

THIRD EDITION OF THE ROMAN MISSAL 5 MINUTE CATECHESIS

SEGMENT 1

INTRODUCTION TO THE ROMAN MISSAL

This is the first segment of brief catechetical presentations on the Third Edition of the Roman Missal.

When presenting Segment 1 it will be helpful to have the Lectionary, the Book of the Gospels and the Sacramentary for display.

Recommendations for use of these segments:

- Presented by the pastor or other liturgical minister before the opening song of Mass
- Incorporated into the homily
- Put in the bulletin
- Distributed as a handout at Mass
- Used as material for small group study on the liturgy
- Presented at meetings, music rehearsals, parish gatherings

Outline of Segment One

What is the Roman Missal?

- Three main books: Lectionary, Book of the Gospels; Book of Prayers

Why do we need a new missal?

- New rites/rituals/prayers
- New prayer texts for newly canonized saints
- Needed clarifications or corrections in the text

Translations

- Missal begins with a Latin original
- Translated into language of the people to enable participation
- New guidelines stress a more direct, word for word translation
- Hope to recapture what was lost in translation

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SEGMENT 1

INTRODUCTION TO THE ROMAN MISSAL

What is the Roman Missal and why are we going to have a new one?



When Roman Catholics celebrate Mass, all the prayer texts, the readings from Scripture, and the directives that tell us how Mass is to be celebrated, may all be found in a collection of books called the Roman Missal. There are three primary books used at Mass each Sunday: 1) the Lectionary containing the Scripture readings selected for Mass; 2) the

Book of the Gospels which has the Gospel reading for each Sunday and Holy Day within it, and 3) the book containing the prayer texts of the Mass, both the prayers the priest voices and the common prayers of the people with the dialogues that come before and after these prayers. Of these three books, this last one, the book of prayer texts, now to be called the Roman Missal, is the only one of these three books that will be new for us on the first Sunday of Advent.

All the books that make up the Roman Missal are written in Latin, the official language of the Roman Catholic Church. With the extraordinary work of the Second Vatican Council in 1963, new liturgical guidelines stressed the importance of “full, conscious, and active participation in the liturgy” by all the people. In order to accomplish this, permission was given to translate the entire Roman Missal into the vernacular or mother tongue of each country. Here in the United States we received the first English translation of the complete Roman Missal in 1974 with a revision in 1985.

Why do we need a new missal?

There are a number of reasons for this need. First, there is a need for new prayer texts to be added to the missal. When new saints are canonized, new prayers

are composed for use at the liturgy in which we honor them. Secondly, as new rituals are developed or revised, such as the Rite of Christian Initiation of Adults, there is a need for these new prayers to be included in the body of the missal, and lastly, when particular prayers or directives are used over time, it can become apparent that there is a need for adjustment to the wording for clarification or for accuracy.

Over the centuries the Roman Missal has undergone many revisions. For example, there were six revisions of the Tridentine Missal, the missal used prior to the Second Vatican Council. In 2000, Pope John Paul II called for a revision of the Second Edition of the Roman Missal in response to the needs already stated. But what impacted this process profoundly was the fact that in 2001 new guidelines for translation were also issued by the Holy See. These new guidelines stressed the importance of a more formal or direct translation from the Latin. The two previous English translations did not use a word for word translation but tried to capture the meaning of the texts without using the exact wording. The new guidelines intend to recapture what has been lost in translation. Although some of our prayer texts, such as the Lord’s Prayer will remain exactly the same, other prayers will undergo significant revision.

This new English translation will not only be used by Roman Catholics in the United States but also in eleven other English speaking countries: Australia, Canada, England, Wales, India, Ireland, New Zealand, Pakistan, the Philippines, Scotland and South Africa. For ease of translation the English version is used in some countries to translate into their mother tongue as well, making the necessity of an accurate, direct translation imperative.

There is something quite extraordinary about Catholics in all these countries praying the same prayer. We all express our faith together with one voice while still honoring our diversity and the plentiful gifts of each culture. Let us begin our preparation to receive this new missal with great joy.



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SEGMENT 2

WHAT WILL CHANGE IN THE ROMAN MISSAL?

This is the second segment of brief catechetical presentations on the Third Edition of the Roman Missal. This segment focuses on the Characteristics of the New Roman Missal.

