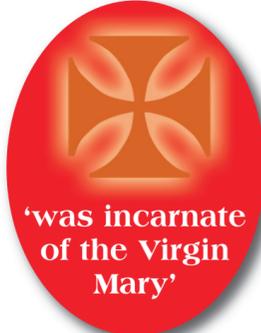


PART OF MASS	PRESENT TEXT FOR PEOPLE	NEW TEXT FOR PEOPLE	COMMENTARY
Greeting	<i>Priest:</i> The Lord be with you. <i>People:</i> And also with you.	<i>Priest:</i> The Lord be with you. <i>People:</i> And with your spirit.	At the beginning of Mass, immediately after the Sign of the Cross, the celebrant extends one of three different liturgical greetings to the people. The one that is perhaps most commonly used is "The Lord be with you." It is a familiar line that will remain unchanged with the new translation. However, our new response will be the first major change in the Order of Mass. Instead of "And also with you," we will now be saying, "And with your spirit." This new response will also be made at the four other times during Mass when this dialogue occurs: at the reading of the Gospel, at the beginning of the Eucharistic Prayer, during the Sign of Peace (when the priest says, "The peace of the Lord be with you always"), and at the conclusion of Mass. Why the change? At the most basic level, "And with your spirit" is the proper translation of the original Latin text: "Et cum spiritu tuo." By correctly expressing this dialogue in English, we are actually aligning our translation with that of all the other major language groups, which have long been translating the Latin properly. For example, in Spanish, the response is "Y con tu espíritu." But even beyond the linguistic, the recovery of the word "spirit" also carries scriptural meaning. One form or other of "The Lord be with you" appears multiple times in the Bible, including the greeting given by the Archangel Gabriel to Mary at the Annunciation: "Hail, favored one! The Lord is with you" (Luke 1:28). Then, in the Pauline epistles, multiple variations of "The Lord be with your spirit" are employed as parting words to different church communities. Understood together, this liturgical dialogue in the Mass is an exchange whereby all present — both priest and congregation — ask that the Holy Spirit (whom we call "the Lord, the giver of life" in the Nicene Creed) establish a stronger communion among us. In addition, for the congregation to answer the priest, "And with your spirit," is actually a theological statement about what we Catholics believe regarding ordained ministers. No. 367 of the Catechism of the Catholic Church speaks of how "spirit" can refer to an elevation of the soul, whereby the soul "is raised beyond all it deserves to communion with God." Through Holy Orders, Christ has forever configured the priest's soul to himself in a special way, by the power of the Holy Spirit. By specifically referencing the priest's spirit, we can affirm this transformation and pray for his ministry.
Penitential Act (Form A)	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.	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 Act (Form B)	<i>Priest:</i> Lord, we have sinned against you: Lord, have mercy. <i>People:</i> Lord, have mercy. <i>Priest:</i> Lord, show us your mercy and love. <i>People:</i> And grant us your salvation.	<i>Priest:</i> Have mercy on us, O Lord. <i>People:</i> For we have sinned against you. <i>Priest:</i> Show us, O Lord, your mercy. <i>People:</i> And grant us your salvation.	
Gloria	Glorify 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.	Glorify 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.	
Dialogue at the Gospel	<i>Deacon (or Priest):</i> A reading from the Holy Gospel according to N. <i>People:</i> Glory to you, Lord.	<i>Deacon (or Priest):</i> A reading from the Holy Gospel according to N. <i>People:</i> Glory to you, O Lord.	
Nicene Creed	We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, one in Being with the Father. Through him all things were made. For us men and for our salvation he came down from heaven: by the power of the Holy Spirit he was born of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate; he suffered, died, and was buried. On the third day he rose again in fulfillment of 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. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshipped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.	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.	One major wording change in the Nicene Creed is from "one in being" to "consubstantial with the Father." "Consubstantial" ("consubstantialium" in the Latin text) is an unusual word that will require some catechesis, but it is a crucial early theological term, asserting that the Son is of the "same substance" with the Father — meaning he equally shares the Father's divinity as a person of the Holy Trinity. Although it carries the same basic meaning as "one in being," the more precise use of "consubstantial" is an acknowledgement of how the Greek equivalent of the word was so important for safeguarding orthodoxy in the early church. In the fourth century, the description "homouousios" ("same substance") was affirmed over "homoiousios" ("like substance"). The reality of who Christ is thus hinged upon a single letter! There is another important change in the middle of the Creed: "and by the Holy Spirit was incarnate of the Virgin Mary, and became man." The current wording of "born of the Virgin Mary, and became man" can easily be misinterpreted to mean that Christ did not actually become man until the time he was born. Of course, the reality is that the Son of God took on human nature from the moment of his conception in the Blessed Virgin Mary's womb, at the Annunciation. By using the term, "incarnate," the new translation leaves no ambiguity.



