act has three options or Forms, A, B, or C. A popular option for 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. It’s almost the same as the one you know, but different enough to cause some initial confusion. Currently, we pray “ I have sinned through my own fault... ,” with the new translation, in place of these words we will pray “ I have greatly sinned ” then continue as we do now with... “in my thoughts and in my words, in what I have done and in what I have failed to do,” then these new words come in, “ through my fault, through my fault, through my most grievous fault. ” At first, saying the phrase “ I have greatly sinned ”, and striking our breast at “ through my fault, ” repeating those words then adding “ through my most grievous fault, ” all make it look as though we are a lot more sinful now than we used to be. Remember

	and you, my brothers and sisters, to pray for me to the Lord our God.	Saints, and you, my brothers and sisters, to pray for me to the Lord our God.	though, the guiding principal of the translation is a closer adherence to the words in Latin – not a sharper critique of our virtue. The new translation does have us express 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.
Penitential Act, Form B	<p>Priest: Lord, we have sinned against you: Lord, have mercy.</p> <p>People: Lord, have mercy.</p> <p>Priest: Lord, show us your mercy and love.</p> <p>People: And grant us your salvation.</p>	<p>Priest: Have mercy on us, O Lord.</p> <p>People: For we have sinned against you.</p> <p>Priest: Show us, O Lord, your mercy.</p> <p>People: And grant us your salvation.</p>	<p>The second, of the three Forms of the Penitential Act, that not used very often has undergone a rather complete retranslation. At present, the Priest leads the prayer of penance by saying:</p> <p>“ Lord, we have sinned against you: Lord, have mercy. The people respond with “Lord, have mercy.” The Priest then prays: “Lord, show us your mercy and love,” and the People respond ... “And grant us your salvation.”</p> <p>This Option will change and the Priest will pray:</p> <p>“Have mercy on us, O Lord.” The people will respond “For we have sinned against you.” The Priest then prays: “Show us, O Lord, your mercy.” The People will... “And grant us your salvation.”</p>
<i>Gloria</i>	<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>Glory to God in the highest, and on earth peace to people of good will.</p> <p>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.</p>	<p>The revised translation changes the words “his people on earth” to “people of good will.” This reflects that quality of God’s people, expressing more literally the sentiments of the Latin original.</p> <p>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. Here, all the descriptions of God have been restored. We are so overcome with awe in the presence of God that we keep searching for words to describe the experience of meeting God in prayer.</p>

	<p>Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God,</p> <p>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>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>	<p>The words “Only Begotten Son” reflect the original Latin words <i>Fili Unigenite</i>. Latin uses only one word for “Only Begotten”. When translated into English, both words are capitalized to indicate the sanctity of the title Jesus.</p> <p>The order of the phrase the now imitates the order of the words in Latin. “you take away the sins of the world” The new translation has “<i>sins</i>” in the plural. The difference indicates that Jesus takes away not just generic sin from the world, but individual sin. He forgives people their personal sins.</p> <p>The revised Gloria roots us in the scriptures, gives us words to praise God, and is an occasion to reflect on the forgiving power of Jesus Christ.</p> <p>We’ll continue to sing or recite the Gloria on all Sunday’s of the year except during Advent and Lent. The text of the Glory has changed so much that composers have written new and revised musical settings for it.</p>
At the Gospel	Deacon (or Priest): A reading from the holy Gospel according to N. People: Glory to you, Lord.	Deacon (or Priest): A reading from the holy Gospel according to N. People: Glory to you, O Lord.	As always, when the priest or deacon stands at the ambo and greets you, he will say, “The Lord be with you,” but your response will now be, “ And with your spirit, ” expressing a desire that the Lord be present to the spirit of the entire community, as in the Introductory Rites of the Mass. When the Gospel is announced, you will say, “ Glory to you, O Lord. ” The word “ O ” has been added throughout the Missal before the words such as “ Lord ” and “ God. ” This intends to show respect to God.

