



# FINAL PREPARATIONS FOR THE NEW ROMAN MISSAL

## Things to Keep in Mind Regarding the New Texts

1. Take some time to prepare prayerfully (yourself and the texts) before Mass
2. Pray slowly, speak clearly and be mindful of your pacing  
— Don't panic if you or the people make small mistakes - just be prayerful
3. Model how you want the faithful to respond in the manner you lead the prayer
4. Offer the prayers in a way that favors the people's understanding
5. No matter what your intentions, don't change any of the words
6. Join the people for the Gloria, the Creed, the Sanctus, and the Lord's Prayer  
— Don't let your voice dominate

### **Specific Rubrical Matters from the Missal and the GIRM:**

7. The celebrant does NOT pray the Memorial Acclamation or the Amen with the people
8. You ***have permission*** to use 'these or similar words' at these moments:
  - a. Form C of the Penitential Act
  - b. Invitation and concluding prayer to the Prayer of the Faithful
9. You ***do NOT have permission*** to use other words at these moments:
  - a. Invitation to the Penitential Act
  - b. Introduction to the Gloria & the Creed (there isn't one)
  - c. Introduction to the Lord's Prayer
  - d. Invitation to Holy Communion
  - c. Dismissal
10. You ***may*** make these adaptations within Mass:
  - a. *Brief* introduction to the Mass  
(before the Invitation to the Penitential Act)
  - b. *Brief* introduction to the Liturgy of the Word  
(before the First Reading)
  - c. *Brief* introduction to the Eucharistic Prayer  
(before the Preface)
  - d. *Brief* announcements at the end of Mass  
(after the Prayer after Communion)
11. Be sure to review the full Order of Mass carefully, because small changes may be found everywhere (for instance, when a Solemn Blessing is used at the end of Mass, the new wording for the invitation is "Bow down for the blessing").

## Other Important Notes about the New Missal

- ◆ **Following Along:** For some time after implementation, announcements should be made before Masses begin, reminding/inviting people to use pew cards or missalettes to follow the new translation. This will be especially important at time such as Christmas, when many will be returning to church and encountering these changes for the first time.

However, there should be no need for a “commentator” or any sort of running catechetical commentary about the changes during Mass itself, aside from the homily. The focus should be firmly on celebrating the Mass reverently, and letting the new prayers speak for themselves.

- ◆ **Missal Contents:** Some publishers have placed the indices in the back of the Missal. Also, be aware that a collection of Prefaces is still found before the Eucharistic Prayers, but most proper feast prefaces are now found alongside the other prayers of the feast, whether in the Proper of Saints or in the “Proper of Time” (the new name for the Proper of Seasons). For example, the Preface for the Immaculate Conception is included under the proper prayers for December 8 in the Proper of Saints.
- ◆ **Using the New Words in Other Liturgical Contexts:** New wording found in the new Missal (e.g. “And with your spirit,” Prefaces, proper prayers, Nuptial Blessing, etc.) should be incorporated whenever those parts appear in other ritual books, whether inside or outside of Mass.

For example, “And with your spirit” would be used in funeral liturgies, even though the current publication of the *Order of Christian Funerals* has not been updated. Similarly, when the Sacrament of Confirmation is conferred, after the minister says, “Peace be with you,” the response should now be “And with your spirit.”

For any ritual texts not found in the Missal (e.g. exchange of vows or blessing of rings), we should continue to use the text given in the ritual book itself.

In certain situations, such as when using the rite for Communion to the Sick, there should be pastoral sensitivity for laity who are present and have not yet had occasion to learn the new translations (for example, the new prayer before receiving Holy Communion). But whenever possible, it would be helpful to try teaching the new words afterwards, so that all are eventually using the new texts in every circumstance.

- ◆ **Masses of the Blessed Virgin Mary:** As we await an updated reprint of the *Collection of Masses of the Blessed Virgin Mary*, the new text of the Order of Mass should be inserted when using the Marian Sacramentary after Nov. 27, and the concluding formulae of the orations should be updated to reflect the newer text.
- ◆ **Wedding Mass Changes:** Please be aware that the rubrics found in the revised Roman Missal under the Ritual Mass for Marriage now state that the Penitential Act is omitted, and the Gloria is always sung.

## Important Notes about the New Missal (continued)

- ◆ **Disposal of old Sacramentaries:** As a book that has been employed for use in divine worship, the disposal of the Sacramentary should be handled with respect. The USCCB Secretariat for Divine Worship has suggested burying the Sacramentary (as is done when disposing of blessed objects) in an appropriate location on church grounds, or even in a Catholic cemetery. Discarded Sacramentaries could also be burned (perhaps in the Easter fire), with the ashes buried on church grounds or else washed down the sacrarium. Recycling, although generally a worthy habit and appropriate for such items as hymnals that have not been blessed, is not the best means to dispose of a liturgical book that has seen use on the altar.