Recommendations for use of these segments:

- Presented by the pastor or other liturgical minister before the opening song of Mass
- Incorporated into the homily
- Put in the bulletin
- Distributed as a handout at Mass
- Used as material for small group study on the liturgy
- Presented at meetings, music rehearsals, parish gatherings

Outline of Segment Two

- Significant increase in the direct references to Scripture
- More varied and enriched vocabulary
- More formal and respectful address of God
- Word order in sentences that are unfamiliar and highlight the important things
- New texts will require attentiveness and intentional prayer
- Presents the opportunity for study and catechesis on the liturgy

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SEGMENT 2

WHAT WILL CHANGE IN THE ROMAN MISSAL?

What changes are we going to find in the new English translation of the Third Edition of the Roman Missal?

Before we examine the individual parts of the Mass that will be new for us, let's first look at some general characteristics of the new missal.

An increase in the references from Scripture

One of the most significant changes in the new missal will be the inclusion and expansion of direct references and quotes from Scripture. Rather than just making an allusion to an account from Scripture, this new missal will quote more directly from Scripture and expand the quotes that we will voice in prayer. These direct references will enhance our knowledge of the Scriptures and will make a direct connection between the Word of God and the Celebration of the Eucharist. For example, the new text of the Glory to God will give a more literal translation of Luke 2:14 quoting the angels song in the infancy narrative. The Invitation to Communion and the people's response will quote the centurion's words from Scripture, Luke 7:6-7, enhancing our understanding of this act of faith we make before receiving Holy Communion. The addition of these texts from Scripture is one of this missal's greatest assets.



The vocabulary will be more varied and enriched

The vocabulary used in the new missal will be enlarged and enriched. For example, in the present translation the Latin words: *pietas*, *consortio*, *amor*, *caritas*, and *dilectio* were all translated into English with the same word "love." In the new missal, these Latin words are translated each according to their specific meaning, more accurately translating the Latin text, "parental affection, sharing, love, charity, and delight." This

expansive vocabulary will enrich our prayer and our ability to express our faith. Many texts of the new missal will also be more poetic, making them more easily set to song.

The language in the missal will be more formal and more respectful

The prayers in the new missal use a language that is more formal and respectful when addressing God. Instead of telling God what to do, as in "Strengthen in faith" or "Advance the peace and salvation of all the world," the new missal will use phrases such as "we pray, O Lord," or "be pleased to" or "listen graciously to," where we are asking God and not giving God demands.

The word order in many prayers will emphasize the most important things

The word order in Latin places the most important point or focus of the sentence at the end. The new translation, honoring this word order, will be unfamiliar to our ears yet will draw attention to the most important things.

The new missal provides the opportunity for learning more about the prayer we pray in order to deepen our faith

Perhaps the most important asset of the new missal will be the fact that with new texts we will all be more attentive to each prayer. Instead of letting the very familiar words pass over us unheard or reciting them without need for much thought, we will now hear them anew. Preparing these new texts also provides the opportunity for a much needed catechesis on the meaning of each part of the liturgy. Let these new texts enhance our prayer, deepen our faith and contribute to the "full, conscious, active participation called for by the very nature of the liturgy."



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SEGMENT 3

THE GREETINGS AT MASS

This is the third segment of brief catechetical presentations on the Third Edition of the Roman Missal. This segment focuses on the Greetings at Mass.

Recommendations for use of these segments:

- Presented by the pastor or other liturgical minister before the opening song of Mass
- Incorporated into the homily
- Put in the bulletin
- Distributed as a handout at Mass
- Used as material for small group study on the liturgy
- Presented at meetings, music rehearsals, parish gatherings

Outline of Segment Three

- Three options for the priest's greeting ---enriched text
- Response for the greetings will be new for the people
- Accurate and direct Latin translation
- Presence of these greeting texts in Scripture --- direct reference
- Acknowledgement of the presence of the spirit to celebrate these sacred mysteries
- Connection to the priest's ordination --- reminder four times in the liturgy of the relationship of Christ and his Church
- Encouragement for sung dialogue

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SEGMENT 3

THE GREETINGS AT MASS

Each Celebration of the Eucharist (Mass) begins with an opening song, hymn or entrance antiphon. The Sign of the Cross and Greeting follow. In the new missal there are three options for the text of the Greeting.

- a. **“The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.”**
- b. **“Grace to you and peace from God our Father and the Lord Jesus Christ.”**
- c. **“The Lord be with you.”**

These new translations of Options A and B are only slightly altered from the previous texts. The phrase “fellowship of the Holy Spirit” has been replaced by “communion of the Holy Spirit.” This new translation expresses the meaning of this exchange far more adequately than “fellowship” which for many of us may only mean “coffee and doughnuts.” Communion with God and the Body of Christ is at the heart of the celebration of the liturgy.

