

The New Missal: Explaining the Changes

Introductory Rites

The Introductory Rites include everything that happens from the moment we stand at the beginning of Mass until we sit down for the first time. We **gather** as a Christian community, to **listen**, to **celebrate** and **go forth** to announce the Gospel to the world.

The Opening Greeting

The Priest chooses from three different formulas to greet the people. Perhaps the best known option is “**The Lord be with you.**” The response to this greeting is changing. We 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 we are a spiritual community entering a sacramental realm.

The Penitential Act

There are three options for the Penitential Act. The first form of the Penitential Act is the prayer known by its Latin title, **The Confiteor**. (See *Prayer Card for full text*.) It begins with “**I confess to almighty God.**” The new translation is slightly different from the previous one.. It expresses more grandly the seriousness of our sin and the sincerity of our contrition in “**greatly sinned**” and in “**through my fault, through my fault, through my most grievous fault; therefore....**” It offers a humbler way to collect ourselves, before stepping any further into prayer.

Another option for the Penitential Act is undergoing a major retranslation.

Priest: “**Have mercy on us, O Lord.**”

All: “**For we have sinned against you.**”

Priest: “**Show us O Lord, your mercy.**”

All: “**And grant us your salvation.**”

For the third option, the Priest makes three acclamations concluding with “**Lord, have mercy,**” “**Christ, have mercy,**” and then “**Lord, have mercy**” again. Priests also have the option of concluding these acclamations with the original Greek texts, “**Kyrie, eleison,**” “**Christe, eleison,**” and “**Kyrie, eleison.**” Everyone else repeats each final phrase. There is a new translation of the introductory acclamations.

Kyrie Eleison

The “**Kyrie**”/ “**Lord, have mercy**” follows the Penitential Act, unless where it has been included in the Act itself. It can be acclaimed by the Priest and repeated by all, or intoned by the Priest, or cantor, and responded to in song.

The Gloria

One of the biggest changes you will notice with the *Missal* revisions is the words of **The Gloria**. (See *Prayer Card for full text*)

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,
Lord God, heavenly King,
O God, almighty Father.
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;
you are seated at the right hand
of the Father,
have mercy on us.
For you alone are the Holy One (*Continue as previously*)

The revised translation for the Gloria reflects the long tradition of this beautiful hymn. It is rooted in Scripture, gives us words to praise God, and is an opportunity to reflect on the forgiving power of Jesus Christ. The Gloria is omitted during the Penitential seasons of Lent and Advent.

Collect/ Opening Prayer

The Introductory Rite concludes with the Collect/ the Opening Prayer of Mass. All the Collects/Opening Prayers have been completely retranslated. Currently, opening prayers conclude with “We ask this through our Lord Jesus Christ.” This formula has been revised in a way that makes the role of the Persons of the Trinity more precise.

The Liturgy of the Word

A change occurs at the end of each reading when the Minister of the Word acclaims “**The Word of the Lord.**” Our response remains the same.

In the dialogue before the Gospel we see the new response again: “**And with your spirit.**”

The Priest, or deacon, proclaims the Gospel. We see another example of a change in the acclamation “**The Gospel of the Lord.**” Our response remains the same: “**Praise to you, Lord Jesus Christ.**”

The Profession of Faith (Creed)

The words we say to profess our faith in the Creed have changed. The Creed we usually proclaim is the Nicene Creed. (*See Prayer Card for full text*)

- “**I believe**” is a literal translation of the Latin word “**Credo.**”
- “**Of all things visible and invisible.**” We believe that God is the maker not only of things we see and 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.**” These words replace “eternally begotten of the Father,” and make 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. The early Church Councils 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 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 previous translation, "suffered and died."
- **"Adored."** In the new translation this word replaces "worshipped". It more clearly reflects the Latin translation.
- **"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 we "look for the resurrection," we say we "look forward to" it. This is a clearer translation of the Latin. With confidence we are affirming our belief in the resurrection, and in God who gives us that faith.

The Apostles' Creed

The Apostles' Creed (*See Prayer Card for full text*) may be used during Lent and Easter as it is associated with Baptism. The personal profession of faith, **"I believe,"** is appropriate.

Prayer of the Faithful/ Bidding Prayers

After the Creed, the Liturgy of the Word concludes with the Prayer of the Faithful. The petitions should cover the following areas: **the spiritual leaders and the needs of the Church; prayers for public representatives and the wider community; the needs of the local/parish community; those burdened by any kind of difficulty/illness; and for the faithful departed.**

The Liturgy of the Eucharist

Preparation of the Gifts

The Liturgy of the Eucharist begins with the Preparation of the Gifts. There are very few alterations in the people's responses. One change is where the word **"holy"** is added at the end of the response **"May the Lord accept...and the good of all his holy Church."**

Preface dialogue

The change of the response to **"And with your spirit"** has already been noted. The only other change in this dialogue is the final response **"It is right and just."** These words are taken up by the Priest as he continues the Eucharistic Prayer with the Preface itself: **"It is truly right and just....."**

Holy, Holy, Holy Lord/ Sanctus

The only change to this text is the phrase **"Lord God of hosts"**, used instead of "God of power and might". "Hosts" or "armies" are the usual translations of the Hebrew word

Sabaoth. Here it means the “heavenly hosts of angels” – a phrase that we are familiar with from the second verse of our Christmas hymn “Silent Night”.

Institution Narrative and Consecration

You will notice some word changes to this central part of the Eucharistic prayer. The word “**chalice**” replaces the word “cup” (as in the current Irish language text “**an chailís**”) and “**eternal**” replaces *everlasting*. The new translation also replaces the phrase *for all* with the phrase “**for many**”, translating the Latin *pro multis*. This is not intended to imply that God’s love is limited or that Christ did not die on the cross for all men and women.

Memorial Acclamation

The introduction to the memorial acclamation is now simply the words “**The Mystery of Faith**” - a straightforward translation of the Latin text. The first acclamation, “**We proclaim your Death, O Lord,...**”(See *Prayer Card for full text*) is a new translation of the Latin text upon which the acclamations *Christ has died...* and *Dying you destroyed our death...* were both based. Those previous acclamations are no longer used. There is almost no change in the second acclamation, “**When we eat this Bread...**” In the third acclamation, now beginning, “**Save us, Saviour of the world...**”, there is a change to the current word order. The acclamation “**My Lord and my God**” is still retained for Ireland.

Doxology

The Eucharistic Prayer concludes with the Doxology and the people still respond “**Amen**”. However, the wording of the Doxology spoken by the Priest will sound slightly different as it will follow more closely the original word order of the Latin.

Invitation to Communion

“**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.**” The use of the word “**Blessed**” is a strong reflection of its biblical root.

“**Lord, I am not worthy that you should enter under my roof /But only say the word and my soul shall be healed.**” Our response to the invitation to Holy Communion translates fully the Latin, which is the response of the centurion at Capernaum (Mt 8:9), substituting “my soul” for “my servant” and including the phrase “under my roof” which is in the biblical reference and also in our Irish version, “*faoi mo dhíon.*”

Concluding Rites

The changed response “**And with your spirit**” is used again.

Our response to the dismissal is as always: “**Thanks be to God.**”