<p>Nicene Creed</p>	<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,</p> <p>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;</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</p> <p>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,</p>	<p>“I believe.” You will notice right away that the Creed begins with “I” instead of “We”. This is 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 <i>Credo</i>.</p> <p>“Of all things visible and invisible.” The choice of these words over “seen and unseen” makes the line more precise. God is the maker of not only of things we cannot see for whatever reason, but also of things that are in fact invisible – for example saints and angels who occupy a place in our belief and worship.</p> <p>“Only Begotten.” These words also appear in the Gloria. They replace the word “only,” and they translate the Latin more fully. Jesus did not simply materialize as the Son of God, he was intentionally begotten; his presence has always been part of the divine plan.</p> <p>“Born of the Father before all Ages.” These words more precisely reflect that Jesus dwelled with the Father before time began.</p> <p>“Consubstantial.” This word replaces the expression “one in Being,” and describes the relationship between Jesus and the Father. The new translation chooses a word that lies closer to the Latin equivalent, <i>consubstantialis</i> meaning <i>having the same substance</i>. This is more fundamental than <i>one in being</i>.</p> <p>“Incarnate.” This replaces the word “born” and means <i>given flesh</i>. It professes our belief that the Word conceived by the power of the Holy Spirit and became flesh in the womb of the Virgin Mary. The revised translation makes it clearer that Jesus did not become a human when he was born; he was incarnate in the womb, and in that event “Became man.”</p>
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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.

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 worshiped 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.

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.

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.

I believe in one, holy, catholic and apostolic Church.
I confess one baptism
for the forgiveness of sins

“Suffered death.” This replaces two words, “suffer, died” in the previous translation. 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 Resurrection its full meaning.

“In accordance with the Scriptures.” The revised translation broadens the meaning of the word Scriptures and the role they play in our lives.

“Adored.” This replaces the word “*worshipped*.” It more clearly resembles the word in Latin, and so it is translated consistently throughout the Missal.

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

	<p>We look for the resurrection of the dead, and the life of the world to come. Amen.</p>	<p>and I look forward to the resurrection of the dead and the life of the world to come. Amen.</p>	<p>“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. With confidence we state belief in God who gives us faith..</p>
Apostles' Creed	<p>I believe in God, the Father almighty, creator of heaven and earth.</p> <p>I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again.</p> <p>He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.</p>	<p>I believe in God, the Father almighty, Creator of heaven and earth,</p> <p>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;</p> <p>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.</p>	<p><i>The Apostles' Creed</i> is so called because it is rightly considered to be a faithful summary of the apostles' faith. It is the ancient baptismal symbol of the Church of Rome. Its great authority arises from this fact: it is "the Creed of the Roman Church, the See of Peter, the first of the apostles, to which he brought the common faith." (quote from Saint Ambrose).</p> <p>The guiding principal for the revised translation is to make the English closer to the Latin original. Translators have learned a lot in the past forty years, and they are giving us a test that expresses our common faith with more precision.</p> <p>What the current translation renders as, “he descended to the dead” the new version splits into two phrases: “he descended into hell on the third day he rose again from the dead.” As a result, the new translation emphasizes that through his passion and resurrection Christ overcame death itself. This links the saving death and resurrection of Jesus with the salvation of all the good women and men who died before Jesus did.</p>

	I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.	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.	
<i>Suscipiat Dominus</i>	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.	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 reason the Lord will hear the prayer and accept the sacrifice of the humble priest has to do with the holiness of the Church, which benefits from his prayer.
Preface Dialogue	Priest: The Lord be with you. People: And also with you. Priest: Lift up your hearts. People: We lift them up to the Lord. Priest: Let us give thanks to the Lord our God. People: It is right to give him thanks and praise.	Priest: The Lord be with you. People: And with your spirit. Priest: Lift up your hearts. People: We lift them up to the Lord. Priest: Let us give thanks to the Lord our God. People: It is right and just.	At the Eucharistic Prayer, the opening dialog between the Priest and the people will have a few alterations. The first begins when the Priest says, “The Lord be with you.” You have already heard this greeting or one like it after the Sign of the Cross at the beginning of Mass. Then, just before the Gospel, the priest or the deacon addresses you with these words again. By the time the Preface comes, you know that your response will be different from the one previously made. Your reply is, “And with your spirit”, a more faithful translation of the original Latin, <i>Et cum spiritu tuo</i> . This matches the response that already exists in Spanish, French, Italian, and German. The two parts of this greeting express a desire that the Lord be present to the spirit of the entire community. “ It is right and just ” is much closer to the Latin.

