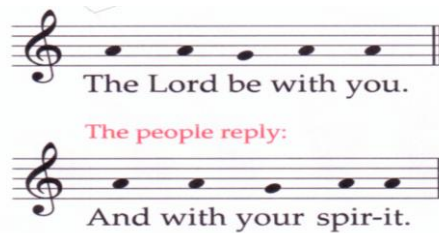


## *The Changes as they affect the Congregation*

### *an overview*

For a fuller commentary, see *The New Missal: Explaining the Changes*.

### **And with your spirit**



The most obvious change is “And with your spirit” as the response to “The Lord be with you”, a greeting at the beginning of Mass, before the Gospel, at the introduction to the Preface and at the blessing. It is also the response to the other greetings at the beginning of Mass and to the greeting of peace, “The peace of the Lord be with you always.” The change brings us into line with how the other major languages translate, *et cum spiritu tuo*. It is how, as some of us remember, it was translated in the people’s missals of times past. “And also with you” captures the meaning of the phrase but leaves out the link with how St Paul greeted his readers, using what became a common greeting among Christians and finding it way into our liturgy. The “spirit” is our guiding light, our attitude, our values, our following the spirit of Christ, a Christian spirit.

2 Tim 4:22: The Lord be with your spirit

## **Confiteor**

### *The Confiteor –current version*

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.

### *The Confiteor –new version*

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.

Latin  
English  
Irish

*mea culpa, mea culpa, mea maxima culpa*  
through my fault, through my fault, through my most grievous fault  
trí mo choir féin, trí mo choir féin, trí mo mhóir choir féin

## Penitential Act B

### *current version*

Priest: Lord, we have sinned against you:  
Lord, have mercy  
All: Lord, have mercy.  
Priest: Lord, show us your mercy and love  
All: And grant us your salvation.

### *new version*

Have mercy on us, O Lord  
For we have sinned against you.  
Show us, O Lord, your mercy.  
And grant us your salvation.

## Glory to God in the highest

The new additional wording and changes in words are marked in bold in the new version. Note also the changes in sequence of a number of lines or phrases, which are not marked.

### *current version*

Glory to God in the highest  
And peace to his people on earth

Lord God, heavenly King  
Almighty God and Father  
we worship you, we give you thanks,  
we praise you for your glory

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;

you are seated at the right hand of the Father,  
receive our prayer.

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.

### *new version*

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,  
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.

The *Gloria* is a hymn from early times that became part of the Pope's Christmas Mass in the sixth century and is now sung on Sundays (except in Advent and Lent) and major feasts. The opening line follows the better Greek

original text which is the Angels' song over the shepherds' field (Luke 2:14): "Glory to God in the highest, and on earth peace to people of good will." Then all five verbs in the Latin are translated:

we praise,  
we bless you,  
we adore you,  
we glorify you,  
we give you thanks ...

Then we address God the Son under five titles:

Lord Jesus Christ,  
Only Begotten Son,  
Lord God,  
Lamb of God,  
Son of the Father...

There is no change in the last section.

## Nicene Creed

### *new version*

I believe in one God,  
the Father almighty,  
maker of heaven and earth,  
of all things visible and invisible.

I believe 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.

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.  
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

### *Latin*

Credo in unum Deum,  
Patrem omnipotentem,  
factorem caeli et terrae,  
visibilium omnium et invisibilium.

Et in unum Dominum Iesum Christum,  
Filium Dei Unigenitum,  
et ex Patre natum ante omnia secula.  
Deum de Deo, lumen de lumine,  
Deum verum de Deo vero,  
genitum, non factum, consubstantialem Patri:  
per quem omnia facta sunt.  
Qui propter nos homines et propter nostram salutem  
descendit de caelis.

Et incarnatus est de Spiritu  
ex Maria Virgine, et homo factus est.

Crucifixus etiam pro nobis sub Pontio Pilato;  
passus et sepultus est,  
et resurrexit tertia die, secundum Scripturas,  
et ascendit in caelum, sedet ad dexteram Patris.

Et iterum venturus est cum gloria,  
iudicare vivos et mortuos,  
cuius regni non erit finis.

Et in Spiritum Sanctum, Dominum et vivificantem:  
qui ex Patre Filioque procedit.  
Qui cum Patre et Filio simul adoratur et conglorificatur:  
qui locutus est per prophetas.

Et unam, sanctam, catholicam et apostolicam Ecclesiam,  
Confiteor unum baptisma in remissionem peccatorum.

and I look forward to the resurrection of the dead  
and the life of the world to come. Amen.

Et exspecto resurrectionem mortuorum,  
et vitam venturi saeculi. Amen.

In the Nicene Creed, the longer of the two creeds in the Missal, several changes, but following the Latin, are very noticeable: “I believe,” the more traditional beginning when the Creed is used the liturgy, instead of “We believe;” “consubstantial” replacing “one in Being,” “the only Son of God” becomes “the Only Begotten Son of God,” “he was born” is now “was incarnate.” The phrase, “For us men and for our salvation,” as in the Missal we have used since 1975, is retained. Words from the traditional reflection on our faith are used and not surprisingly used here in a creed that comes from 4<sup>th</sup> and 5<sup>th</sup> century Councils of the Church.

## Apostles’ Creed

The Apostles’ Creed is not used too often though it is in our Missal. Because the Missal version is different to what was the commonly known version, it is probably not known by many. The Missal mentions its use especially during Lent and Easter since it is associated with Baptism.

I believe in God,  
the Father almighty,  
Creator of heaven and earth,  
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;  
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.

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.


## Preparation of the Gifts

There is one change in the people’s response to the invitation to “Pray, brethren (brothers and sisters), ...,” that is, the addition of “holy” before “Church in the last words. The word “holy” is in the Latin but had been omitted in the translation we have used. The biggest change at this part of the Mass is that it is where we should stand and remain so until after the *Sanctus* (Holy, Holy).

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 Eucharistic Prayer

### Preface Dialogue



V. The Lord be with you. R. And with your spir-it.

V. Lift up your hearts. R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God. R. It is right and just.

The Eucharistic Prayer begins with the Preface. The first and last responses of the people in the dialogue that begins the Preface are changed.

## Sanctus

In the *Sanctus* the first line in Latin has a Hebrew word *Sabaoth*. Latin left the word as it is but English usually translated it as “hosts” or “heavenly hosts” and that is what we have in the new translation.

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.

## The Mystery of Faith

The Memorial Acclamations translate the three Acclamations of the Latin Missal. Since the most familiar “Christ has died ...” is not a translation or in the style of what is given in the Latin, it is omitted.

We proclaim your Death, O Lord,  
and profess your Resurrection  
until you come again.

When we eat this Bread and drink this Cup,  
we proclaim your Death, O Lord,  
until you come again.

Save us, Saviour of the world,  
for by your Cross and Resurrection  
you have set us free.

## Invitation to Holy Communion

### *current version*

This the Lamb of God  
who takes away the sins of the world.  
Happy are those who are called to his supper.

Lord, I am not worthy to receive you,  
but only say the word and I shall be healed.

### *new version*

**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.**

]

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.”

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The English translation of the *Gloria in excelsis* by the International Consultation on English Texts