For the faithful, our response to each of the greetings from the priest will be new. Instead of “And also with you” we will now respond **“And with your spirit.”**

There are some very important reasons for this change of text:

1. **The new response will translate the Latin more accurately.**

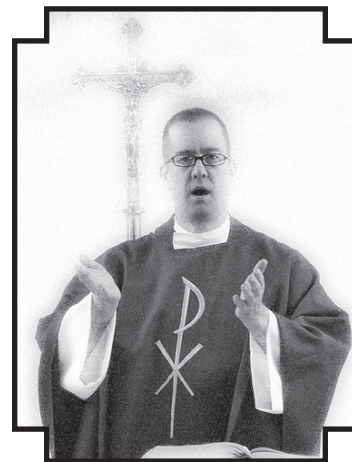
In Latin the response is “Et cum spiritu tuo.” The word for word translation from the Latin is et=and; cum=with; spiritu=spirit; tuo=your. The new translation will reflect the new guidelines for translation by giving us a direct word for word translation, unifying our response with all the countries around the world.

2. **The new texts are more closely related to the Scripture**

This accurate Latin translation has the added benefit of expressing the theological meaning of this dialogue and refers more directly to the Scriptural accounts where it originates.

3. **The new text now acknowledges the presence of the spirit.**

The new text now mentions the spirit in the people’s response. There is a recognition that we cannot expect to celebrate these awesome mysteries without the presence of God’s spirit. The dialogue, “The Lord be with you” and people’s response, “And with your spirit.” is repeated at three other important times during the Mass, before the proclamation of the Gospel, at the beginning of the great Eucharistic Prayer and finally before we are sent out to live the Gospel.



4. **There is a connection to the Rite of Ordination.**

This dialogue between the priest and the people also recalls the ordination rite where the bishop voices the prayer of the entire church asking God to send the Holy Spirit on this man in order that he may be Christ in our midst and lead us in the celebration of these awesome mysteries. At these crucial moments in the liturgy this dialogue is a reminder of this relationship between Christ and his Church.

5. **There is an emphasis on singing the dialogues of the Mass.**

In the bishops’ document on music in the liturgy, there is a renewed emphasis on singing the texts of the Mass, especially the dialogues. Singing these dialogues with the new wording can help to unite us as one body and will have the additional advantage of breaking our pattern of response with the old text.



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SEGMENT 4

THE ACT OF PENITENCE

This is the fourth segment of brief catechetical presentations on the Third Edition of the Roman Missal. This segment focuses on the Act of Penitence.

Recommendations for use of these segments:

- Presented by the pastor or other liturgical minister before the opening song of Mass
- Incorporated into the homily
- Put in the bulletin
- Distributed as a handout at Mass
- Used as material for small group study on the liturgy
- Presented at meetings, music rehearsals, parish gatherings

Outline for Segment Four

Three options:

A. Confiteor

- Change of text gives direct Scriptural reference
- Threefold pattern of prayer: "through my fault. . ."
- The Kyrie follows this form

B. Short Penitential Dialogue

- More direct Scriptural references
- The Kyrie follows this form

C. Litany with Kyrie response

- More direct Scriptural references
- Only form which includes the Kyrie as a response to the invocations

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SEGMENT 4

THE ACT OF PENITENCE

In the Introductory portion of the Mass, after the greeting, there is normally an Act of Penitence. The new missal gives only one introduction to this rite which expresses the purpose of the rite:

The priest says, "Brothers and sisters, let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries."

There are three forms for this Act of Penitence in the new missal:

Form A) the Confiteor, which begins "I confess to almighty God . . ." and is recited by all the assembly together

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.

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.

Form C:

People's response remains the same: "Lord, have mercy., Christ, have mercy., Lord, have mercy.."

Form B) which is a short dialogue between the priest and the people

Form C) a threefold litany form in which the priest, deacon or cantor says or sings the invocations and the people respond to each invocation in English or Greek, Lord have mercy (Kyrie Eleison), Christ have mercy (Christe eleison), Lord have mercy (Kyrie eleison).

There are slight variations in the texts of Forms B and C in the new missal, primarily to include a more direct reference to the particular citations from Scripture. The text of the Confiteor in the new missal has the most significant changes for the faithful.

