

The New Roman Missal

Changes in the peoples' parts, and their benefits.

Order of Mass will remain same only.....changes in peoples' parts as follows.

The changes in The New Roman Missal are easier to accept when we understand their personal benefit to us. This can be a time of faith growth instead of resistance. In the line-by-line explanation of changes below, the new words are highlighted in red.

Text from the New Roman Missal

& an Explanation

THE GREETING

Priest: The Lord be with you.

People: **And with your spirit.**

Scriptural sources: Galatians 6:18, Philippians 4:23, and 2 Timothy 4:22. It's interesting to note that in each case, St. Paul said "with your spirit" while addressing the Christian community, not just one person. The meaning: Throughout the Mass, whenever the priest greets the people with "The Lord be with you," the people respond with a greeting that is less like the "hello" of the familiar "and also with you". By saying "and with your spirit," we acknowledge the spiritual nature of Christian community. We are entering a sacramental realm in unity with the priest.

PENITENTIAL RITE, FORM A

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. PENITENTIAL
RITE, FORM B

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.

Scriptural source: 1 Chronicles 21:8 The meaning: We are taking more seriously the reality that we are sinners in need of Christ's salvation. We are expressing more clearly our accountability. Speaking these words increases our humility and makes our contrition more sincere. We are less likely to mindlessly run through the Penitential Rite without truly intending to repent.

THE GLORIA

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 NICENE CREED

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.

Scriptural source: Luke 2:14 The meaning: We have been forgiven. Now we praise God for his mercy and acknowledge his supreme authority in a spirit of joyful gratefulness. Instead of “his people on earth” we are “people of good will,” indicating that because we are God’s forgiven people, we have his good will – his favor rests on us. Note that “sin” in the singular has become “sins” plural: Jesus takes away our individual sins, not just generic sin.

Scriptural source: Colossians 1:16 The meaning: Instead of saying, “we believe,” we are taking personal ownership of our faith. Instead of saying that God created the “seen and unseen” (which could imply “what I see here at church and what I cannot see at home right now because I am in church”), we now more clearly refer to the “visible” (for example, people) and “invisible” (such as the angels).

The meaning: Jesus is the Son of God the Father as an intentional (begotten) part of the salvation plan. And yet he has existed since before time began.

The meaning: The word “consubstantial” means “with the same substance.” Jesus is not just “one in Being” with the Father, which could seem like they are merely united in heart and soul, but they are the same divine substance: The Father and the Son have the same nature, the same essence; they are one God.

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.

The meaning: Jesus was given flesh in the womb of Mary. To say, “Jesus was born of Mary” sounds like she gave birth to God. The original creed in Latin emphasized her participation in providing flesh (a human body) for Jesus.

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.

The meaning: Instead of saying Jesus “suffered, died, and was buried,” as if these were three separate events, we acknowledge that death is what Jesus suffered. Because he is eternal, to give up his life for our sakes is very significant.

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.

Scriptural sources: 2 Corinthians 3, verse 17, then verse 6; John 15:26, and 2 Peter 1:21.

I believe in one, holy, catholic
and apostolic Church.
I confess one baptism
for the forgiveness of sins
and I look forward to the resurrection
of the dead
and the life of the world to come.
Amen.

The meaning: While we “believe” in all we have professed, we “confess” or proclaim the value of being baptized into the life of Christ. Furthermore, life in Christ gives us life after death, and so we “look forward” to heaven (we don’t just “look for” it).

OFFERTORY RESPONSE

Priest:
Pray, brothers and sisters,
that **my sacrifice and yours**
may be acceptable to God, the almighty Father. People:
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 meaning: It is not just the priest who offers sacrifice. The Mass is one sacrifice offered by all in unity with Christ. At the same time, each Christian present at Mass offers the sacrifice because of the priestly role given to all of us in our baptisms.

EUCCHARISTIC PRAYER PREFACE

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.**

The meaning: "It is right and just" is closer to the original Latin than "it is right to give him thanks and praise." Lifting our hearts to the Lord is not only right for a good faith life, but it's "just", i.e., God deserves it. This attitude of humble appreciation of God's superiority helps us enter into a closer relationship with God.

THE SANCTUS

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.

Scriptural source: Isaiah 6:3 The meaning: Instead of saying "God of power and might," we remember that God is Lord over heavenly "hosts" (angels) with supreme power over earthly and heavenly forces. This same power is about to change bread and wine into the Body and Blood of Jesus.

MYSTERY OF FAITH

(formerly the Memorial Acclamation)

Priest: **The mystery of faith.**

People: (one of the following is used)

• **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, Savior of the world,** for by your Cross and Resurrection, you have set us free.

The meaning: The priest no longer tells us to proclaim the mystery; we proclaim it in response to the wonder and joy of the saving work of Christ, which has become present now in the Eucharist.

COMMUNION

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.

Scriptural sources: John 1:29; Rev. 19:9

The meaning: "Behold" is an acclamation that says, "Look! This is important! See Christ your savior in the Eucharist."

"Happy are those" has been changed to "Blessed are those" because we are blessed by the Eucharist even when we are experiencing sorrow.

People:

Lord, I am not worthy

that you should enter under my roof,

but only say the word and **my soul** shall be healed.

Scriptural source: Matthew 8:8 The

meaning: Our bodies are temples of the Holy Spirit. In a final act of humility, we ask Jesus to enter into us and heal whatever is not yet fully unified to his Spirit.