

Preparations for the New Roman Missal – Part I

Throughout the year informational inserts on the **New Roman Missal** – the prayers we say during our Mass – will be included in the bulletin. The purpose of these inserts is to make us all aware of the changes in the various prayers of the Mass. Then, next Advent, having been enriched by our renewed understanding of the Mass and the prayers, we will be ready to participate with a deeper faith and devotion.

The new translation is a more accurate translation of original Latin which is still the official language of the Church. It is also a closer connection to the scriptures. Because Latin is a “dead” language (it is no longer spoken except as ritual language), it does not undergo shifts in meaning the way English does as it evolves through constant usage. Returning to the original language and doing an updated translation means that we continue to search for the most accurate way to translate the Latin into English. The new translation makes an effort to incorporate the beauty and majesty of the poetry and prose that is found in the original Latin. In some cases we are returning to the vocabulary of the great Ecumenical Councils of the Church which connect us with our own developing history and with all who have come before us in faith.

Introductory Rite:

We begin our prayer at Mass with the Sign of the Cross and then we have a two line greeting in the form of a dialogue between the priest and the people.

Present form

Priest: The Lord be with you.

People: **And also with you.**

New form

Priest: The Lord be with you.

People: **And with your spirit.**

The change to “And with your spirit” is a more accurate translation from the Latin and is found in Scripture. For example: In the Gospel of Luke Gabriel tells Mary, “Greetings, favored one! **The Lord is with you.**” St. Paul writes to the Galatians, “May the grace of our Lord, Jesus Christ be **with your spirit**, brother and sisters. Amen.” The two parts of this dialogue express our fervent prayer that the Holy Spirit be present to the spirit of each of us and all of us gathered together in the assembly.

The purpose of this greeting in the introductory rites is to call us to recognize that we with our priest presider and all together in the Spirit are entering into sacred time and space. We are called to move into the prayer of the Mass, the most significant prayer of our lives, and it sets the stage for all that is to come.

This dialogue also challenges us to recognize and understand who we are as Catholic Christians. As human beings God breathed life into us through his Spirit (*Ruah*) when we were conceived. When we are baptized, we are given the Holy Spirit which is then reinforced/received in a new way in confirmation. God’s Spirit resides in us. This dialogue helps us remember that very basic fact. It is a call to recognize that we have been given the gift of the divine through the sacraments, that we carry that gift and that we have a responsibility to see that gift in our fellow Christians and human beings. It is another way to help us remember that what we do to one another is what we do to Jesus.

This dialogue occurs again right before the reading of the Gospel where it calls our attention to a change in our focus and to pay close attention to the Word of God in the Good News of Jesus Christ.

It occurs again just before we receive communion with the priest offering us Christ’s peace and again we are aware of a change of focus and a call to further participation with the sharing of that peace and readying ourselves to receive our Lord in the Eucharist. In the concluding rites, we engage in the dialogue one last time as we move from the sacred time and space at Mass to the time and space in the world we are called to make sacred.

The Penitential Rite helps us to recognize that we are sinners AND that God is loving and merciful. In the form that we are most familiar with where the priest/deacon offer three acclamations each followed by Lord, have mercy/Christ, have mercy/Lord, have mercy, the only changes will be to the acclamations made by the priest/deacon. The people's part remains the same. This form reminds us to praise Christ who has conquered sin and death and who chooses to heal us, save us and invite us to share in eternal life.

The second option uses the *Confiteor* prayer which has been updated. The point of the prayer is not to make us feel more sinful than we did before but to help us to recall that recognizing our part in sin is important. In society and even in the church sin is ignored or brushed under the carpet to our own detriment – confessions are down, the sacrament of Penance/Reconciliation is not being taken advantage of because we presumably don't recognize sin – our own personal sin or social sin. In an age of anything goes, the church is reminding us that we have a responsibility to recognize our sin, seek forgiveness and offer forgiveness to others.

Present Form

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,
and you, my brothers and sisters,
to pray for me to the Lord, our God.

Although this next form is rarely used,
(salvation) that we receive when we confess

Present Form

Priest: **Lord, we have sinned against you:
Lord, have mercy.**

People: **Lord, have mercy.**

Priest: **Lord, show us your mercy and love.**

People: And grant us your salvation.

New Form

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.

it reminds us of God's healing power
our sins and ask forgiveness.

New Form

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

People: **For we have sinned against you.**

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

People: And grant us your salvation.

Following the Gloria, the priest gathers up all our prayers in the Opening Prayer (Collect). This prayer joins us together as one people with one voice and sets the stage for the Liturgy of the Word. These prayers have been completely retranslated and will sound different but our response is still "Amen."