The opening phrase of the Confiteor in the new missal, "I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned," has not been changed to indicate the need to confess more serious sin in this day and time, but is giving the direct Scripture quote from 1 Chronicles 21:8 on which this prayer text is based.

The next part of the Confiteor, "in my thoughts and in my words, in what I have done and in what I have failed to do," will now add at the end of this phrase a threefold ancient pattern for prayer, "through my fault, through my fault, through my most grievous fault." Although no direct reference is made to it, this threefold expression calls to mind the three times Peter denied Christ. The directives in the missal also indicate that we are to strike our breast at this point in the prayer, a gesture that further demonstrates our confession of sinfulness.

The priest's conclusion to each of these forms has not changed: "May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life."

If selecting Form A, the Confiteor or Form B, the short penitential dialogue, the Kyrie is sung or recited at the end. The Kyrie is already included within Form C.



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SEGMENT 5

THE GLORY TO GOD

This is the fifth segment of brief catechetical presentations on the Third Edition of the Roman Missal. This segment focuses on the Glory to God.

Recommendations for use of these segments:

- Presented by the pastor or other liturgical minister before the opening song of Mass
- Incorporated into the homily
- Put in the bulletin
- Distributed as a handout at Mass
- Used as material for small group study on the liturgy
- Presented at meetings, music rehearsals, parish gatherings

Outline of Segment Five

- Origin in the Liturgy of the Hours
- Element in the Introductory Rite of Mass
- Text cannot be replaced or moved
- Content – direct reference to Scripture
- When to use
 - Sundays (except Sundays of Advent and Lent), Solemnities, special feasts, other celebrations
- To sing or recite - principle of Progressive Solemnity
- Three ways to sing:
 - all sing straight through
 - choir/cantor alternate with assembly refrain/verses
 - choir alone

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SEGMENT 5

THE GLORY TO GOD

The Glory to God (*Gloria in excelsis Deo*) most likely originated as a morning hymn of praise to God in the Liturgy of the Hours in the East. Eventually, this beloved hymn was added to the prayer texts of the Mass of the Roman Missal. Now firmly placed in the introductory portion of the Mass, the Gloria cannot be replaced with another hymn or be used during another rite of the Mass. It stands alone adding a festive element to the introductory rite “by which the Church, gathered in the Holy Spirit glorifies and entreats God the Father and the Lamb.”

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 new translation of the Glory to God more directly references the song of the angels at the birth of Jesus as recorded in the Gospel of Luke. The text has been expanded somewhat and the poetic form is more easily set to music.

The liturgical directives tell us that the Gloria is to be recited or sung on Sundays and solemnities with the exception of the Sundays of Advent and Lent. The Glory to God is also included in some weekday liturgies to emphasize the importance of particular feasts or other solemn liturgies, such as Confirmation and Ordination.

Since the Gloria is a hymn, singing it would seem preferable. However, the decision on whether to recite or sing the text is not addressed in the liturgical directives for Mass. Progressive solemnity, the principle that considers the relative importance of the liturgical season, particular feast, or celebration, supports a more elaborate or festive singing of the Glory to God for the high seasons of the Church Year, such as Christmas and Easter. This principle would also support the use of a simpler musical setting or even the recitation of the text during Ordinary time in order to make appropriate contrasts with the most important feasts and seasons.

There are three ways in which the Gloria may be sung:

1. Straight through by everyone together
2. The first sentence, “Glory to God in the highest and peace to people of good will,” may be used as a refrain with the remainder of the text sung by a choir or cantor
3. The choir may sing it alone



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SEGMENT 6

THE PROFESSION OF FAITH

This is the sixth segment of brief catechetical presentations on the Third Edition of the Roman Missal. This segment focuses on the Profession of Faith.

Recommendations for use of these segments:

- Presented by the pastor or other liturgical minister before the opening song of Mass
- Incorporated into the homily
- Put in the bulletin
- Distributed as a handout at Mass
- Used as material for small group study on the liturgy
- Presented at meetings, music rehearsals, parish gatherings

Outline of Segment Six

- Forms: Apostles' Creed, Nicene Creed, Renewal of Baptismal Promises
- Apostles' Creed
 - Origin and connection to the rosary
 - Only slight changes
- Nicene Creed
 - Origin and development
 - More direct translation from the Latin
 - Aligned more directly to other forms of baptismal creeds: Plural "we" to individual "I"
 - Witness in community
 - Direct references to Scripture
 - More complex vocabulary
 - Direct translation of mysteries of our faith

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SEGMENT 6

THE PROFESSION OF FAITH

After the homily, on most Sundays and solemnities, we all profess one of two versions of the creed: the **Nicene Creed** or the **Apostles' Creed**. When the Rite of Baptism is celebrated during Mass, a third form of profession, the renewal of baptismal promises, may be used.

