

THE NEW TRANSLATION OF THE ROMAN MISSAL

The Liturgy of the Eucharist

We continue our review of the upcoming translation changes in the Order of Mass by starting into the Liturgy of the Eucharist, which begins with the Preparation of the Gifts.

New Translation: *Orate fratres* (changes in bold)

Priest:

Pray, brethren (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.

After offering the bread and wine, and after washing his hands, the priest extends an invitation to prayer. Whereas the current translation of the *Orate, fratres* ("Pray, brethren") has "our sacrifice," the new translation is changed to "**my sacrifice and yours.**" This seemingly slight distinction, found in the original Latin, in fact conveys the reality that those who are gathered offer the holy sacrifice of the Mass in different ways. The priest offers it on our behalf in a special manner, in persona Christi (in the person of Christ), by virtue of his ordination.

But those of us in the pews are not idle spectators. The Second Vatican Council's Constitution on the Sacred Liturgy no. 48 says that the faithful should be "conscious" participants "by offering the Immaculate Victim, not only through the hands of the priest, but also with him."

We answer this call to join ourselves to the action of the priest when we stand and make our response: "May the Lord accept the sacrifice at your hands..." There is only one change to this prayer, though it is not insignificant. The addition

of "holy" reminds us that the Church belongs to Christ, and is founded on His grace.

New Translation: Preface Dialogue (changes in bold)

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 Eucharistic Prayer itself then begins with the Preface dialogue. The first change is another instance of "And with your spirit." This is the third time the exchange appears at Mass, and it is a very profound moment. The priest, by the spirit given him at ordination, is about to act in the person of Christ to consecrate the bread and wine into the Holy Eucharist.

The second change lies in the phrase, "**It is right and just.**" This is a simple rendering of the Latin, "Dignum et iustum est," emphasizing the fact that it is fitting and appropriate, or fair ("just"), to "give thanks to the Lord our God," because He is both our Creator and Redeemer. These words, "right and just," were also employed as a statement of agreement in the civic assembly of ancient Greece.

This dialogue is followed by the Preface, a more lengthy prayer that can vary depending on the liturgical occasion. Most Prefaces in the new translation expand upon the words of the preceding dialogue by beginning, "It is truly right and just, our duty and our salvation, always and everywhere to give you thanks."

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