PART OF MASS	PRESENT TEXT FOR PEOPLE	NEW TEXT FOR PEOPLE	COMMENTARY
Apostles' Creed	I believe in God, the Father almighty, creator of heaven and earth. I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again 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 the life everlasting. Amen.	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.	'that you should enter under my roof' The replacement of our current, relatively terse "not worthy to receive you" with "I am not worthy that you should enter under my roof" is a significant change. The new line comes directly from the Gospels, particularly Matthew 8:8, in which the faith-filled centurion begs Jesus to heal his paralyzed servant: "Lord, I am not worthy to have you enter under my roof; only say the word and my servant will be healed." It is therefore a biblical text that conveys humanity's unworthiness on account of sin, and our need for sincere humility before receiving the Holy Eucharist. Indeed, when Jesus encounters the centurion's humility, he says, "Amen, I say to you, in no one in Israel have I found such faith" (Matthew 8:10). Nonetheless, despite these biblical origins, speaking of "my roof" may seem strange before Holy Communion, since Christ is coming to us in the form of food — not literally entering into our houses. Certainly, the clear association with Matthew, chapter 8, has a figurative intent, but it may also be helpful to recall that St. Paul says, "your body is a temple of the Holy Spirit within you" (1 Corinthians 6:19). We are therefore to make our bodies into fitting homes for God's grace to dwell within our souls. The Eucharist is true food that provides spiritual nourishment, which is why we will refer more specifically to "my soul" in the last line. But this sacramental strength for our souls in turn informs both our mental and physical deeds (recall the Confiteor also incorporates both types of action — "in my thoughts and in my words"), such that the totality of our bodies, souls and lives may become suitable instruments of the Lord.
Invitation to Prayer	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 Church.	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.	
Preface Dialogue	<i>Priest:</i> The Lord be with you. <i>People:</i> And also with you. <i>Priest:</i> Lift up your hearts. <i>People:</i> We lift them up to the Lord. <i>Priest:</i> Let us give thanks to the Lord our God. <i>People:</i> It is right to give him thanks and praise.	<i>Priest:</i> The Lord be with you. <i>People:</i> And with your spirit. <i>Priest:</i> Lift up your hearts. <i>People:</i> We lift them up to the Lord. <i>Priest:</i> Let us give thanks to the Lord our God. <i>People:</i> It is right and just.	
Preface Acclamation	Holy, holy, holy Lord, God of power and might. 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.	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.	
Mystery of Faith	<i>Priest:</i> Let us proclaim the mystery of faith: <i>People:</i> A — Christ has died, Christ is risen, Christ will come again. <i>or B — Dying you destroyed our death, rising you restored our life. Lord Jesus, come in glory.</i> <i>or C — When we eat this bread and drink this cup, we proclaim your death, Lord Jesus, until you come in glory.</i> <i>or D — Lord, by your cross and resurrection, you have set us free. You are the Savior of the World.</i>	<i>Priest:</i> The mystery of faith. <i>People:</i> A — We proclaim your Death, O Lord, and profess your Resurrection until you come again. <i>or B — When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.</i> <i>or C — Save us, Savior of the world, for by your Cross and Resurrection, you have set us free.</i>	
Sign of Peace	<i>Priest:</i> The peace of the Lord be with you always. <i>People:</i> And also with you.	<i>Priest:</i> The peace of the Lord be with you always. <i>People:</i> And with your spirit.	
Invitation to Communion	<i>Priest:</i> This is the Lamb of God who takes away the sins of the world. Happy are those who are called to his supper. <i>All:</i> Lord, I am not worthy to receive you, but only say the word and I shall be healed.	<i>Priest:</i> 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. <i>All:</i> Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.	
Concluding Rites	<i>Priest:</i> The Lord be with you. <i>People:</i> And also with you.	<i>Priest:</i> The Lord be with you. <i>People:</i> And with your spirit.	

Excerpts from the English translation of The Roman Missal © 2010, International Committee on English in the Liturgy, Inc. All rights reserved. Copyright © 2010 United States Conference of Catholic Bishops, Washington, D.C. Used with permission. All rights reserved.