The Apostles' Creed is the earliest recorded form of the creed and was used as the baptismal formula in the first centuries of Christianity. Most of us learned this creed when we were taught how to pray the rosary. The Apostles' Creed will be only slightly altered in the new missal.

The Nicene Creed, the form most commonly recited at Mass, has its origins from the fourth century Councils of Nicea and Constantinople. This creed is a more sophisticated expression of belief and was created to clarify tenets of the faith. The Nicene Creed will have significant changes in the new missal.

The first is a shift from "We believe" to "I believe." This change, an exact translation of the Latin, "*Credo*," will now mirror the other forms of the creed where we respond, as only the individual can, with "I believe." Even though we profess the creed as an individual, the profession of our faith has a communal dimension since we give witness to our baptismal beliefs in the presence of the entire community each Sunday.

As we are seeing throughout the new missal, there is a more direct referencing of Scripture as well. For example "seen and unseen" describing God's creative scope,

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

will be replaced with "visible and invisible," a richer text and a direct quotation from Colossians 1:16.

In the new translation there will also be a noticeable shift to a more complex vocabulary. While the first translations after the Second Vatican Council served us well, attempting to capture the meaning of the text rather than the exact words, the new one will be more accurate and direct.

In the first English translations of the missal, to describe the relationship of Jesus to the Father, the Latin words "*consubstantialem Patri*" were translated "one in Being with the Father." The new translation will use the actual theological term, "consubstantial with the Father," having the same substance with the Father, to express this mystery more precisely.

In a similar manner, in the present missal "*incarnatus*" is simply translated "born." The mystery of our faith is more accurately expressed with the actual word "incarnate," the Word made flesh in Mary's womb.

These words, "consubstantial" and "incarnate" are not part of our common vocabulary used in regular conversations. These terms are unique to our faith and express mysteries that no other words can adequately convey. In the new missal a more direct, word for word translation from the Latin will help to recover much that was lost in translation.



THIRD EDITION OF THE ROMAN MISSAL 5 MINUTE CATECHESIS

SEGMENT 7

THE LITURGY OF THE EUCHARIST: PRESENTATION AND PREPARATION OF THE GIFTS

This is the seventh segment of brief catechetical presentations on the Third Edition of the Roman Missal. This segment focuses on the Presentation and Preparation of the Gifts.

Recommendations for use of these segments:

- Presented by the pastor or other liturgical minister before the opening song of Mass
- Incorporated into the homily
- Put in the bulletin
- Distributed as a handout at Mass
- Used as material for small group study on the liturgy
- Presented at meetings, music rehearsals, parish gatherings

Outline of Segment Seven

- History since Vatican II
- Presentation of the Gifts to emphasize role of the faithful – gifts come from the people
- Prayer that concludes this rite more inclusive, “Pray brothers and sisters”
- New translation directly from the Latin stresses the dual ownership, “my sacrifice and yours”
- General Instruction quote “faithful . . . need to learn how to offer themselves.”

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SEGMENT 7

THE LITURGY OF THE EUCHARIST: PRESENTATION AND PREPARATION OF THE GIFTS

One of the ritual changes in the Mass after the Second Vatican Council was the inclusion of the presentation of gifts by members of the Faithful. Prior to that time the bread and wine for Mass were brought to the altar at the beginning of the Mass by the priest as he entered from a side door. The reason for this change was to emphasize that these gifts come from the people and are presented to the priest to be placed on the altar.

The new translation of the prayer that concludes this period of presentation of the gifts and preparation of the altar changes only slightly, offering a more inclusive address of the people. Instead of "Pray, brethren . . .," the new missal now offers the option "Pray, brothers and sisters . . ."

More importantly, the new translation more clearly expresses the fact that the priest celebrant offers a sacrifice and so too the people offer their own sacrifice. Instead of "Pray brethren that our sacrifice may be acceptable to God, the almighty Father" the priest will now pray:

Pray brothers and sisters, that my sacrifice and yours may be acceptable to God, the almighty Father.