A parish could keep a copy of the Sacramentary for its archives or liturgical library. This might also be a good time for parishes to inspect their ritual books, ensuring that all editions are up-to-date, and properly disposing of extra copies in poor condition. If replacing hymnals, consider donating them to other parishes or Catholic communities.

- ◆ **Blessing the New Missals:** The new Roman Missals can be blessed with the “Order for the Blessing of Articles for Liturgical Use,” found in the *Book of Blessings*, Chapter 39. If this is done, the USCCB Secretariat for Divine Worship says it could take place during a Mass on the Solemnity of Our Lord Jesus Christ the King (Nov. 20), at the last weekday Mass prior to the First Sunday of Advent, or outside Mass at a separate gathering. Any blessing of the Missal should be apart from Masses on the First Sunday of Advent, since implementation of the new text itself will be enough to digest at that time.
- ◆ **Eucharistic Prayers for Masses with Children:** These are no longer contained in the Missal, but are still available for use as a supplement, which can be purchased from USCCB Publishing (<http://www.usccbpublishing.org/productdetails.cfm?sku=7-233>). The words of institution, the acclamations, and the people’s responses all must now match the revised Missal text.

Please also keep in mind that the option for using these Eucharistic Prayers is restricted to Masses that are celebrated for children only, or to Masses in which the majority of participants are children. The *Directory for Masses with Children* stipulates that these should be assemblies of children “who have not yet reached the age of preadolescence.”

- ◆ **Music:** Beginning on the First Sunday of Advent, all Mass settings must match the new texts. The new Gloria will receive its first diocesan-wide use on the Solemnity of the Immaculate Conception on December 8th. Remember as well that the “Christ has died...” Memorial Acclamation may no longer be used with the new Missal.
- ◆ **Chanting the New Prayers:** As noted previously, the new prayers lend themselves quite nicely to being chanted. This might be a good time to consider chanting not only the dialogues, but also the proper prayers (Collect, Preface, etc.). This CD by LTP features recordings of the proper prayers for Sundays and major feasts, and may prove a useful resource for priests interesting in chanting these texts: <http://www.ltp.org/p-2375-learning-the-chants-of-the-missal-part-ii-essential-presidential-prayers-and-texts.aspx>

**Consider memorizing these new English translations  
of the “quiet” or “private” prayers of the priest during Mass**

**Prayer before the Gospel**

*Deacon:* Your blessing, Father.

*Priest:* May the Lord be in your heart and on  
your lips,  
that you may proclaim his Gospel worthily  
and well,  
in the name of the Father, and of the Son,  
+ and of the Holy Spirit.

*Or*

*Priest:* Cleanse my heart and my lips,  
almighty God,  
that I may worthily proclaim your holy  
Gospel.

**Prayer after the Gospel**

*Deacon or Priest:*

Through the words of the Gospel  
may our sins be wiped away.

**Priest Prayers at Preparation of the Gifts**

With humble spirit and contrite heart  
may we be accepted by you, O Lord,  
and may our sacrifice in your sight this day  
be pleasing to you, Lord God.

Wash me, O Lord, from my iniquity  
and cleanse me from my sin.

**Priests might also consider memorizing the  
new wording for both “Blessed are you,  
Lord God of all creation...” Offertory  
prayers, for when they are used silently.**

**Translations remain unchanged for the  
Offertory prayer when the priest or deacon  
adds water to the wine, and also for the  
priest’s prayer at the mingling of the conse-  
crated elements after the sign of peace.**

**Private Preparation of the Priest  
for Holy Communion**

Lord Jesus Christ, Son of the living God,  
who, by the will of the Father  
and the work of the Holy Spirit,  
through your Death gave life to the world,  
free me by this, your most holy Body and  
Blood,

from all my sins and from every evil;  
keep me always faithful to your  
commandments,  
and never let me be parted from you.

*Or*

May the receiving of your Body and Blood,  
Lord Jesus Christ,  
not bring me to judgment and  
condemnation,  
but through your loving mercy  
be for me protection in mind and body,  
and a healing remedy.

**Priest’s Communion**

May the Body of Christ  
keep me safe for eternal life.

May the Blood of Christ  
keep me safe for eternal life.

**Prayer at the Purification of the Vessels**

*(Priest or Deacon)*

What has passed our lips as food, O Lord,  
may we possess in purity of heart,  
that what has been given to us in time  
may be our healing for eternity.