<p><i>Sanctus</i></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. Hosanna in the highest.</p>	<p>We give praise to God at this critical juncture of the Mass. The first line of 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.</p> <p>The replacement word, hosts, means angelic hosts, the invisible powers that work at God’s command. The new translation emphasizes that sublime power of God, who has all the forces of nature under his 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.”</p>
<p>Mystery of Faith (formerly the Memorial Acclamation)</p>	<p>Priest: Let us proclaim the mystery of faith:</p>	<p>Priest: The mystery of faith.</p>	<p>Midway through the Eucharistic Prayer the priest has been inviting you to proclaim “the mystery of faith,” and you have responded with one of four different acclamations. These options have changed. You are accustomed to hearing the priest say, “Let us proclaim the mystery of faith.” But this is more than what appears in Latin. Now, the priest will announce the “Mystery of Faith.” The words are similar in structure to those you hear in other parts of the Mass: “The Word of the Lord.” “The Body of Christ.” “The Blood of Christ.” They are simple, faith filled statements that prompt a response. Also, the priest is in the midst of a lengthy prayer; his words are all being directed to the Father. In the previous translation, when he says, “Let us,” he suddenly shifts his focus and addresses you. Then he turns his attention back to the Father. By omitting the words “Let us” the new translation should help the priest keep centered on his role. Also, “Let us” implies that the priest will also be making the acclamation, which the previous translation encouraged him to do. But the acclamation is yours to make. The priest is not supposed to join you in it, any more than he should make the response to the “Body of Christ”. He has made an announcement, and you make the acclamation.</p>

	<p>People: A – Christ has died, Christ is risen, Christ will come again.</p> <p>or B – Dying you destroyed our death, rising you restored our life. Lord Jesus, come in glory.</p> <p>or C – When we eat this bread and drink this cup, we proclaim your death, Lord Jesus, until you come in glory.</p> <p>or D – Lord, by your cross and resurrection, you have set us free. You are the Savior of the World.</p>	<p>People: A – We proclaim your death, O Lord, and profess your Resurrection until you come again.</p> <p>or B – When we eat this Bread and drink this Cup, we proclaim your death, O Lord, until you come again.</p> <p>or C – Save us, Savior of the world, for by your Cross and Resurrection, you have set us free.</p>	<p>In the previous translation we had four acclamations from which to choose. These were based on three different ones in the original Latin. The same three are still in the Missal, so we will now have just three matching English translations. The new acclamations are a more faithful rendering of the original, and express a prayer to Christ and your role as one who shares Eucharist and awaits its fulfillment.</p> <p>Perhaps the best known: “Christ had died, Christ has risen, Christ will come again,” will not be retained as it has no close parallel. While it is a strong acclamation, it is a statement of faith about Christ rather than a prayer to him.</p> <p>The new translation shows the connection between the dying and rising of Christ, and the way we proclaim it in anticipation of his coming.</p>
Sign of Peace	<p>Priest: The peace of the Lord be with you always. People: And also with you.</p>	<p>Priest: The peace of the Lord be with you always. People: And with your spirit.</p>	<p>When the priest greets you, he will say the same words: “The peace of the Lord be with you always.” Your response echoes other places in the Mass. Instead of “And also with you,” you will reply, “And with your spirit.” This is a more faithful translation of the original Latin, <i>Et cum spiritu tuo</i>.</p>

<p><i>Ecce Agnus Dei</i></p>	<p>Priest: This is the Lamb of God who takes away the sins of the world. Happy are those who are called to his supper.</p> <p>All: Lord, I am not worthy to receive you,</p> <p>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. 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>	<p>Instead of saying “This is the Lamb of God,” the priest will say, “Behold the Lamb of God.” It is closer to the Latin, and a more direct allusion to John 1:29, where John the Baptist points out Jesus to his followers.</p> <p>The word “Happy” has been changed to “Blessed.” You may be blessed even when 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.</p> <p>The new translation, “that you should not enter under my roof,” 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 house. Jesus admires the man’s faith and humility, and cures the servant from afar.</p> <p>The word “soul” is being restored wherever it appears in Latin. It shows we are not asking for a generic or physical healing, but rather, we are asking for a spiritual healing that alone can cure “my soul.”</p>
<p>Concluding Rites</p>	<p>Priest: The Lord be with you. People: And also with you.</p>	<p>Priest: The Lord be with you. People: And with your spirit.</p>	<p>At the end of Mass, the dismissal, in place of the current, “The Mass is ended, go in peace,” the Celebrant or Deacon will be able to choose from a number of options, including Pope Benedict’s suggestions – “Go and announce the Gospel of the Lord” or “Go in peace, glorifying the Lord by your life.” When the Mass concludes, we don’t just leave the building. We enter the world with a mission.</p>