This prayer expresses that each person offers himself or herself to God with the sacrifice of Jesus Christ. The directives in the missal say, ". . . the faithful form a holy people . . . so that they may give thanks to God and offer the spotless Victim not only through the hands of the priest but also together with him and so that they may learn to offer themselves."

There is only one change for the people in the response to the priest's prayer. The word "holy" now precedes the word "Church." The people respond:

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.

Priest celebrant: Pray, brethren (brothers and sisters),
that my sacrifice and yours may be
acceptable to God, the almighty
Father.

Response: 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.



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SEGMENT 8

THE EUCHARISTIC PRAYER: PREFACE DIALOGUE AND *SANCTUS*

This is the eighth segment of brief catechetical presentations on the Third Edition of the Roman Missal. This segment focuses on the Preface Dialogue and *Sanctus*.

Recommendations for use of these segments:

- Presented by the pastor or other liturgical minister before the opening song of Mass
- Incorporated into the homily
- Put in the bulletin
- Distributed as a handout at Mass
- Used as material for small group study on the liturgy
- Presented at meetings, music rehearsals, parish gatherings

Outline of Segment Eight

- Eucharistic Prayer- one of the high points of the Liturgy of the Eucharist
- **Characteristics:**
 - ten approved versions
 - same eight elements in each
 - Prayer begins with Preface dialogue and ends with Great Amen
 - directed to God the Father
 - Priest celebrant prays on our behalf; plural language
- **Changes:**
 - Preface Dialogue –people’s responses (normative to sing on Sundays)
 - Acclamations – *Sanctus*, Mystery of Faith and Great Amen
- **Holy, Holy, Holy (*Sanctus*)**
 - Direct Latin translation of first phrase
 - Scripture reference – title “God of hosts”
 - Acknowledges the Lord is ruler over heaven and earth

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SEGMENT 8

THE EUCHARISTIC PRAYER: PREFACE DIALOGUE AND *SANCTUS*

There are two main parts of the Mass: The Liturgy of the Word and the Liturgy of the Eucharist. One of the high points of the Liturgy of the Eucharist is the Eucharistic Prayer. There are ten versions of this prayer approved for use in the liturgy but all contain the same eight elements. The priest celebrant directs this prayer to God the Father on our behalf, as evidenced by the plural pronouns within the prayer, “we,” “us,” or “our.”

All of the Eucharistic Prayers begin with the Preface dialogue and conclude with the Great Amen. The new translation of the Preface dialogue gives us a more direct translation of the Latin. We are encouraged to sing this dialogue as the norm on Sunday and solemnities. Although the melody for this dialogue will sound familiar, the text will be slightly different. The priest’s parts remain the same. The people’s response to the opening is the same as in each previous greeting, “And with your spirit.” The people’s last response translates the Latin directly and to the point, “It is right and just.”

Priest Celebrant: **The Lord be with you**

Response: **And with your spirit.**

Priest Celebrant: **Lift up your hearts**

Response: **We lift them up to the Lord.**

Priest Celebrant: **Let us give thanks to the Lord our God**

Response: **It is right and just.**

It is interesting to note that each Preface will begin with the priest singing or saying, “It is truly right and just . . .”

Within the Eucharistic Prayer there are three acclamations or responses given by the people at certain points in this prayer: the Holy, Holy, Holy or *Sanctus*, the Mystery of Faith, and the Great Amen that concludes the Eucharistic Prayer. These acclamations provide the opportunity for the people to respond to the prayer text, expressing

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.

and affirming foundational beliefs, and helping the people to engage more fully in the prayer. Along with dialogues, the acclamations rank at the top of the list as elements of the liturgy that should be sung.

In the new missal, the English translation of the text of the *Sanctus* and the options for the Mystery of Faith will be new ones for us.

The new translation of the Holy, Holy, Holy will have only a slight change in the first phrase. We presently sing or say, “Holy, holy, holy Lord, God of power and might.” In the new translation, “God of power and might” will be replaced with “God of Hosts,” a name declaring the Lord ruler over heaven and earth. This more accurately translates the Latin, *Dominus Deus Sabaoth*. The scriptural source for the first part of the *Sanctus* comes from Isaiah 6:3, praising God and expressing joy in the celebration of the heavenly and earthly kingdom of God. The last part of the *Sanctus* comes from Matthew 21:9, when the crowd acclaimed Jesus as he entered Jerusalem.

